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Rural Revitalisation Process of Nation-Building in Nepal

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Abstract

Government of Nepal has been trying to revitalize rural areas after 1950s as a strategy of nation-building. The demands of ethnic groups are basically inclined with quest for ethnic identity, equality, and greater representation in the political structure. Among the ethnic groups, the largest groups are Janajati, Madhesi and Dalits. In this stance, this library based study tried to look at problems and prospects of balance development as an outcomes of revitalization process of nation-building. At the same time the study also tried to identify essential driver of rural revitalization in Nepali context. The study found that equal distribution of development is difficult in terms of its social, regional and cultural diversity. Poverty, unemployment, landlessness, rapid population is major push factor in Nepal to overcome from this problem. Besides these problems there are some prospects through which rural setting can be revitalized economically, socially, politically such as agriculture. One essential driver of rural revitalization is rurbanomics, an approach that emphasizes the linkages between rural and urban economies. Growing urbanization in most countries enhances the importance of rural areas—by boosting demand for food, diverse diets, and goods and services that the rural economy can meet. Rurbanomics, therefore, frames rural and urban economies as equal partners. Ending hunger and malnutrition to achieve both the Sustainable Development Goals and climate goals requires us to initiate a range of evidence-based actions to advance rural revitalization in all regions of the world. Rural revitalization represents the most realistic way to achieve such a dramatic transformation to ensure that rural people and rural areas can thrive for generations to come.

Key words: Nation, urban, rural, revitalization, rurbanomics, Nepal

Background

Nepal, the landlocked multiethnic, multilingual, multi-religious country, has geographically three elongated ecological belts. Looking back to its history, the monarchy had played a central role in the unification and evolution of Nepali state. Prithvi Narayan Shah, the king of Gorkha principality, established modern unified Nepal by conquest. He, thus, introduced the Shah regime based on the right of sword. In the post-unification period, “the process of Hinduization was intensified” (Baral, 1991, p. 56). So the kingship along with the Hindu religion played a key role in the construction of Nepali state and identity (Hachhethu, 2003). Nepal’s diplomacy during the unification era was basically guided by military doctrine. Nepal during the unification era followed military diplomacy and had a little time to spare for other aspects of diplomacy. The concept of ‘yam’ and ‘equidistance’ coined by Prithvi Narayan Shah was the diplomacy based on military doctrine, which was necessary at that time when Nepal was a military state. The ‘yam and equidistance’ concept has guided Nepalese diplomacy even today, although this concept has a little relevance in the 21st century’s democracy. But Prithvi Narayan Shah’s other ‘wise counsels’ continue to provide an important basis for Nepal’s foreign policy and diplomacy even today (UK Essays, 2018). The Hindu polity – in which monarchy and religion have decisive role – was further enacted more rigidly during the Rana period (1846-1951).

According to the 2001 national census, ninety two different living languages are spoken in Nepal (a ninety third category was “unspecified”). Based upon the 2011 census, the major languages spoken in Nepal are Nepali, Maithili and Bhojpuri (CBS, 2011). Since Nepal’s unification, various indigenous

languages have come under threat of extinction as the government of Nepal has marginalized their use through strict policies designed to promote Nepali as the official language. Indigenous languages which have gone extinct or are critically threatened include Byangsi, Chonkha, and Longaba. Since democracy was restored in 1990, however, the government has worked to improve the marginalization of these languages. Tribhuvan University began surveying and recording threatened languages in 2010 and the government intends to use this information to include more languages on the next Nepalese census (Tumbahang, 2010).

The Constitution of Nepal (2015) has declared the country a Federal Democratic Republic with seven Provinces. It is further divided into 753 local levels including 460 Rural Municipalities, 276 Municipalities, 11 Sub-metropolitan Cities and 6 Metropolitan Cities. There are 77 administrative districts in Nepal. Nepal is among the richest in terms of water resource availability and it is one of the most important natural resource of the country. Water resources are abundant throughout the country in the form of snow covers, rivers, springs, lakes, and groundwater. Among them, rivers are the most important water resources in Nepal. The major rivers in Nepal are Mechi, Koshi, Bagmati, Narayani, Gandaki, Kanali and Mahakali. The total renewable water resource of the country is estimated to be 237 km³/year (225 km³/year for surface sources and 12 km³/year for groundwater sources) and per capita water availability for 2001 was 9600 m³/capita/year. Nepal has a huge hydropower potential. In fact, the perennial nature of Nepali rivers and the steep gradient of the country's topography provide ideal conditions for the development of some of the world's largest hydroelectric projects in Nepal. Current estimates are that Nepal has approximately 40,000 MW of economically feasible hydropower potential. However, the present situation is that Nepal has developed only approximately 1299 MW of hydropower. Although bestowed with tremendous hydropower resources, only about 90% of Nepal's population has access to electricity (MoF, 2021).

About 37.8 percent of its population reside in rural areas and estimated around 16.67 percent are absolute poor (Economic survey, 2019/2020). The economic survey of 2018/19 highlights that the annual economic growth has remained 4.6 percent on an average in the last decade. In this period, the average annual growth rate of agriculture and non-agricultural sector remained 3.1 percent and 5.3 percent, respectively. The contribution of service sector activities to gross domestic products (GDP) is 71.9 percent while the contribution of agriculture sector is 28.1 percent in the fiscal year 2018/19. The poverty rate of some disadvantaged groups, Dalits and women is almost double that of the national average, with many of the rural poor relying on temporary or long term labour migration as their livelihood strategy. Development assistance, tourism, the export of carpets and garments, as well as the remittances of millions of Nepalese working abroad, play an important role in the Nepalese economy. According to the population composition of Nepal, about 500 thousand persons are entered to the labor market every year. Due to lack of employment opportunities in the country, attraction of foreign employment is still high. About 4.30 million youths have gone abroad in foreign employment through formal and informal way. According to the latest labor force survey, unemployment rate in Nepal is 11.4 percent.

Problems

Rural areas are in crisis. Rural residents make up 45 percent of the world's population but bear a disproportionate burden of poverty, malnutrition, and poor quality of life. The global rural poverty rate is 17 percent (compared to 7 percent in urban areas). Rural people comprise 70 percent of the world's extremely poor. Rural areas lag behind urban areas in reducing rates of child stunting (low height for age). Many rural environments lack basic services such as education; health; roads; water and sanitation; and suffer from rising pollution levels and dwindling natural resources. These challenges will only be exacerbated by climate change. As the deadlines to achieve the Sustainable Development Goals (SDGs) and climate goals draw ever closer, it is time for a dramatic, system-wide transformation to make rural areas more productive, sustainable, climate-resilient, healthy, and attractive places to live in order to leave no one behind (IFPRI, 2019).

Hachhethu in his article had highlighted that ethnic upsurge is inevitable in Nepal as the historical process of national integration is exclusionary. The restoration of democracy with the principles of

popular sovereignty, equality, freedom and cultural rights has provided platform for ethnic activism. The advent of democracy has, therefore, been followed with the rise of ethnic consciousness and awareness. The ethnic issue has gained a new weight and strength because of the impact of the Maoist's armed insurgency. Among the ethnic groups of Nepal, the largest groups are Janajati, Madhesi and Dalit. The demands of ethnic groups can broadly be categorized into three areas: quest for identity, equality, and greater representation in the political structure. Government of Nepal has tried to adopt rural development approach for the development of rural areas after 1950s and as a strategy of balanced development and nation building. Unfortunately, equal distribution of development is difficult in terms of its social, regional and cultural diversity. National Economic Census (2018) reveals that nearly 40 percent of large-scale establishments and more than one third of medium-scale establishments are located in Kathmandu Valley. Nearly 40 percent of medium-scale establishments and 14.9 percent of large-scale establishments belong to "Education". Poverty, unemployment, landlessness, rapid population is major push factor in Nepal, to overcome from these problems, people choose place where there is better facility of education, welfare systems, good environmental and living conditions which is consider as pull factors.

Prospects

Although agricultural production is critical to rural economies, rural revitalization goes far beyond agriculture as it includes the development of non-farm opportunities and it makes cutting-edge technology and innovation the linchpins of rural economic growth. Rural revitalization can also dramatically improve rural residents' access to basic services. In Bangladesh, for example, improved rural roads reduced extreme poverty by 3 to 6 percent while boosting enrolment in secondary school for both boys and girls. Rural development in Nepal is a complex phenomenon involving an interaction of economic, social, political and cultural factors leading to national integration and nation building. The concept of rural development is a process of development and change to improve rural social life entirely. It is linked to infrastructural development, commercialization of agriculture, proper utilization and mobilization of resources, food security, creating opportunities, inclusive social development in the rural community and modernization of overall society. However, achievements of rural development efforts in Nepal are not satisfactory because of imposed development, unstable political situation, absence of people's participation, lack of research and political commitment.

The World Bank in its feature story 'Managing Nepal's Urban Transition' highlights three things. First, a predominantly rural country, Nepal is urbanizing rapidly with urban population growth rates of up to 7 percent. Second, the sustainability of urbanization in Nepal is threatened by a lack of effective planning and large and growing infrastructure deficits. And third, Nepal's urban areas can drive economic growth to the benefit of the entire country. For this, Nepal needs to prioritize the "where, what, and how" of public investments based on development outcomes, promote the development and regeneration of the Kathmandu Valley, and enhance the competitiveness of strategic clusters – such as cultural tourism, handicrafts, and agro-processing – to foster sustainable growth and create economic opportunities in urban areas.

Rural revitalization can also improve rural governance, ensuring that local governments are held accountable in the delivery of high-quality services. China chose this approach when it announced a new strategy in 2018 to close the growing rural-urban income gap and improve quality of life in rural areas. One essential driver of rural revitalization is rurbanomics, an approach that emphasizes the linkages between rural and urban economies (GFPR, 2021). Growing urbanization in most countries enhances the importance of rural areas—by boosting demand for food, diverse diets, and goods and services that the rural economy can meet. Rurbanomics, therefore, frames rural and urban economies as equal partners. It empowers rural economies not only as drivers of food security but also as springboards for national, regional, and global value chains and as providers of quality environmental services.

Ending hunger and malnutrition to achieve both the Sustainable Development Goals (SDGs) and climate goals requires us to initiate a range of evidence-based actions to advance rural revitalization in all regions of the world. They include:

- Adoption of rurbanomics as an approach to strengthen rural-urban linkages—not only between rural areas and megacities, but also between small rural population centers.
- Transforming agri-food systems to benefit both rural and urban areas. Agriculture must be seen as a business enterprise that can feed all.
- Scaling-up agricultural productivity and investing in the rural non-farm economy to create wage-earning opportunities, particularly for poor, female- and youth-headed households.
- Improving living conditions in rural areas, by providing better access to social safety nets and basic services and supporting a healthier and more climate-resilient environment. Multiple models exist laying out ways to successfully and affordably provide these services, while improving the use of natural resources.
- Reforming rural governance to improve accountability and outcomes through well-funded rural budgets, capable staff, and transparency.

Rural revitalization represents the most realistic way to achieve such a dramatic transformation to ensure that rural people and rural areas can thrive for generations to come. For example, rural tourism can play a significant role. According to World Travel and Tourism Council (WTTC)'s annual Economic Impact Research report for 2017, tourism accounts for 7.5 percent of Nepal's GDP and is forecast to rise 4.3 percent annually to Rs. 287.6 billion, or 8.3 percent of the GDP in 2027. The GDP generated directly by the travel and tourism sector includes its indirect and induced impacts. Nepal's travel and tourism sector pumped Rs. 177 billion into the economy and supported more than 427,000 jobs last year.

Case Study: China's Rural Revitalization Strategy

Urbanization in China has made unprecedented progress, bearing witnesses to the country's transition from a traditional big agricultural nation to a modern manufacturing power. China's once backward rural society is turning into an affluent urban one. Based on the report, China's urbanization rate has increased 58.5 percent with an average annual growth of 16.4 million urban people. It has made a great contribution of 25.6 percent increase in world population in the past 40 years. However, rapid urbanization also accompanied some adverse impact on social productivity improvement and limited resources distribution. One obvious phenomena of urbanization is traffic congestion that's barely seen in villages (BFA, 2019). Since reform and opening up, the development of Chinese urban and rural areas has shown an evolution of integration from isolation. The government promulgated national policies and related planning strategies, aiming at realizing the goal of rural revitalization through the system reform and planning adjustment of balancing urban and rural development. In the complex process of social development, there are many problems with rural areas, such as lack of infrastructure, unbalanced economic development, dilapidated living environment and insufficient sharing between urban and rural areas. On the premise of meeting the requirements of national laws and policies, this paper takes the planning of Batang village in Yunfu city of Guangdong province as an example. Combine with ReBAM theory to make sure Batang village is suit for developing tourism. And based on field survey made a Batang plan by planning knowledge. Through literature review and field survey to explore how to realize the revitalization of the rural areas under the development mode of balancing urban and rural development.

The conclusion of the research took rural tourism as the breakthrough point, and formed complementary and dislocation development mode with the city. In living aspect, the research optimized infrastructure and improved people's living environment as well as summarized cultural elements to inherit rural civilization. In production aspect, it exploited rural commercial potential and income-generating path, and completed the transformation from passive development to active revitalization to achieve prosperity industry and life. In ecology aspect, it combined with sustainable development model to create an ecological and livable rural landscape. At last, the research established urban and rural co-management system and shared rural information platform to achieve effective governance, to ensure that tourism mode as a starting point for rural revitalization planning can be sustainable development. The research of this paper practiced the national experience of rural revitalization as a pilot project, facilitated

the implementation of relevant policies and supported planning for rural revitalization, and explored the methods of rural revitalization under the background of balancing urban and rural development (Guo, Li & Zhang, 2019). In 2017, Chinese President Xi Jinping first put forward the idea of "implementing the strategy of rural revitalization" during the 19th CPC National Congress, and called it a major strategy with fundamental impact on national livelihood and nation building (CGTN, 2019). With the rise of industrialization and urbanization, rural areas in developing countries are inevitably suffering from downfall and depression. How to strike a balance between urbanization and rural development and income inequality has been the biggest question for many countries for decades. The report highlights the essence of rural revitalization to ensure that the benefits of development and growth reach all citizens.

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Interface between Tourism and Rural Development in Panchmul, Nepal

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Abstract

This study explores interfaces between tourism and rural development outcomes (constructs) in Panchmul located in Aandhikhola rural municipality of Syangja District. A comprehensive researcher strategy has been applied in this study. The necessary information was collected from 21 participants selected purposively from tourism and rural development programs. This study found functional interfaces or two ways contributions between tourism and rural development outcomes. Similarly, tourism related activities are building social capital, developing rural infrastructures, maintaining community well-being, and conserving biodiversity which are learning platforms to the neighboring villagers and others people. Panchmul can be a model village for rural development if skillful local youths are mobilized in the activities of tourism development, promotional, and management. That's why there must be transformative interfaces between constructs thus better to apply the strategic interface model developed from this study by the local development stakeholders.

Key words: Interface, tourism, agriculture, rural development outcomes, Panchmul, homestay

Background

Rural development is a process, phenomenon, and discipline that encompass agriculture development and allied activities, village industries, crafts, and socio-economic infrastructures as well as in rural areas (Singh, 1999; Singh, 2009). It aims for improving the livelihood of rural people through better access to natural, physical, human, technological, financial, and social capital equally (Atchoarena, 2003). Rural development process seeks to alleviate poverty, mass utilization of resources, commercialization of agriculture, food security, creating opportunities, infrastructural development of the rural community, and modernization of the society (Chaudhary & Pasa, 2015). In practice, there are minimum employment opportunities in rural areas. Most of the small and cottage industries are established in urban centers. Total 6,328 industries have been registered by mid-March, 2016. More than NRs. 10.84 billion has been invested in those industries thereby generating employment for 512,159 people (MoF, 2016). Around 36, 19, 41 Nepalese youths (339138 males and 22803 females) were involved in foreign employment in the fiscal year 2018/19 among them which 1.5 percent were skilled, 23 percent semi-skilled and 75.5 percent unskilled (MoF, 2019).

The development planning has long been subverted to serve the political and economic interest of a small class of Nepali elites (Shrestha, 2009, p. 71). Shrestha blamed that instead of creating a new, progressive social order and a good society where everybody could enjoy life, the development planning has legitimized only the authority of the ruling elites, thereby propagating the socio-economic disparities. Other scholars also have similar opinion like Shrestha. For example, Panday (1999) mentioned that in the name of foreign aid, the government has been mounting per head NRs 24,000 credit capital that is increased into NRs 28963 in FY 2017/18 (MoF, 2017/18). Pandey came to the understanding that development fails "when planning and development become a bureaucratic ritual at the service of dominant interests at the center as opposed to needs of the districts/rural communities" (Pandey, 1999, p.

102). Reasoning that 80 percent of the Nepali are living with poor networking of infrastructures and subsistence-based farming practices (CBS, 2012). Economically, Nepal is regarded as 'Least Developing Countries' with its per capita income 1,048 US\$ (at nominal GDP/PPP) and the population living below the poverty line is 18.7 percent (MoF, 2019). The Gini coefficient of income inequality in fiscal years 1995/96 was 0.322 (0.426 for urban & 0.308 for rural areas) that has mounted by 0.328 (0.353 for urban & 0.311 for rural areas) in the fiscal year 2010/11 (CBS, 2019). After the massive earthquake in April 2015, the economic growth rate of country is lowered at 0.5 percent in 2015/16 and was nurtured by the reconstruction efforts and average growth during 2016/17-2018/19 by 6.95 percent (ADB, 2019). Likewise, the share of the working-age population (15+ years) to the total population is 71.5 percent including 55.6 percent females. The overall unemployment rate in the country is 11.4 percent and the unemployment rate for females is 13.1 percent (CBS, 2019). It might be the reason that the government of Nepal has identified tourism as the lead sector of the economy and tourism can be an alternative for rural development.

Tourism represents a journey of tourists for making entertainment through various activities within a short period (WTO, 2018). Nepal is known as an important tourist destination in the world due to its natural beauty like; gorgeous mountains, rivers, waterfalls, lakes, green forests, caves, natural sceneries, panoramic landscapes, and rare flora and fauna (Kunwar, 2006). A splendid array of mystique natural as well as cultural heritage is the major product of Nepalese tourism attractions (Joshi, 2008, p. 130). The World Travel and Tourism Council estimates that the tourism sector now accounts for 9.5 percent of global GDP, 7.6 trillion US\$, and 313 million US\$ directly and indirectly jobs were created in 2017 (WTO, 2018). In Nepal, 11, 72073 international tourists visited in 2018 that contributed 7.5 percent to the GDP (NRs 2.876 billion) and also created employment for the 427,000 people (NTB, 2019). The contribution of the tourism sector to GDP is targeted to contribute by 9.29 percent by 2025 (MoCTCA, 2017). However, it is difficult to achieve proposed goals/targets with the current level of investment and infrastructure in the tourism sector which fails to promote rural tourism. Globally, the last 25 years have seen massive growth in active countryside tourism to experience rurality as an alternative to the perceived pressures and constraints of urban life (Costa & Chalip, 2005). Following this, a pro-poor tourism strategy is implemented for sharing tourism benefits to the marginalized people (Hall, 2007) at the community level to cope with socio-economic and environmental issues (Richards, 2009) or rural development issues.

In this background, in developed countries, tourism is considered largest growth industry with no sign of slowing over the long term (WTO, 1998; 2010). For example, since 1980, tourism has increased worldwide by an average of 9 percent annually, reaching 940 million in 2010 and is expected to grow to nearly 1.6 billion by the year 2020 (WTO, 2015). Moreover, tourism employs over 235 million people across the world, directly supporting 412,500 jobs and indirectly supporting 952,500 jobs (Tourism Bureau Statistics [TBS], 2012). Tourism has been creating 945000 employments (39th position in global rank) and contributed 6.2 percent on GDP (43rd position in global rank) in the world out of all the economic sectors (WTTC, 2017).

In case of Nepal, monetized and income-based rural tourism was considered lately though saints, intellectuals, and interested travelers used to move around for learning and entertainment. Sirubari village of Syangja was the first rural tourism destination in Nepal (Upadhyay, 2008) but nowadays it has been picked up in many potential rural areas of the country. Tenth Plan (2002-2007) has capitalized on Nepal's attractive natural beauty, unique culture, and heritage in the Tourism for Rural Poverty Alleviation Program (TRPAP, 2004, 2006b). It was launched in September 2001 under the Ministry of Culture, Tourism, and Civil Aviation with technical/financial assistance from UNDP, DFID, and SNV Nepal. The pilot sites were Dolpa, Lumbini, Chitwan, Rasuwa, Solukhumbu, and Taplejung Districts. And it had covered and 28337 households of 48 VDCs and benefitted the 1,60,732 local people. TRPAP improved the livelihood of rural poor and disadvantaged groups of people and empowering to 50 percent of females participating in this program. TRPAP also helped to develop 15 years Tourism Marketing Strategic Plan (2005-2020) for national-level tourism marketing (NPC, 2002).

During the interim plan (2010-13) Homestay Regulation Guideline 2067 BS (2010) was developed for mobilizing local people in tourism, so that they can generate self-employment opportunities from tourism activities and small-scale industries. The fourteenth Plan (2016-18) came with National Tourism Strategic Plan (2016-25) for promoting rural tourism (NPC, 2016). For the implementation of NTSP federal government has identified 100 new tourism destinations in the country (MocTCA, 2018).

In the federal context, the new constitution (2015) has developed a new course of rural development. It has provisioned a three-tiered government system; federation, 7 provinces, and 753 local levels (CAS, 2015). The structure of the state also has provisioned jurisdiction lists to the federation (33), provinces (21), and local levels (22). Even there is provision to use of fiscal power and distributions of sources of revenue between/among devolved governments through the cooperation, coordination, and collaboration to achieve common national goals [1] (MoFAGA, 2018). For this purpose, the federal government has been changed the organizational structure at local levels and also has been planned to reform of administrative capacity and capability of the human resources. Accordingly, High-level Administration Reform and Monitoring Report, 2016 recommended the government to mobilize a maximum of 350 to a minimum of 60 such resources in each local for effective implementation of 22 devolved jurisdictions (MoFAGA, 2017). Owing to study, there is provision to develop one tourism destination at each local level just for bringing economic prosperity through tourism.

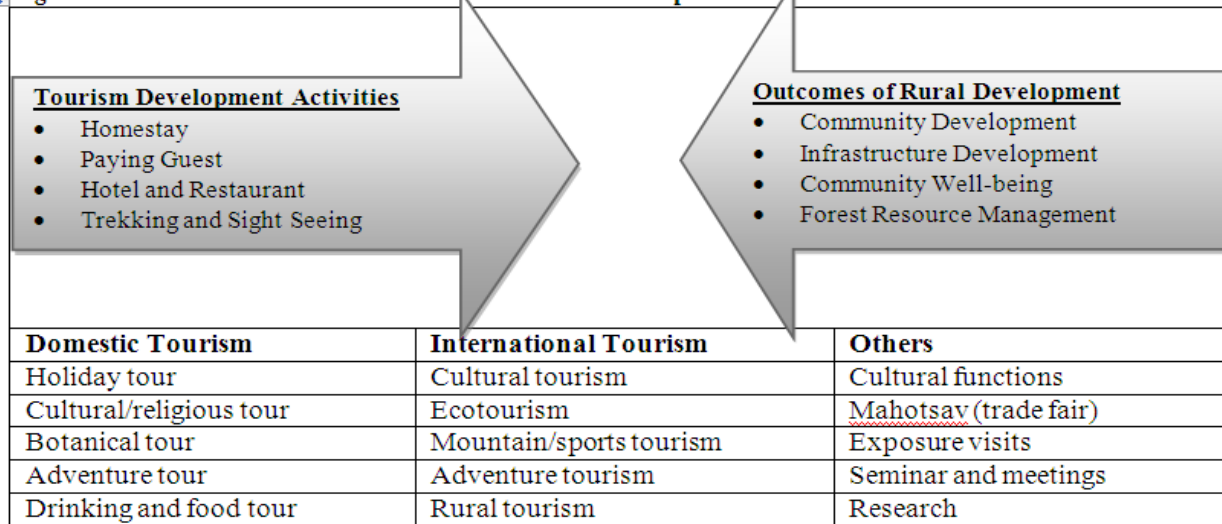
Finally, on one hand, beyond doubt rural development is possible with transformative interfaces between tourism and rural development outcomes. Even these two constructs are now recognizing similar intervention principles such as focusing on rural poverty alleviation, emphasizing community participation, and gender issues (TRPAP, 2006; NPC, 2016). In another hand, it is where Incheon Declaration (Education Framework 2030), suggested educators conduct transformative research agendas for transforming the daily life activities of the rural people (UNESCO, 2016). However, the interfaces between tourism and rural development have not yet been well discussed in Nepali academia (Pasa, 2019). In this respect, it is inevitable to appraise interfaces [2] between tourism and rural development that helps to develop a strategic interface model for performing two ways contributions between constructs. This study thus tried to explore interfaces between tourism and rural development as well as two ways contributions of tourism and rural development outcomes performing in Panchmul area located in Aandhikhola rural municipality of Syangja District.

Methodology

This study applied multiple case study methodology (comprehensive researcher strategy) that helped to understand contextual historical and cultural settings of the participants (Denzin & Lincoln, 2011). That is inevitable for understanding multiple cases through detailed in-depth data collection and linking causes and outcomes of the studied constructs tourism and rural development (Yazan, 2015). The case groups have stressed developmental factors evolving concerning bounded time and environment (Flyvbjerg, 2011). Therefore, I purposively selected 21 articulating case groups/participants (i.e. 9 from tourism program [T] & 12 from rural development program [RD]) for generating narrative information. The maximal purposive sampling method was applied to establish diverse variation so that findings can increase the likelihood (Creswell, 2007, p. 216). Diverse variations were established by following four aspects of sampling; event [single place; Panchmul area], setting [different socio-cultural contexts], artifacts [manmade objects], and actors [local development stakeholders [3] (Creswell, 2009). The required primary information was generated through observation and in-depth interviews [INT]. An in-depth interview guideline was prepared based on nine themes: knowledge and professional skills on tourism; perception on rural development activities; perceptions on indigenous knowledge; outcomes of homestay tourism at the community level; forest resource management practices; challenges of tourism development; challenges of youth drain and mitigation measures; use of vocational training in homestay tourism; the advisory role of educated individuals in tourism and rural development activities. Likewise, an observation checklist was developed for understanding out-migration of educated youths; family migration from the village; involvement of educated youths in tourism; involvement of educated youths in rural development; challenges of tourism; challenges of rural development; potentiality of tourism

development and prospects of rural development. The collected information was appraised by applying thematizing, description, direct interpretation, generating patterns, and holistic analysis (Yin, 2013). Besides, the themes of the study (see in Figure 1) were appraised through Bourdieu's theory of practice, Amartya Sen's theory of human capability, and the UN's sustainability approach to development.

Figure 1. The interface between Tourism and Rural Development



Source: Developed by the Researcher, 2018 based on Wills, 2005

The Findings: Contextualization of the Constructs

Panchmul [4] Village Development Committee (PVDC) (before federal structure), presently situated in two rural municipalities (i. e. Aandhikhola & Arjun Chaupari) in Syangja District of Gandaki Province. Out of nine wards, ward numbers 1, 2, 4, 5, 6, 8, and 9 are located in Aandhikhola while ward numbers, 3 and 7 of Panchmul are presently located in ward number 6 of Arjun Chaupari. The Aandhikhola is formed by merging Aandhikhola, Phaparthum, Setidhoban, Banging Deurali, Bichari Chautra, Chilaunebas, and Panchmul (except 3 & 7 Wards) VDCs. The total population of Aandhikhola rural municipality is 25554 (12319 females and 13235 males) with 4070 households (ARM, 2017). Panchmul is 24 Kilometers far from district headquarter Putali Bazaar locating in between 83° 45" to 83° 47" Eastern longitude and 28° 45" to 28° 8" Northern latitude. The yearly rainfall of the village is recorded up to 3947.8 ml and temperature recorded up to a minimum of 6° C to a maximum of 32.4° C (PVDC, 2016).

Tourism. The 37 lakes/ponds, 2162.99 hector forest land of 44 community forestry and 5775.73 hector Panchase conserved forest, 54 religious sites, 15 different caste/ethnic groups of different religions (including Hindu, Buddhist, Christian, and Muslim), and annual celebrations of 30 festivals are major natural, religious and cultural attractions of Aandhikhola rural municipality (ARM, 2017). The major tourist destinations such as Dahare Deurali, ThumroJuro, Gorujure, Maidan Kharka, and Sirubari homestay are located in Panchmul (Table 1). Sirubari homestay was started in 1997 in Gurung village [5] by former Captain Rudra Man Gurung (X Indian Army). There are total 146 households including the Dalits in the majority (i. e. 40 Kami, 29 Damai & 13 Sarki) followed by indigenous groups (i. e. 58 Gurung & 4 Gharti), and 2 belong to the upper caste i. e. Brahmin). The total population of the village was 1137 including 680 females and 480 males. It was located at an altitude of 1700 masl (attitudinally, the area ranges from 1250 m to 2003 m) (PVDC, 2015). Sirubari won

Crouched in between the hills
A village calls to its guests
Himalaya visible from north sides
Tourists come to spend their days
Tourism & agriculture can bring change
This village is the example
Learn other villages
See the transformations
Stop your sons and daughters
From moving away
Development is possible
In this rural land

a national youth award in 1993, the Pacific Asia Travel Association Gold award in the Heritage category in 2001, and International Mountain Development Prize on International Mountain Day 2004 (Upadhyay, 2008).

Rural Development. Rural development activities in Panchmul still becoming a key issue of local development stakeholders though the status of economic, agricultural, socio-cultural, and environmental development activities are satisfactory as compared to other local levels located in hilly regions. Economically, local people are involved in diversified livelihood activities (tourism, business, government and private jobs, foreign employment, and agriculture) for sustaining family livelihood. However, local development stakeholders are giving high priority to tourism and agriculture development. Panchmul has 878.88 hectares of agricultural land located in slope geographical areas. The village has a huge amount of terrain and pasture lands in northern parts that are suitable for animal husbandry. The agriculture contact center of Arjun Chaupari established in 1981 has been providing financial and technical support to the farmers. The center has fifty-five farmer groups and provides Integrated Pest Management and Integrated Crop Management pieces of training and exposure visit programs to the farmers. Further, the center also has been providing agricultural inputs (seeds, breeds, plants, pesticides, insecticide) and modern technologies (tunnel farming, tractor, thresher, and modern box for beekeeping) support along the technical knowledge and skills to the farmers. Panchmul village is a pocket area for wheat, maize, and millets. Farmers are also producing rice, potato, millet, mustard, and pulses.

Socio-culturally, Brahmin, Dalits, Gurung ethnic groups, and Muslim religious groups are living with a mutual relationship. There is we-feeling and community sentiment among the groups that are building social capital. However, Gurung culture is more famous and popular in the village. Gurung is Mongolian in terms of race. Majorities of them follow Buddhism as their religious belief. They perform traditional songs (Rodi), and dances during festivals. But in recent days, young generations are practicing Rodi culture in modern ways of celebration. Dalit people also celebrate festivals according to Hindu culture. Dashain, Tihar, Makar Shakranti, Buddha Jayanti are common festivals. Muslims celebrate Ramadan and Eid. Similarly, villagers are becoming members of different types of social, cultural and economic, and environmental organizations for transforming socio-cultural and economic structures. Some organizations are also advocating for the mobilization of natural resources.

Panchmul is rich in forest resources consists of subtropical, deciduous, coniferous vegetation with some herbs that have medicinal value. A total of 2222 hector forest land (i.e. 1500 hector government, 708 hectares of community, and 14 hector religious forests) is benefited to the 1073 households (PVDC, 2016). The beneficiary households are applying their indigenous knowledge for preserving and conserving biodiversity. Majorities of the households (88.52 percent) are still using firewood as fuel (PVDC, 2016). Thus forest management committees are implementing certain rules for collecting firewood from the user groups.

Interface: Rural Development through Community Development

Rural development is one of the major outcomes of tourism development in Sirubari. I appraised rural development outcomes within limited boundaries or micro levels that focused on empowering Dalits [7] and Gurung communities who are sharing a mixed type of settlements along with few Brahmins in Panchmul. The people are living with a sense of belongingness, community sentiment, and mutual relationships. However, study shows that the Dalits have a low social or ritual status. They are severely attached to the Hindu Varna notion and a hierarchy of purity and impurity. Their daily lives are still largely shaped by caste and particularly by their ritual and economic relationships with the high castes (BK, 2013). National Dalits Commission also defines 'Dalits' as "those communities who by atrocities of caste-based discrimination and untouchability, are most backward in socio-economic, educational, political and religious fields, and deprived of human dignity/social justice" (NDC, 2008, p. 22). In some places, they have converted their religions, but they have rarely been able to escape the stigma of their formal position in the Hindu caste hierarchy is the question to all (Bennett et al., 2013).

In the case of my study locations, the Dalits (Bishowkarma, Pariyar, Darji, Sarki, and Sunar) population is 2159 out of 4601 total population that is 46.92 percent. The literacy rate of Dalits (6 years & above) is 52.4 percent compared to the national average of 65.9 percent (NNDSWO, 2015). However, in my study location, literacy rate of Dalits has reached 100 percent and some Dalits youths are also completed higher-level education. The Human development Index (HDI) of the Dalits (0.434) is the lowest in Nepal (national average 0.541). In my study, caste/ethnic-wise rural municipality the HDI of different caste and the ethnic groups are different, including Brahmin (0.557), Janjati (0.509), and Dalits (0.446) (NPC, 2014).

Similarly, Dalits have poor representation in the civil service of the government i. e. only 1.94 percent whereas it is 62.58 percent, 19.55 percent and 15.93 percent for Brahman/Chhetri, Indigenous nationalities, and Madhesi respectively (NNDSWO, 2015). But in my study location, 32 Dalits are pension holders within the retirement from Indian Army and Police services. 78 Dalits youths are joining in government jobs. Among them, 42 youths are Indian Army, 17 youths are in Nepal Army/Polices, 11 youths are teachers and 8 youths are bureaucrats (H. L. Nepali, Personal communication in cell phone, Tuesday, August 21, 2018). Eventually, the trend of preparing public service commission exam and for Army Police selection test is increasingly becoming popular among the Dalits youths due to Dalits reservation quotas as per the constitutional provision.

In this respect, tourism activities in Sirubari have in/directly contributed to community development around Sirubari villages. There are fifty plus rural tourism destinations located in the Western region including Sirubari that earn more than NRs. 51, 00000 annually from homestay tourism (U. Gurung, 18 October 2019 [INT/T]). For a decade, several Nepalese people have been visiting to experience homestay activities. Hosts are fostering community sentiment among themselves and social capital with the guests, development experts, politicians, bureaucrats, and researchers. My research participant, a member of the Tourism Development and Management Committee (TDMC) said,

Without group efforts, it is impossible to run homestay. Mostly, guests are notified and booked staying nights before a week of their travel time. We members of TDMC working voluntarily (not in a salary basis like others) make a schedule for a welcome program conducted in three different entrance of the village. Dalits people play traditional music [Panche Baja] and members of the Mother Group serve garland to the guests. Guests enjoy our welcome and cultural program. Then we serve welcome drinks and light snacks in Buddha Gumba with continuous traditional music. After that host member took them to their home (R. Gurung, June 8th, 2016 [INT/T]).

These quotations above imply the importance of community organization for fostering social capital. The social benefit of tourism raises quality of life, promotes community pride, enhances gender and age equality, and builds capacity for community organizations (REST, 2003). My research participants also said that their collective efforts became an unavoidable means for development of tourism in the initial phase but at present, it is becoming the end of community development. They are thus now applying participatory development and ethical leadership styles. Accordingly, another member of TDMC said,

Our Gurung culture is very supportive to all. In the past, Dalits' settlement was untidy/unmanaged like a slum area. Their life was vulnerable. Later on, they were involved in homestay services for playing traditional music. Some of them worked as porters and wage laborer. They are now producing sufficient crops from our rented land. Dalits youths are joining in Army and foreign employment with our technical and financial support. Now they invest their income in child education and income generation activities. They bear good planning to offer homestay in their village (L. J. Gurung, June 6th, 2016 [INT/T]).

L. J. Gurung's claim signifies the transformative role of cultural capital that has been transforming the livelihoods of Dalits. It has also yielded cultural benefits of tourism that can encourage respect for a different culture, foster cultural exchanges, and social support systems, and embed development in local culture (REST, 2003). Mr. Gurung further argued that Dalits have now become more interactive and empowered and transforming life and livelihood. During my interaction, an aged Dalits shared that he frequently visits Kirtipur, Kathmandu to meet Prof. Ganeshman Gurung and Ratna

Gurung who are playing advisory and networking roles to the villagers at local levels (T. B. Pariyar, personal communication, June 8, 2016). I can say that there is a supporting and mutual relationship among Dalits and Gurung people. Supporting this, the head member of Sirubari Baja Pati expressed that,

Dalits are realizing the importance of group participation in homestay. We can also learn various life skills and earning opportunities from tourism activities. We maintain our surrounding neat and clean after tourism development. We also motivate our children to complete secondary education. Because of education, they are now involved in different sectors. Some of them have joined government jobs in the Indian and Nepalese Army and tend to go for foreign employment with the moral and financial support of Gurung. Indeed, our living status has been improved due to homestay and remittance (T. P. Darji, June 7th, 2016 [INT/T]). Further, he added,

I verbally circulate public information among the villagers throughout the village. My grandfather first followed this occupation by visiting them and asking personally. It was suitable in the past. At present, there is a cell phone with every individual but we are continuing the same practice as like of grandfather. For me, this typical practice sometimes provides an interesting experience to the guests. Through this occupation, I can establish good relationships with Gurungs. I can occupy their land at a cheap rent and produce sufficient food grains. I am satisfied with my duty but I could not compel my sons to follow this occupation. I hope anyone's son will follow this profession after my death (T. P. Darji, June 7th, 2016 [INT/T]).

Mr. Darji's sayings signify about learning opportunities of the Dalits people from tourism activities. It shows that the educational benefits of tourism can promote the acquisition of new job skills, create new professions in the village, and encourage the use of new knowledge and cross-fertilization of ideas with other cultures and mutual respect (REST, 2003). Accordingly, my participant said, Dalits people are learning daily life skills, communicative skills with guests. Dalits women and children have become more interactive and maintain their education, health, and hygiene. For him, these are major outcomes of tourism activities. I also, found that Dalits were now investing in child's education and higher education for youth empowerment. Let me report saying of chairman of Sopal Samuha [8] living in Kathmandu,

There are 200 members and 21 executive members in Sopal Samuha. The goal of the organization is to maintain unity among the Gurung people and preserve religious and cultural norms and values, rituals, and rights. This organization conducts a picnic program annually. We also collect funds for helping our members during their death ceremony. We also published a bulletin to report organizational activities. This organization has been allocating funds for social development activities in our villages (R. K. Gurung, 2069 [DA]).

The above description implies that the importance of ethno-development for rural prosperity. As also stated in an earlier discussion, there are four foundations for ethno-development, including territorialism, internal self-determination, cultural pluralism, and ecological sustainability (Hettne, 1996). Reflecting upon those elements, their cultural institution is not only establishing a mutual relationship and we feeling among Gurung but equally investing in Dalit community and whole Panchmul for maintaining community infrastructure. At the same time, members can get financial support from *Sopal Samuha*. This support has also empowered Dalit communities both directly and indirectly for many years.

Tourism for Physical Infrastructure Development

Tourism generates independent funds for community development, creates employment in tourism, and increases household income (REST, 2003). In Sirubari, households involved in tourism are collecting basket funds from their earnings for infrastructure development. I wanted to understand how Sirubari homestay is supporting to implementation of public service infrastructure development projects. My participants expressed that,

Sirubari homestay, selected as one of the hundred new tourism destinations of the country received NPR. 10,00,000.00 grants from Gandaki Province and constructed a hall nearby picnic spot, upside the village. The central government also allocated NPR. 80,00,000.00 grants for constructing a two-story building nearby the southern entrance gate of Sirubari homestay. Our

Deurali homestay also received NPR. 10, 00,000.00 from Province and constructed an entrance gate nearby Sirubari-Bhakimle roadside, maintained community building, and constructed two-meter wide and 300-meter long foot trails towards Dahare Deurali temple. We also received NPR. 2, 00,000.00 from the pond conservation office, Parbat for maintenance of Dhuli and Sani Dahas. For the same purpose provincial government also going to allocate NPR. 10, 00,000.00 (C. M. Poudel, personal communication, Thursday 20th August 2019).

These descriptions of what L. J. Gurung said to me imply the importance of public grants for community infrastructure development projects. The economic benefits of tourism can generate independent funds for community development, create employment in tourism, and increase household income (REST, 2003). Reflecting on next participant, the tourism sector is becoming a priority sector of federal governments as the trend of investing in tourism infrastructures development projects is increasing. In the fiscal year 2018-19, Ministry of Industry, Tourism, Forest, and Environment of Gandaki province allocated NRs. 300 million and allocated per NRs. 10, 00000 grants to the 190 community homestay moving homestay. Another local intellectual from Bhakimle said,

Last year Parbat district allocated NPR. 9, 0000.00 for constructing a Vedic school in Dahare Deurali Temple premises. This year we also got a drinking water project from the central level. This project collects drinking water from 390 meters down the surface from the temple site. It may cost more than ten million (NPR) according to tentative estimation of the technicians. We are planning to set nine taps nearby the temple (C. P. Poudel, personal communication, December 1, 2016).

This description reported by local intellectuals implies government efforts on physical infrastructure development. UN sustainability approach also advocated that the physical capital building process is more essential for sustainable tourism development (Hada, 2007). According to him, government fund has been allocated for infrastructure development projects for religious identity. Vedic school can become an attraction to the guests. In the ancient period, five years old children must read Vedain Gurukul [9]. They spent 25 years in Vedic schools. They allowed enjoying with marital life after twenty-five to fifty. They spent nomadic life after fifty to seventy-five years and finally spent spiritual life after seventy-five to hundred years (Swami, 2016). This might be the reason, the popularity of Vedic and Sanskrit education has been increasing in Nepal. In this context, this place can be a hub for Vedic tourism too. Another local youth from Majhkateri said,

Local intellectuals from Darau have constructed the Siddha baba temple, storeroom, picnic point, and view tower in Hile Danda. Sopal Samauha provided funds to build those infrastructures. Mountain range and rural settlements and greenery of jungle areas can be observed from that peak. It is located nearby the trekking route of the Sirubari village. At the same time, local students and youths also visit that area for a picnic. The visiting and traveling behavior of the students and local youths have been increasing yearly because of the impact of tourism activities in Sirubari village (J. B. Gurung, personal communication, November 4, 2016).

J. B. Gurung's description implies a demonstrative effect of Sirubari homestay that is motivating neighboring villagers. Having higher multiplier effects and minimal capital investment, tourism can generate tangible benefits where traditional livelihoods are under stress (Hoermann & Kollmair, 2010). Owing to that neighboring villagers of Sirubari are planning to mobilize their traditional culture and offer homestay services. Some of them have constructed view towers and physical infrastructures. At the same time, visiting and hiking trend of local students is increasing. My participants, politician from Panchmul expressed,

Sirubari homestay not only provides earning and learning opportunities to the villagers but also contributes to rural infrastructure development. We were in the dark phase before tourism development. We got electricity. Our village is also connected with road accessibilities on east and west sides. After the development of the road, farmers are also supplying local products in market centers. Some educated persons are migrating from the village. They will return, if the government gives worth value to educated people (J. N. Dhakal, August 29th, 2016 [INT/RD]).

In this regard, another participant added,

We are proud to be neighbors of Sirubari. Homestay tourism has changed the overall development status at the local level. We got electricity, road and health facilities for many years. We [villagers from Panchmul] must express our gratitude to former Captain Rudraman Gurung who started homestay tourism. Dr. Ganesman Gurung and Chndraman Gurung (members of Constituent Assembly born in the same village) contributed a lot to infrastructure development. Recently Prof. Ganesman Gurung took initiation for constructing foot trails to reach hilly ranges from two different locations (J. P. Chapagain, June 7th, 2016 [INT/E]).

The above descriptions highlight the contributions of Sirubari homestay for developing public service infrastructures around Panchmul. UN sustainability approach also advocated that the physical capital building process is more essential for sustainable development (Hada, 2007). Owing to that local politicians belonging to Sirubari and neighboring villages played the productive role to implement infrastructure development projects that have been providing services and facilities to the villagers. Even the government is providing infrastructure development projects because of the global identity of Sirubari homestay. Let me report about the project that is implemented by Nepal Tourism Board. In the same theme, role model entrepreneur from Rajswora expressed,

Sirubari homestay started in 1992. In the early stage, they used solar energy. In 1996 they collected NPR 23,00000.00 for electricity. Their effort became national news that I heard during my childhood. After six years each household of this village collected NPR 5000.00 and worked voluntarily for electricity. The government provided two transmitters and 10 steel poles (P. Bagale, personal communication, December 3, 2016).

Further, he said that,

Again all the households collected community funds for road accessibility. The first road track opened from SetiDovan to Bayale. We joined Bayale to Panchmul, a six-kilometer distance. The second track opened from Seti Dovan to Bejhang. We collected NPR 35, 00000.00 for connecting Bejhang and Panchkula. This track is going blacktopped in this fiscal year. Politicians came to Seti Dovan on November 28th for shilanyas. The third road track opened from Darau to Panchmul. This track has also granted a budget for the blacktop in this fiscal year (P. Bagale, personal communication, December 3, 2016).

These descriptions are the evidences of the importance of community participation in maintaining public service delivery networking. Once rural communities mobilized local resources then members of the community become both beneficiaries and important actors for transforming rural space (UNESCO, 2003). Accordingly, my participant reflected a lesson learned from Sirubari, as his father and relatives had also played an active role in building public infrastructures. No doubt, community participation is essential for infrastructure development projects at local levels. However, most of the local people are not yet realizing their responsibility. Further, a head teacher of the community school of Sirubari said,

There are 105 students and 10 teachers in our school. Our school gets 2 corer 56 lakh financial supports for construction of new building in this fiscal year. Our relative (brother) working as a top-level bureaucrat played a networking role for that project. We also started English medium class up to the primary level this year. I am playing an advisory role in the tourism development committee, ward nagrik manch, and UNDP program (S. Gurung, June 8th, 2016 [INT/T]).

The above descriptions indicate the importance of the networking in health and educational service delivery. The process of establishing strong power relations within top-level bureaucrats and politicians is called linking social capital (Harpham, Grant & Thomas, 2002). Owing to that, my participant argued, they are constructing a new school building located nearby the west entrance gate of Sirubari homestay village. Most of the guests visit the school and interact with students.

Tourism and Community Well-being

Exploring alternative approaches to human progress and well-being, cultural diversity is crucial. By community well-being, I mean transformed livelihoods of the villagers through tourism activities. It takes care of cultural diversity as well. Cultural diversity is humanity's greatest source of creativity and wealth that provides different approaches to solving fundamental aspects of life, natural ecosystem,

religion, and spirituality (UNESCO, 2015). Even in Sirubari cultural tourism also has maintained the natural ecosystem, religious activities, and well-being of the local people. My participant, a member of TDMC said,

The tourism committee receives NPR.1,000.00 per person per day from domestic and NPR.15,00.00 from a foreign guest. We collect per person NPR.200.00 extra charges from the group having more than nine guests. The Baja group performs traditional music Panche Baja with folk dance during the welcome program (R. Gurung, June 8th, 2016 [INT/T]).

The above quote implies contributions of homestay service for the economic well-being of the host community including Dalits. The economic benefits of tourism can generate independent funds for community development, create employment in tourism, and increase household income (REST, 2003). Accordingly, hosts and neighbors are getting employment opportunities and increasing household income. I came to know that more than six hundred foreign guests and forty-five hundred Nepali guests have visited Sirubari in 2018 that generating more than NPR. 51,00,000.00 (U. Gurung, 18th October, 2019 [INT/T]). In the same theme, a representative of the local government said,

Sirubari homestay is becoming a learning center for the others. However, because of the poor economy of the villagers, willing to run tourism services could not manage basic infrastructures. We are providing homestay management training and also allocating funds for tourism infrastructure but we do have not a sufficient budget. Our district tourism development and management committee and Nepal Tourism Board should provide technical/financial supports. In doing such several local products including vegetables, fruits, tea, chicken, mutton as well as mineral water can be supplied to the guests (T. P. Rimal, June 7th, 2016 [INT/RD]).

As Mr. Rimal expressed, there is an implication on the role of local government in diffusing tourism activities at the local level. For many years, tourism was considered a magic formula for promoting regional development and reducing poverty in developing countries (Telfer & Sharpley, 2008). Owing to that after appraisal of the economic impact of rural tourism, local government is now tending to allocate funds for producing tourism entrepreneurs at the local level. In the same line, the next female participant expressed,

Before involving in tourism activities, we were depended on our parents and husbands even for pocket money. At this time, we members of "Mothers Group" are working together for offering homestay services to the inter/national guests and managing our expenditure ourselves. We collect one hundred rupees from each guest. We also charge some amount from our entertainment program that we perform during cultural rituals like; birth ceremony, first feeding of baby, birthday party, marriage ceremony. We also perform a welcome program for the Lahure who come on annual leave from foreign countries. At this time there is more than four lakh in our basket fund (S. Gurung, June 5th, 2016 [INT/T]).

This above description signifies the impact of homestay tourism on women's empowerment. In other words, the capabilities of women are increasing and they are playing socio-economic and change agent roles in the community and society. From the perspective of the capability approach, the well-of household is increasing due to tourism and that is foster development in Sirubari (Sen, 1982). They are playing a key role while receiving guests, providing them family environment also conducting cultural programs. In the same line, the head member of Baja Pati from Sirubari expressed that,

Tourism is transforming the livelihood of the Dalits community otherwise we might remain non-civilized. The daily life of Dalits is changing in good way. They are becoming more attractive and interactive. Our social and economic conditions are improving as we are earning from tourism, remittance, wage labor, and agriculture, some are also running local shops. Our children are getting interaction opportunities with inter/national guests. Local intellectuals are also playing a supportive role in for searching employment opportunities for local youths (T. P. Darji, June 7th, 2016 [INT/T]).

The above description implies the importance of homestay tourism for improving the daily lifestyles of Dalits. The economic benefits of tourism can generate independent funds for community development, create employment in tourism and increase household income (REST, 2003). Accordingly,

the involvement of Dalits in homestay activities has provided learning and earning opportunities. They are thus, increasing their household sufficiency, economic well-being, and improving daily life through diversified livelihood activities. Similarly, a women activist from Sirubari happily shared that,

We formed married Dalit Buhari's Samauha last year. We conduct entertainment programs during birthday and marriage ceremonies to collect funds. We also conduct such programs while youth employees return village on holiday leave. We want to transform our village ourselves. We are now planning to build a community house for the regular meeting. Thus, we have requested local stakeholders for managing land. We have a further plan of initiating homestay and agro farms collectively. Brahmin farmers are supplying fresh vegetables, chicken, and mushrooms whereas Dalits are supplying pork, buff, and mutton items in homestay village and local market (M. Pariyar, June 7th, 2016 [INT/RD]).

M. Pariyar's claim signifies that the motivating role of Sirubari homestay to the Dalit women. My participant belongs to the Brahmin ethnic group has been playing a key role in Sirubari after getting married to Dalit Youth during their school life. She has been working as a coordinator in the ward citizen forum and motivating currently married Dalit women for involving in economic activities. Tourism can promote the acquisition of new job skills, and create new professions in the village (REST, 2003).

Likewise, learning from Gurung Mothers, playing the role of change agent, Dalit women are also willing to play role of change agent in the community. They are planning to invest collective funds in the tourism and agriculture sectors. They could supply their products in homestay destinations. During group discussions, M. Pariyar from Tribeni said that they were supplying vegetables; spinach, beans, cauliflower, and potato, and colorful local cocks and goats in Sirubari (Focus Group Discussion, December 1, 2016). Accordingly, my participant (a hotel entrepreneur of Panchmul) expressed,

My husband passed 8th grade and I passed 7th in my village when we got married. My husband worked in India for many years. His owner provided him financial support to run some business before seven years. Then we started hotel and restaurant and general store in this hinterland. Our service was started in a rented house. But now within a short period, we became able to buy our plot of land and build our building. We have three rooms and nine beds for the guests and planning to extend (S. Chapagain, August 29th, 2016 [INT/RD]).

S. Chapagain's observation implies the importance of entrepreneurship for economic well-being. According to Bourdieu, money and assets are economic capitals (Thomson, 2008). In the same connection, I understood, because of economic capital gained from India, S. Chapagain became a hotel entrepreneur. According to her, they bought land and built hotel with their earning. This provides a clue that homestay has been encouraging others to offer tourism services at the local level. Youth entrepreneur from Rajswora said,

I am supplying my products in Sirubari homestay. Local people including me are in/directly benefited from tourism. Children, students, youth, and aged people have been experiencing tourism activities for many decades. That is the reason at a time we are working together for offering homestay in our village. If so, we can sell our organic products to the guests and we can also supply products outside the village because the condition of the road is going to improve very soon (P. K. Bagale, June 7th, 2016 [INT/RD]).

Bagale implies the economic benefits of homestay activities. For him, the economic benefits of tourism can generate independent funds for community development, create employment in tourism and increase household income (REST, 2003). Bagale has also been experiencing the socio-economic role of tourism service and supplying his products. Hence, he is also planning to mobilize youths in agro-based entrepreneurship, so that they would supply products equally in rural hinterlands and urban centers.

Tourism for Forest Resource Management

Rural tourism is an alternative form of tourism that has a severe negative impact on destination areas, the environment, and their populations without diminishing the general well-being of the rural people (Eadington & Smith 1992). In this context, I wanted to appraise, what the negative environmental

impacts are caused by homestay tourism in Sirubari. I observed, neat, clean, and green surroundings maintained by the host communities. My participant, a local intellectual expressed that,

Panchmul occupied 2222 hectares of forest lands. Sirubari community forestry occupied 500 hectares won various awards is model in Nepal. The jungle is now becoming a major attraction to the guests. Because of the traditional way of living, farmers are also producing organic products. These are the reasons why guests come to visit Sirubari for observing the jungle, scenic beauty, fresh air, organic foods, and the natural lifestyles of the villagers. But for me, those natural and cultural resources must be mobilized through the country for rural development. For me living in prosperous villages will be so far better than those of unmanaged towns (J. P. Chapagain, June 7th, 2016 [INT/E]).

J. P. Chapagain's saying in the above narration implies the role of community participation in the conservation of forest and land resources in Sirubari. UN sustainability approach also advocated for local resource conservation and mobilization achieving agendas of sustainable development (Hada, 2007). Accordingly, by conservation of forest resources, forest user groups are giving lessons to the neighboring villagers. In other words, the jungle areas are adding more attractions to the guests. Even in the past hosts were provided camping and campfire facilities in jungle sights that provided unique experiences to the guests. Owing to that tourism committee is also planning for providing similar activities to increase the staying days of the guests. But for me, they must start herbal medicine processing and handicraft making center for mobilizing forest products. In the same line, my next participant said,

We are not providing any kind of souvenir to the guests. I am serious on that issue because it is essential. Thus, I am planning to establish a handicraft-making center in the village. The government does not provide any kind of technical suggestions to run cottage industries that could be linked with tourism. Since 2011, we are running a tourism business with self-efforts. Domestic guests reach our village directly. They contact the key person before one week. We provided some brochures in Kathmandu and Pokhara city. Nepal Tourism Board is somehow supporting us by advertising our village in the international market (J. Gurung, December 4th, 2016 [INT/T]).

J. Gurung's sayings imply the importance of forest resource mobilization on rural transformation. From the perspective of the UN sustainability approach, the local resource conservation/mobilization process is a must for sustainable development (Hada, 2007). Owing to that J. Gurung wanted to mobilize forest resources in several ways and planned to start handicraft making craft industry in the village. My participant, said,

During my childhood, I spent many nights with my grandfather in buffalo sheds. There were more than twenty-five sheds nearby the proposed viewpoint. You can reach there in twenty-five minutes. One household reared more than fifteen buffaloes. In summer, we shifted buffaloes around farming land for fertilizer. We supplied ghee in Pokhara and Butwal for earning. You can also observe that place. You can see plots demarcated by stone walls just the right side from the water pond (T. R. Adhikari, August 28th, 2016 [INT/E]).

T. R. Adhikari signifies the traditional livelihood strategies of local people in Rajswora. From the perspective of the UN sustainability approach, local resource conservation/mobilization is a must for sustainable development (Hada, 2007). Reflecting upon the sustainability approach, in the past local people utilized forest resources for animal husbandry. They supplied crops and dairy products by foot. He blamed, in the name of community forestry, local people compelled to change traditional livelihood with due restrictions for collecting fodder and firewood. But now this location is more potential for agro-ecotourism. Likewise, the next participant shared,

District Forest Officer suggested we [user groups] demarcate three blocks of government forest that could be major attractions from a greenery point of view. But from an agro-ecotourism point of view, Dalits have more than 1000 Ropani pasture/forest land upside the Sirubari village. This land had provided them in reward for their wage labor when they built Panchmul School in 1930. Dalits need technical/financial support to utilize this land so that they can start a community horticulture farm (C. M. Poudel, personal communication, Thursday 20th August 2019).

C. M. Poudel signifies the importance of tourism development for utilizing private pasture/forest land resources. His views indicate that still, Sirubari homestay failed to supply enough local and organic products to the guests that are must according to Homestay Regulation Guideline 2010. That is why he suggested Dalits perform community-based farms in their private land property.

Two Ways Contributions

While exploring the interface between tourism and rural development, I found contributions in two ways. One is: Sirubari became a role model Village throughout the country. Villagers use forest resources for tourism development. Neighboring villagers of Sirubari and other Nepalese villagers learned lessons from Sirubari about homestay management and forest resource management. Later the concept of the homestay was also started by other community members throughout the country. Because of the homestay service, Sirubari owned community pride and also established its identity in the national and international tourism market. After involving in tourism services, the Gurung people could not manage time for farming activities. In such a situation, they gave their land to the Dalits on contract farming that helped to increase the family food sufficiency of Dalits. The other is: for sustaining homestay services in the village, the Gurung people gave high priority to the English language. They started to enroll their children in English Medium Boarding schools. To ease it, they started to migrate in urban areas such as Kathmandu, Pokhara, and Syangja. At the same time, because of good relationships with international guests, some Gurung youths started working in Western Countries with attractive salaries. That encourages other youths to work in economically developed counties such as London, Germany, Hong Kong, Korea, and Japan. The trend of rural to urban migration and youth migration to abroad finally made Gurung village with family pillage. Because of it, there are no children to play with guests and neighboring children. There are no female and male youths to perform cultural programs. There are no youths to guide the guest to Thumro Juro for sunshine. However, Dalits youths are becoming institutional members in local youth clubs and also involved in cultural programs. They are getting better earning and learning opportunities by participating in the dance program and leadership role. However, informal, non-formal, and formal education are equally playing a limited transformation role for reciprocal contributions between tourism and rural development within Sirubari Village. In the same line, Pasa (2020) reveals that Amaltari Bufferzone Community Homestay around Chitwan National Park also has brought positive impacts in community and social level from a rural development perspective.

Theoretical Reflection

In this section, I have presented a theoretical reflection on the interface between tourism and rural development. Theoretical perspectives helped me to explore battlefields of knowledge that shape the relations between local actors, stakeholders, beneficiaries including the researchers myself (Long & Long, 1992). Theoretical interpretations have appraised how tourism development activities are contributing to rural development. My theoretical reflections show that habitus presences of past experiences of actors (both duty bearers and service providers) have been re/forming community development outcomes due to the contributions of tourism development assets (Thieme, 2006). It is fostering mutual relationships between and among Dalits and Gurung community and transforms social practices (Maton, 2008). Dalits people are applying diversified livelihood practices for improving their social positions based on the capital they have (Jenkins, 2002).

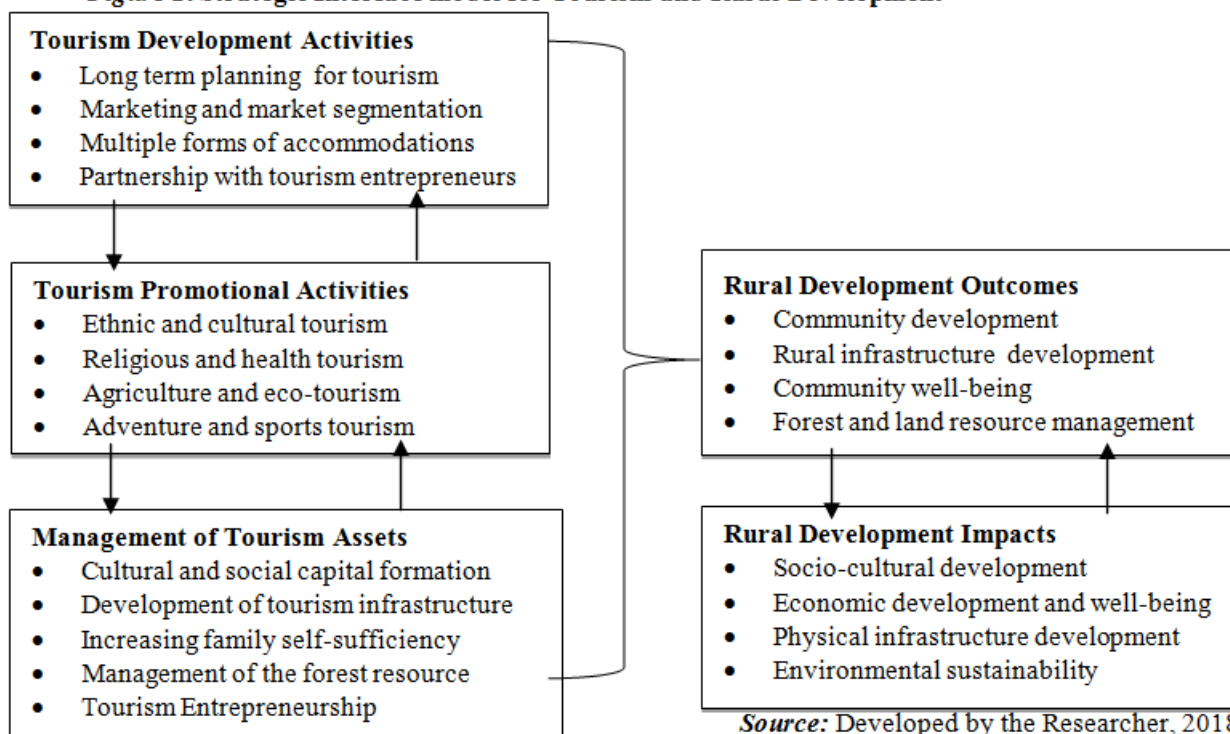
For me, both Dalit and Gurung community members are actively involved in tourism activities to create economic capital through cultural capital. They are collecting basket funds from earning from tourism activities for implementing physical infrastructure development projects. Hence, tourism activities have been creating two forms of capital; social capital which consists of resources based on group membership, and symbolic capital which is the form the different types of capital take once they are perceived and recognized as legitimate (Calhoun, 1999, pp. 69-70). I understood that fostering the capability of duty bearers and service receivers/right holders is becoming the foundation for tourism and rural development. They are applying their functioning and capabilities for achieving community well-being (Robeyns, 2003). Owing to the functioning approach they are transforming living conditions and

through capabilities they are mounting their freedom of choice on livelihood strategies, working with the community and society for enhancing their well-being (Robeyns, 2003). For sustainability of wellbeing, duty bearers and service receivers are jointly implementing environment-friendly development activities. They are working for sustainable development; a development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED, 1987, as cited in Wills, 2005). In this attempt, the community forestry users group and tourism development and management committee are jointly working for managing forest and cultural resources (Hada, 2007).

Model for Strategic Interface

The interfaces between tourism and rural development demand contextual models that I have developed empirically. This strategic interface model has emphasized on contributions of tourism activities on rural development outcomes from the micro perspective (see in Figure 2). Moreover, this model suggested performing diversified rural tourism activities such as nature tourism, cultural tourism, agro-tourism, food tourism, religious, tourism, Vedic or spiritual tourism as well as adventure and sports tourism through collective efforts of local development stakeholders. This model also suggested some strategic inputs, such as mobilizing local youths in tourism development and management activities and ensuring qualitative outcomes and impact of rural tourism on rural economy in general and rural livelihood in particular. That is possible through reforming the existing socio-cultural and economic structures of the countries by the educated individuals. Hence, my model suggested producing ethical, moral, and responsible youths. It is possible through the establishment of informal education centers at local levels that can crop religious/cultural norms and values. The model further tried to produce skilled and competent youths (human capital) through non-formal education or training centers that can be established locally. They can involve in tourism development, promotional, and management activities for achieving rural development outcomes and impact, sustainably.

Figure 2. Strategic Interface model for Tourism and Rural Development



Conclusion

This study concludes that there is a functional interface between tourism and rural development outcomes. Tourism has brought better rural development outcomes in Sirubari and its peripheral villages.

More precisely, while offering tourism activities like; welcome, farewell, sightseeing, and entertainment programs villagers need to manage collectively. It has contributed to developing collectiveness, we feeling, and community sentiment among Dalits and Gurung ethnic groups and established their identity in national and international tourism markets. Moreover homestay becomes a strategy for poverty alleviation as hosts are getting earning and learning opportunities from the guests. Landless people and marginal farmers are also getting farmlands from host community members. Small farmers and role model farmers can supply their products in tourism villages. Hence, tourism not only improves the livelihood of the rural people but transforms the overall status of rural development outcomes. Likewise, tourism is becoming a strategy for physical infrastructure development. Host community members can invest tourism basket funds, local government funds, and community development funds in rural infrastructure development projects. Finally, tourism becomes a strategy for environmental development or biodiversity conservation. With different levels of knowledge, local people understood that natural resources including farmland, greenery forest, and hills and mountains are major attractions for tourism development. Owing to that, villagers are preserving jungle, sites and also performing organic farming practices. Finally, tourism activities in Sirubari not only build social capital, develop rural infrastructures, maintain community well-being, and conserve biodiversity but also become a learning center for others living around Panchmul and beyond.

Key Notes

[1] The federation, provinces, and local levels shall protect Nepal's independence, sovereignty, territorial integrity, autonomy, national interest, overall development, multi-party competitive democratic republic, and federal governance system, human right/fundamental rights, rule of law, separation of power, and check and balance, and equitable society based on plurality and equality and inclusive representative and identity (CAS, 2015).

[2] Interface as an organized entity of interlocking relationships; site for conflict, incompatibility, and negotiation and multiple discourses for knowledge generation process (Long, 1989).

[3] The legislative, executive, judiciary, political parties, social organizations, media, private sectors, and civil society are the local development stakeholders in federal Nepal (CAS, 2015).

[4] The name Panchmul was borrowed from Panchmul, meaning five stone tapped natural drinking water sources. According to hearsay, it was the symbol of five Pandava brothers who themselves extracted drinking water during their exile around Panchmul. In recent years, the drinking water project made those taps cemented which are located in the venue of Shree Trisahid Secondary School, Panchmul.

[5] Gurung are living along the southern slope of Annapurna Himalaya in the Western-central region. Most of them join govt. job (British, Indian, Nepal Army, and Police), involved in agriculture and sheep breeding. Rodi cultural institution, Ghatu and Sorati dances are unique cultural practices of Gurung people (Bista, 1967, pp. 91-104).

[6] The highest peak of the hilly range of Panchmul or viewpoint is situated at 2300 meters in height from sea level.

[7] In Nepal, Dalits comprise approximately 14 percent of the population (CBS, 2012). They are divided into two categories, i.e. Hill Dalits and Tarai Dalits. The highest concentrations of Hill Dalits are in Gandaki Province.

[9] The cultural organization of the Gurung people migrated from Sirubari, Bejhang, Majhkateri, and Darau villages of Syangja District.

[9] The whole life activities of the students were divided into four stages (25 years for each); Balashram (child education life), Gristhaashram (marital life), Banprasthasram (traveling life), and Sanyasasram (Spiritual life).

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Women Participation in School Governance in Lalitpur, Nepal: A Participatory Development Practice

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Abstract

Participation is an important dimension of good governance. In Nepal, there seem positive changes in women's participation in School Management Committees (SMC), Parent Teachers Association (PTA), and school administration but the participation of women has become a far-reaching goal in public school governance. This article is about exploring how women's participation could contribute to promoting good governance practices in community schools. Authors have applied an interpretative inquiry and participation and feminist standpoint theories to make out the meaning in this study which was carried in two public schools in Lalitpur, Nepal. The finding reveals that his meaningful representation of women in school governance is likely to minimize the governance challenges such as absenteeism, low parents' participation, poor resource mobilization, transparency, and accountability. These positive transformations contribute to the community development process. However, enabling environment for women is needed to ensure their meaningful representation in school governance structures. This study is beneficial to educationists, planners, and development workers in Nepal.

Key words: Women participation, public education, good governance, development

Introduction: Women Participation in School Governance

Participation is one of the important elements of good governance. Nekola (2006) states that good governance is associated with decision-making processes and ensuring effective implementation associated with the government and public administration. Good governance is defined as the exercise of authority through formal and informal traditions and institutions for the common good which encompasses the process of selecting, monitoring, and replacing governments; the capacity to formulate and implement sound policies and deliver public services; and respect for citizens. Thus, women participation in school governance is helpful to

Good governance has different key indicators that cause better performance and results of the organization. School governance also includes some indicators which are also known as the elements, principles, and components of good governance. These key indicators are accountability, participation, equity and inclusiveness, transparency, rule of law, effectiveness, and efficiency, and responsiveness (Mercy Corps, 2009). Participation is a significant one that is taken as the cornerstone of good governance. Participation can be either direct or through legitimate intermediate institutions or representatives. Authors consider participation in school governance as a strategy for including the people who have been excluded, marginalized, and not acknowledged by society, governmental, and non-governmental agencies through information sharing. Precisely, the school governance includes the

indicators: resource management (fundraising, providing services, managing teachers and staff), peoples engagement (participation of parents: men and women), and institutions improvement (reducing nepotism, absenteeism of teachers and students, improving the performance of teachers and other stakeholders, controlling corruption and fraud, etc.) and promoting accountability and transparency (Lewis & Gelandar, 2009). It is about the formulation and adoption of policy and management for the day-to-day delivery of education and decisions are made with the involvement of relevant stakeholders (Maile, 2002). Authors acknowledge the participation of relevant stakeholders in decision-making, where the decision-makers are accountable to provide quality education for all the students. Participation is the people's engagement in any group, network, institution, and development process throughout the planning, designing, and implementation. In the context of this research, the authors believe that participation is related to the women's engagement in the governance process (including SMC, PTA, administration, etc.) of school.

Role of Women Participation: Ensured or Pseudo?

I (Principal author) have experienced and observed women's participation in school governance and development process, during my profession as a teacher and development worker. Most women are engaged in household chores and subsistence productions and farming. Women are largely dependent on men which seems to create barriers to participate in the outside world with the market, economy, legal actions, and social actions (Haug & Aasland, 2015). In contrast, a very limited number of women have been engaged in educational institutions, community-level groups, social actions, and local development processes who generally listen to the voices (latent and manifest) and witness the activities of males and follow their command and working pattern. They are able to accept the decisions made by the male who has more influence and power that can manipulate the planning, decision, and implementation of the plans and decisions which are guided by our patriarchal societal beliefs and ethics (Pandey, 2016).

The constitution of Nepal 2015 has provisioned women's right to participate in all bodies of the State based on the principle of proportional inclusion. Women also have an endowment of the right to obtain special opportunities in education, health, employment, and social security. Similarly, article 12 (1) of Education Act 2028 (1971) 8th amendment 2016 has provisioned at least 33 percent (3 out of 9) women in the SMC. However, only 22.1 percent of women have participated in the SMC (Ministry of Education, 2016b). Moreover, School Sector Development Plan 2016-2023 has also provisioned the equal participation of marginalized groups i.e., women, people with disabilities, indigenous people, and people having the poor economic condition. Regarding participation, this plan provisioned equity as a key dimension that aims to ensure an inclusive and equitable system in terms of access, participation, and learning outcomes. Its focus was on reducing disparities among the people who have the lowest levels of access, participation, and learning outcomes.

However, the low representation of women in the school management structure is interwoven with their meaningful participation and the inclusive development of the education sector. Although, the government policies in Nepal (Ministry of Education, 2016a; Ministry of Law, Justice & Parliamentary Affairs, 2015, 2016) are claiming for ensuring the minimum percentages of women in any social organization in the country, the same is not reflected in the practice (Joshi, 2018; Sijapati, 2019; Thapa & Pathranarakul, 2019). Some of the scholarly research points out that women's participation in different government and non-governmental structures in Nepal is very low and not much influential in the decision-making process (Joshi, 2018; Sijapati, 2019; Thapa & Pathranarakul, 2019). Women's participation could not be enhanced as expected by the policy provision due to the weak school governance mechanism. Munakarmi (2015) reveals those weak mechanisms of school governance, and hegemony and superiority thinking of school administration could not create an enabling environment for better participation of parents. The school governance has not created a conducive environment and supportive mechanism to enhance the participation of the parents including women as well.

Besides, there were no elected representatives at local levels to institutionalize the inclusive school decentralization practice in the country from 2002-2016 (Chetri, 2017; Shrestha, 2014). School Sector Reform Plan (2009-2015) had high expectations from local governments in terms of providing

quality education service delivery and leading the school management committees. However, it remained unfulfilled due to the unstable political climate and weak governance structure centrally and locally (Ministry of Education, 2009). The local election was held in Nepal in 2017, after two decades. The people's representatives have been learning different local development practices including participatory school development. It is stressed in the School Sector Development Plan (Ministry of Education, 2016c). These developments show weak governance systems were in practice in the past and there has been a low representation of women in school management structures. Thereby, there is very limited or even no research in the context of exploring the role of women's participation in school governance in Nepal. Thus, the purpose of this study is to explore how women's participation can contribute to promoting good governance practices in public schools in Nepal.

Theoretical Insights: Participation Theory

Genuine participation requires citizens' capacity to choose their roles and use of their power in decision-making, whereas it is not the real participation when just decisions are informed to the citizens, placate their complaints, and manipulate their opinions (Wang, 2001 as cited by Khanal, 2013). It is the practice of knowledge and capacity through engagement in different structures: committees, organizations, groups, networks, associations, and local level planning and school development process. Participation, in line with these approaches and practices, has been theorized by different scholars. Arnstein (1969) defines participation as the hierarchy of power for people. She concludes that participation in the strategy for joining those have-nots through information sharing, preparing plans and policies, access and control over the resources. Gaber (2019) asserts that participation in the redistribution of citizen's power supports the powerless, marginalized, left behind people to get power and can realize their expected goal in the community and institutions. Participation theory presented a typology of participation as a supportive tool to analyze knowledge, engagement, and level of participation of women in school governance structures (SMC, PTA, and school administration) for my research.

Standpoint Theory

The standpoint theory is directly connected to knowledge production from women's perspectives is dominant and significant to my research. Pandey (2016) articulates that feminist standpoint theorists believe in diversity among women. It believes in experiences and knowledge that varies due to unique socio-political and economic background and focuses on gender mainstreaming in all sectors of social structure and recognition of women's leadership and knowledge.

Standpoint theory brings about the relations between knowledge production and practices of power to a level of discourse. It is not just an explanatory theory, but also prescriptively a theory suggesting a method to guide feminist research (Harding, 2004). This includes suggesting ways to empower oppressed groups including women, valuing their experiences, and initiating to take action to develop an oppositional consciousness (Collins & Sandoval, 1989 as cited by Harding, 2004). Different authors have taken it as a philosophy of natural and social sciences, an epistemology, a methodology of research, and a political strategy. This theory is an appropriate tool for social transformation. Regarding the relevance of the application of this theory in the context of Nepali Society, although many laws and policies have been changed recently based on viewpoints of gender equality, Pandey (2016) claims that it is still dominated by patriarchal norms and values in practice. The feminist standpoint is the key aspect in the research process to mainstreaming knowledge, skill, and experiences of women from marginalized, oppressed, and subordinate groups.

Interpretative Case Study Design

As the purpose of this research is to explore contributions of women's participation in school governance, this research aims to explore multiple realities based upon the life experiences of the research participants. Thanh and Thanh (2015) state that the interpretive paradigm focuses on the experience and perception of individuals which allows researchers to interpret the world through the perceptions and experiences of the participants in a particular background. This study applies the case study approach (Yin, 2014), which seeks the subjective interpretation of participants and experiences regarding women's

participation in school governance. Field information was collected through observations, interviews, school documents review, and was thematized to make out the sensible meanings.

This study was conducted in the two public schools in an urban (Jwala Secondary School- JSS) and a semi-urban (Tiratna Secondary School- TSS) localities in Lalitpur, Nepal. The participants of this study were the relevant school holders such as SMC and PTA representatives, teachers, and head teachers who were selected purposively for this study. The schools are considered as research units or sources of information in this research. The participants are Ms. Sabina (ahead teacher, JSS), Ms. Kunta (an SMC member- JSS), Ms. Bika (deputy head teacher and teacher representative in SMC- JSS), Mr. Medi (a head teacher, TSS), Ms. Mila (an alumni, TSS), and Ms. Mitra (an SMC member).

The Findings: Women Participation for Promoting Governance of Community School

This section includes field observation and sharing by the participants regarding the contributions of women's participation in promoting governance in public schools. The finding comprises three conceptual blocks: *participation leads fund-raising, safe schools, and participation.*

Participation Leads Fund Raising (Contributing towards Improved Governance). JSS is situated in an urban settlement in Lalitpur. During the field visit in the school, I (Principal author) observed the stone plaques, which included the name list of the donors who had financially supported the school. There was the name of one of the research participants, Kunta, who is an SMC member. Financial resource is an important component required for operating school administration smoothly and promoting the overall governance situation of the school and any organization. Regarding this, a participant, Kunta added:

We collect donations from different non-governmental agencies, the government also provided the grant, and student play Deusi and Bhailo¹ to collect financial resources for the school.

(Kunta, a SMC member, JSS)

The availability of the resources has made JSS easy to manage educational materials such as computers, lab, reading materials, and organizing extra classes for poor students. These educational interventions have contributed to improving the learning environment. Kunta herself has provided some monetary support to the school and purchased educational materials for unprivileged students.

Bika shared that she had facilitated to build of separate toilets for both teachers and students which were gender friendly. She takes care of the waste management system in the school. She shared:

I have been coordinating with different stakeholders, parents, and donors for doing financial support to construct the school building, purchasing furniture, and paying teachers' remunerations on time. We also have to look after other school expenditures such as sports and extracurricular activities. I have established a fund for providing scholarships to needy students.

(Bika, Deputy Head teacher, JSS)

Bika has been promoted as a deputy head teacher in recent years. After she got opportunities to lead the school administration, she initiated to support the school stakeholders. She facilitated organizing capacity-building training for teachers, raising funds for the school, and arranging facilities for girls' students in the school. An SMC member, Sabina has also concerned about the fund raising in the school. She mentioned that financial management is the key focus in the school meetings and discussions of SMC. She expressed:

The financial management includes managing teachers' salaries, expenditures for extra-curricular activities for sports, exposure visits, speech, quiz context, etc. We also provide midday meals for children with the support of the local government. We accept the donation from I/NGOs, parents, and Lahures².

(Sabina, SMC member, JSS)

The changes in the JSS were visible during the time of the field study. The school was capable of buying on, developing infrastructures, managing privately funded teachers and other staff's salaries,

¹ This is a play performed during the Tihar festival in Nepal.

² Lahures are the Nepalis who work in foreign armies (ex or current), usually in British, Indian, and Singapore

providing scholarships to needy students, arranging the educational visits, and organizing extra/co-curricular activities and sports.

In the case of TSS school, Mr. Medi, the head teacher shared about the role of *Purba Bidhyarthi Samiti*³ in the school which is also contributing to fundraising. This Samiti is an eleven membered team in which there are four females. This is the only gender-inclusive committee in the school, as shared by the head teacher. Medi elaborated:

Alumni was established in 2066 BS [2010] aiming to support the school to improve the educational quality and to transform this school into a renowned community school in the region.

The president has a good network and relationship with different social clubs such as Rotary, scout, and others. The Alumni team is helping their past school selflessly.

(Medi, head teacher, TSS)

Medi mentioned that, because of the engagement of the alumni in the school, the concern of local stakeholders to the school has been increased. Alumni members make a visit to school time and again, providing education materials to poor students, and organizing different functions as well. He added:

Last month they painted the walls of classrooms free of cost. They are engaged in different governmental and non-organization which have also become good platforms for supporting the school.

(Medi, head teacher, TSS)

In this regard, Mila, who is an alumni member of TSS added that:

Within a year, we colored the school buildings, conducted an award ceremony function for best-performing teachers, organized picnics for recreation, and provided financial support to the school. We are further discussing to enhance the performance of the school for making it a model community school in this locality.

(Mila, Alumni member, TSS)

Participation of women in public service sectors such as public education certainly enhances the governance system of the institution through the increased social networks. The social network in the study schools was utilized to collect funds for the school. Participation has been contributing to raising the fund for the diverse purpose of the study schools, for instance for infrastructure development, paying remuneration of teachers, the cost for daily administration, scholarship, educational materials, daily meals for the students studying in lower grades, and extracurricular activities. The research participants claim that due to the proper use of available funds, the governance situation of the school has been improving. Thereby, the role of women's participation is helpful to bring significant changes through resource mobilization in the public education system in Nepal.

Safe Schools (A Significant Component of Good Governance). A safe learning environment and appraising cultural values are more concerned about the safety and wellbeing of the students. These indicate that females' friendly environment and culture in the school have improved the performance of students and enhanced the governance situation of the school. During the field visit, I (Principal author) observed the CCTV Cameras installed in the JSS to monitor the activities of students, teachers, parents, visitors, and other relevant stakeholders in and outside the school premises. It has become a powerful means to monitor the students' safety and control outside people from wrongdoing in the school premises if any. Kunta exposed:

The activities of the visitor and other people outside the school premises are also inspected by CCTV cameras. The activities of students are also observed through the cameras for their safety.

(Kunta, a SMC member, JSS)

The JSS school has installed a complaint box and formed a complaint handling committee which is led by a female teacher. I (Principal author) observed the record of complaints collected through different channels including the complaint box of the school. The complaint box was lying on the walking passage due to the ongoing school construction works. There was a complaint handling mechanism comprising a

³Alumni

response committee led by a female teacher. For the well-being of the girls' students, well-managed menstruation and hygiene services have been practiced in the JSS. Due to this, students feel safe and attend school regularly and participate in the teaching-learning process comfortably. Bika is playing a lead role in the JSS in managing menstruation-related sanitation and hygiene practices at school. Regarding this she shared:

I facilitate the management of separate toilets for male and female teachers and students at school. Generally, females need more water than males while using the toilet. They need a separate room for changing sanitary pads. In the past, the waste of the sanitary pad used to be thrown randomly outside the toilet. No dustbin was kept. I facilitated managing dustbins. I started counseling girls to use those dustbins. I led to manage sanitation materials such as bucket, soap, jug, and improved waste management system.

(Bika, Deputy head teacher, JSS)

The above narrations of Bika reflect that the facilities related to sanitary and hygiene including menstruation hygiene practices are the key factors to increase attendance of women and girls in schools. I (Principal author) also observed the sanitary services were provided by the school. There were separate toilets for males and females with water services. There was a service for a filtered drinking water system for students, teachers, and others. These inclusive changes seem to have developed the confidence of girls to engage in the teaching-learning process. Terry and Thapa (2012) have similar opinions regarding the necessity of facilities of sanitary and menstruation hygiene in school. Terry and Thapa assert that many schools do not have such facilities which impacts girl students either to remain absent or leave the classes.

As Medi shared, the TSS also has seriously undertaken the safety issues of students and teachers. His team has started a complaint hearing mechanism and management of sanitation and menstrual hygiene practices in the school. Medi revealed:

We have a complaint box for students which I installed when I became head teacher. Teachers and other staff can complain to the academic in charge or sometimes directly to the head teacher or chairperson of the SMC. School has assigned a teacher to maintain the logbook to register all these grievances. The complaints from students are addressed by the school administration including the principal, representatives of child clubs, and teachers. Complaints of teachers are addressed either by the principal or SMC. If the complaint is about the head teacher, SMC will address the complaint.

(Medi, head teacher, TSS)

Medi also disclosed a female teacher has been assigned as a focal person for collecting issues and complaints relating to female teachers and staff. This is because girls feel comfortable sharing their grievances with females rather than males, as shared by Medi. He further elaborated:

I (Principal author) do a review of the complaint records and our Complaint Response Committee responses to all these issues. The complaints from students, teachers, parents, and other stakeholders are collected in a complaint box kept on the school premises.

(Medi, head teacher, TSS)

To encourage girls to attend school regularly, the TSS school administration was planning to install vending machines to distribute free sanitary pads that were donated by different stakeholders including the local and central government agencies. The school was working out to manage separate changing rooms for students. School structures were being built friendly to people with disabilities, children, and female students. About the services about sanitation and hygiene, Medi stated:

Due to the lack of space, because the school building is under construction, we are distributing sanitary pads manually. Otherwise, we are planning to keep vending machine to distribute the pads. We do not lack sanitary pads. We have a counseling room where the girls take a rest if they feel pain during the menstruation period. In the room, other students also can take rest and get first aid if they get an injury due to many causes.

(Medi, head teacher, TSS)

I (Principal author) observed the sanitary services available at the TSS school. There were separate toilets for males and females, and separate water taps for sanitation services and drinking. There was a restroom

where sanitary pads and first aid kits were stored. The pads were distributed to the girls based on their needs during the menstruation period.

Overall, the participants in this research have importantly raised the safety and wellbeing of girls' students and have succeeded to materialize it. As per the observation and sharing by the participants, the safety measures applied in both the schools have been encouraging girls to attend school regularly. These all factors seem to have been contributing to improving the governance situation in the study schools. The inclusion of women in school structures such as teaching jobs, SMCs, alumni, and so on has contributed to promoting a safe school environment for girls and others.

Participation (Creating Space for Self-empowerment). We always believe that participation is helpful for organizational development, but participation can benefit women's empowerment as well. Women's participation in any group, organization, and network helps to develop their capacity. It contributes to enhancing the socio-economic and political status and balancing gender relations in the context of Nepal. Participation is a key driver to empowerment and a tool for reshaping life (Saud, 2020). In the initial phase of participation, people do not have the power to influence the decision and to lead the group, organization, and networks. Bika has a similar understanding and experience. Regarding this, she asserted:

We must create our space ourselves. I always remain supporting the head teacher to perform daily actions of the school, to operate school administration, and to improve the teaching-learning environment.

(Bika, Deputy head teacher, JSS)

Bika unveils that if women's participation is strong, they can negotiate for equal remuneration and raise voices against gender discrimination. Women should participate in each sector, for instance, social, political, economic, and cultural which would help in their fair and equitable development. Bika added:

I think, if women participate in each action wherever they are invited, they can claim their rights and raise their voices for their betterment. They can vocalize their issues, put demands, pressure for fulfilling requirements, and influence the decisions making processes.

(Bika, Deputy head teacher, JSS)

Bika's claim signifies that women's participation in any social institution empowers them so that they can advocate for their rights, services, and social justice in the broader perspective. Rimal (2018) unveils that women's participation is a basic human right, which they should optimally utilize by taking part in the decision-making and implementation process. Women's roles are also crucial in the education system which could be both teaching and learning, and school governance. Bika has also had the same kind of experience as she remains close with the head teachers. She has been engaging in each activity of SMC, PTA, and school administration. This dynamism has become a good platform for herself-empowerment.

Kunta has her own experience regarding participation in social networks. She has empowered herself through her participation in different forums. She shared that she visited many countries in the world when her husband was serving in the British Army. During her visits, she got diverse experiences and exposure to the culture, values, and educational practices of those countries. Kunta shared that:

I stayed in the United Kingdom for several years with my husband. After returning to Nepal, my community people chose me as the chairperson of the Community Development Committee. Afterward, local political leaders and another stakeholder of the school requested me to be the chairperson of SMC, but I gave up the proposal. I realized that I could not contribute much to perform my roles as the chairperson as I had to engage in other social forums as well.

(Kunta, SMC member, JSS)

Kunta persuaded the better socio-economic position, and the parents, teachers, and other stakeholders realized her necessity in the SMC. School stakeholders nominated her as an SMC member for two tenures through common consensus. She has a good influence on SMC and its decision-making process too. This indicates that she prepared herself as an empowered woman. It might have been possible due to her interaction, exposure, and participation in different social networks.

Mitra has participated in the SMC for the first time. Hence, she has limited experience in participation, but she believes that she will get knowledge and empowerment herself through her participation in different activities and meetings of SMC. She expressed:

I became a member of SMC to get knowledge, learn about women's issues, and empower myself and other women.

(Mitra, SMC member, TSS)

Mitra perceives that participation in SMC as a learning platform that could contribute to her empowerment. Anyway, the SMC forum is helping her to get socialized, raise their voice for her children's education, and learn social skills. Thus, participation of women benefits inclusive development of any organizations and at the same time participation of women in different social forums have helped to capacitate themselves.

Positive Changes Due to Women Participation (Comparison between the Two Schools)

In the case of JSS, which is located in an urban city, many women are engaged in the governance structures. These women also have strong socio-economic positions in SMC and school administration. They could influence school decisions related to SMC, school administration, and structures of school governance. Both head and deputy head teachers seem self-motivated and positive thinkers. I (Principal author) observed that both are punctual and self-discipline at school. Due to this, other teachers, staff, and students come to school in time, engage in the teaching-learning process actively, try to reduce their absenteeism, and maintain self-discipline. Holger and Karen (2011) state that the active participation of women in education plays a central role in building capacity, improving the quality of education; and enhancing accountability. The women school leaders are the role models in school governance.

Three females in JSS (Sabina, Kunta, and Bika) are well capacitated and are holding the leadership position of school governance structures (SMC, PTA, School Administration, Exam Committee, etc.). Although their preceding years were full of struggles, they have developed a sound social network now. They have been raising funds for operating schools from different donors and collecting charities from government and non-governmental organizations, and individual donors. The raised fund and other resources have been used to construct infrastructures, manage salaries for privately funded teachers and other staff, manage educational materials (computers, lab, reading materials, etc.), and purchase furniture, and keep proper sanitation and hygiene system. Khanal (2009) also indicates that women from middle-class, elite groups get an opportunity to participate in school management actively. They control over the power and resource and contribute to managing funds as well which would support the good governance system of an institution.

The TSS is located in a semi-urban area in Lalitpur. There are no women in leadership positions of SMC, PTA, and School Administration. The school seems to make good academic and infrastructural development progress; however, it could be questioned whether the ongoing development process in the school is inclusive or not. Saud (2020) claims that influential capacity and a higher level of participation of the women members in the decision-making level plays a significant role to empower women and promote inclusive governance. Women's role and capacity to influence the decision and interests of the structures of school governance of TSS seem weak. It might be due to their socio-economic, educational status, and other factors. Hence, they could not contribute to raising funds and manage other resources for improving the governance situation of the school. Sharma (2008) also has a similar claim that if women's participation is at an active and higher level, they can contribute to fundraising initiatives to manage facilities and activities of schools well.

Meaningful participation of women in school governance is helpful to promote the overall education system. Rimal (2018) unveiled that women's participation should be active in holding the power and in controlling the decision-making and implementation process regarding the teaching and learning process of the school. They contribute to improving social justice through providing services and faculties related to sanitation, and hygiene practices (including menstruation hygiene) along with counseling, first aid, and restroom, and conducting a social audit to maintain the financial accountability

of the school. However, Pandey (2016) pointed out that to mainstream the knowledge, skill, and experiences of the women from marginalized, oppressed, and subordinated groups, their participation in the decision-making process is essential. In line with Pandey, it could be agreed that to ensure gender balance and promote inclusive school governance, women's participation needs to be taken as their standpoint and socio-cultural context. Thereby by women's empowerment and acknowledgment of their ability to lead the social institutions is a matter of concern, to ensure their meaningful participation in any organizational structures including public school governance (Collins & Sandoval, 1989 as cited by Harding, 2004).

Participatory Development Practices

The life experiences of the research participants have elucidated that women's participation contributes to a sound and inclusive school governance system. Participation in social institutions has empowered the women participants to understand and utilize their potentialities for the betterment of societies. Women's participation in school governance structures helps to uplift the social and economic status of crisis-affected people (Elahi & Nawab, 2015), as Nepal reeled under a decade-long conflict until 2006. Nikkhah and Redzuan (2009) agree that participation and empowerment are the gateways for the community development process. Their meaningful participation in the community development process could be viewed as 'breaking the silence' which exists as women's culture of silence (Freire, 2005) in patriarchal societies. Their participation ensures their voice at public forums and makes social institutions accountable (Khadka, 2021). The initiation of gender-inclusive governance helps to achieve Goal 5 of the Sustainable development Goals, which is "achieve gender equality and empower all women and girls" (United Nations, 2021, p. 36). Thereby, women's participation in school governance in Nepal flourishes the inclusive education system and the empowerment of women themselves. Their collective voices make social institutions accountable which would break the patriarchal remnants in our society. These transformations in society are helpful in the community development process.

Women Participation (A Ray of Hope in School Governance)

This case study research in two public schools in Lalitpur, Nepal, reveals that to improve the inclusive-governance situation of the school, the position of women in school governance structures is the key contributing dimension of school governance. The participation theory posits that in the initial phase of participation, people do not have the power to influence the decision and lead the group, organization, and networks. This case study also posits that enabling environment has to be created so that women become able to contribute to promoting good governance practices in school. Alongside, women's participation can contribute to exploring different resources for public schools, the school environments can be made safe for girls' students and everyone, and participation itself helps to develop capacity development of women who are engaged in the governance structures. These positive changes in a society contribute to the overall development process. Thus, this could be interesting to know that the enabling environment for incessant participation contributes to empowering women which certainly would contribute to the good governance situation of the school.

To sum up, this research discloses that the meaningful participation of women in school governance contributes to improving its governance situation. The existing structural barriers which disempower women to participate in decision-making (Schwanke, 2013), still prevail in our society. When such barriers are lifted through the policies, women might make a noteworthy contribution in promoting sound governance in a school. Promotion of accountability, improved learning achievement, and the regularity of teachers and students are the other affirmative changes that were observed through the engagement of women in school governance structures.

Note

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Media Framing of COVID- 19: A Content Analysis of Nepali Newspapers

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Abstract

The COVID-19 pandemic has spread across the globe, posing a major and alarming public health concern. This has been due, in part, to the increasing number of infected population day by day. Also, media coverage appeared to be one of the influencing factors to the opinion formation of COVID-19 issues. Since the whole world is still reeling under the effect of COVID-19 pandemic. At this juncture, the content and tone of the newspaper is still unknown. Therefore, the paper tries to assess critically about the media effect in reporting of the COVID-19 pandemic. This study has a significant practical relevance during this period. Furthermore, the study contributes to scientific knowledge about the use of frames and tones in media coverage with regard to pandemic. For this purpose of content analysis, two popular Nepalese English language newspapers; The Kathmandu Post (privately owned media) and The Rising Nepal (state-owned media) were purposively selected on the basis of their ownership and coverage. The content and tone of the media coverage with regard to the pandemic from May 2020 until the end of July 2020 was investigated. The results showed that the media coverage was most frequently done in terms of economic crisis rather than covering the pandemic as a health crisis. Furthermore, the tone of the media coverage of the pandemic is more negative in the privately owned media than the state-owned media. However, both the newspapers have covered the majority of articles through the economic framing rather than health.

Key words: COVID- 19, Pandemic, framing, content, tone, media coverage, newspapers

Introduction

On March 11, 2020, the World Health Organization (WHO) declared the spread of coronavirus disease (COVID- 19) as a global health crisis and confirmed it as a pandemic of global scale. At that time, there were more than 118,000 cases in 114 countries, and 4,291 people had already succumbed to the disease. Of the 118,000 cases in 114 countries reported globally, more than 90 percent of cases were just in four countries (WHO, 2020). Meanwhile, 81 countries had not reported a single case of COVID-19, while 57 countries had reported 10 cases or less (CDC, 2020). The pandemic is of the coronavirus family that ravages the whole world, is a new strain of the virus which has not been found in humans previously. The virus was identified in Wuhan, which is the capital of Hubei Province in China in December 2019. The virus initially transmitted to the people from an animal source. Analysis of the outbreak revealed the virus was distinct from SARS-Cov, but the genetic similarity was found in a virus that was isolated from the bats (CDC, 2020).

The symptoms of the coronavirus include cough, fever, shortness of breath and diarrhoea. However, there have been various instances of viruses showing different signs that one didn't expect, like muscles aches, chills, sore throat, chest pain, gastrointestinal symptoms, loss of smell or taste, skin changes etc. (CDC, 2020). What had started merely as an infection from a wildlife market of Wuhan in China got spread across the countries after countries in months, and the outbreak would be the most significant health crisis the world had witnessed since Spanish flu of 1918 (CDC, 2018). The global pandemic naturally brought the global economy down to a point, which was beyond the 2008-09 global recession; millions lost their jobs and economic activities remained suspended for months (ILO, 2020).

The pandemic travelled across the continents and left tens of thousands infected and left the global health facilities in shambles (WHO, 2020). Countries imposing travel restrictions by sealing its borders and enforcing severe lockdowns, extending for several weeks, left the common public struggling for basic needs and languishing to make their dead ends meet (OECD, 2020). While every other sector came under the grip of the global pandemic, which had begun from December 2019, the media could not remain untouched.

According to a National Survey Report on impact of COVID-19 on Journalism in Nepal (PCN, 2020) stated that the COVID-19 hit the mass media on two fronts. First, they were burdened with reporting of the global pandemic like any other crisis or natural calamities, going out and risking their lives. Secondly, their operation was severely affected as most of the media had to lay off their regular staff following the financial troubles induced by the pandemic and most of them also had to make changes in their day-to-day business. As per the survey, 83% of journalists reported increased vulnerability, 75% increased anxiety and 62% grief (ibid.). However, the media has remained an essential agent in the event of a health epidemic in the 21st century. This was even seen during the SARS, MERS, Ebola and now COVID-19. Information about infectious diseases that involve unanticipated outbreaks causes severe economic, physical, psychological, and social impact (Ophir, 2018). These functions make the media apart as an essential link or factor during the pandemic and virus outbreak to bridge the communication gap between the general public and the government regarding health emergencies.

To that end, this article examines how major Nepali news media framed the COVID-19 crisis. From informing the general people about the pandemic, the media also strive to shape public opinion and perception, measures to be taken to mitigate (flatten the curve) viruses through reports, videos and using other means of communication. Nisbet (2009) states that the framing constitutes an important part of the media that contributes to shaping the audience perception and societal disposition to events covered by the media. Thus, the public response to the virus and whether to take precautionary measures or not depends upon how the media frame the pandemic. The public response to the virus and whether to take precautionary measures or not depends upon how the media frame the pandemic. As such media could either mitigate or accentuate the crisis depending on the significant frames adopted for the coverage. In this context, this article presents a comparative framing analysis of news coverage by Rising Nepal, a state-owned media and The Kathmandu Post, a privately owned broadsheet dailies, while covering the COVID-19 pandemic. This article is delimited to the study newspaper frames and not the audience's perspectives of the issues.

In Nepal the number of infections has been significant and so are the deaths. According to the Ministry of Health and population's COVID-19 portal, Nepal has already reported more than 11,500 death toll and more than 800000 infections as of 28 December 2021 (<https://covid19.mohp.gov.np/> accessed on 28.12.2021). Thus, there is a more significant role of the media during such an unprecedented time of pandemic to inform people about the situations. The fact that no empirical study on the novel coronavirus outbreak from Nepal on the framing by newspaper during pandemic was found for the literature, this article aims to fill the identified gap as it would allow us to examine how Nepali media may frame a disease when facing an infectious disease.

Within this context, it is apparent to understand that one way of keeping in touch with the contemporary world is through the media. While media can play a dynamic role in handling the issues, it becomes imperative to examine the framing of the COVID-19 pandemic. Entman (1993) argues that to frame an issue is to "select some aspects of perceived reality in such a way as to promote a particular

problem definition, causal interpretation, moral evaluation or treatment recommendation for the item described” (p. 52). He further argues that framing involves “selecting and highlighting some facets of events or issues, and making connections among them so as to promote a particular interpretation, evaluation, and or solution” (Entman 1993, p. 52). Thus, framing plays an important role and directly affects not only the general public in the current situations but it will also have a long-term impact on society as a whole.

As this article looks at the media framing and tones of the two daily newspapers of Nepal which can help other researchers’ valuable insights into the media organizations in the coverage of the COVID-19 pandemic at its initial stages. According to Pollett and Rivers (2020), coronavirus disease, 2019 (COVID-19) pandemic and our knowledge about the virus has exponentially grown since media reports of a cluster of acute respiratory infections in Wuhan, Hubei Province, China. Hence it is justified to look at the role of mass media in framing the news during the disease outbreak by emphasizing on the angle or direction of reportage. The article also identifies the tones and the priorities the media organizations have given while covering the pandemic. Along with the dominance frame used in the COVID-19 on both the newspapers.

As the media angles of presenting issues take the form of media framing to influence public perception and induce an attitudinal response, leading to positive behavioural changes. Media framing is the way in which information is presented to its audiences. Goffman was the first to concentrate on framing as a form of communication. According to Goffman (1974), frames are storytelling devices used by people to understand and translate social reality. Specifically, frames are ‘schemata of interpretation,’ through which people ‘locate, perceive, identify, and label’.

Entman (1993) modernized the definition that Goffman has given by focusing that “to frame a communicating text is to promote certain facts of a perceived reality and make them more salient in a way that endorses a specific problem, definition, casual interpretation, moral evaluation and or a treatment recommendation (Entman, 1993). Entman believes that by incorporating media framing with agenda setting, priming and bias, readers can easily comprehend how and why framing occurs in the media. “Agenda setting is defined as the first function of framings as it defines the problems worthy of government attention.” “Priming is “the goal”, the intended effect, of strategic actors’ framing strategies.” (Entman, 1993, p. 165). When combining agenda setting and priming, it has the ability to create widespread bias. Bias is the “consistent patterns in the framing of mediated communications that promote the one side of conflicts over the use of government power (Entman, 1993, p. 166).

According to Gamson and Modigliani (1987) a frame is a “central organizing idea or storyline that provides meaning to an unfolding strip of events, weaving a connection among them.” Framing offers specific directions for news receivers to interpret and discuss reality (Tuchman, 1978). Hence, the ways in which news about an issue or event is framed may affect audience members’ perceptions of this issue or event (Iyengar, 1991; Scheufele, 1999). In this way, studying news framing is important to understand the public’s perception of an issue or event. Scholars has also conducted analyses to study how mass media in different countries frame public health issues. For example, Abeyasinghe and White (2010) studied how Australian newspapers framed the avian influenza pandemic. Sinaceur, Heath, and Cole (2005) studied how Mad Cow Disease was framed by French newspapers. Clarke, McLellan, and Hoffman-Goetz (2006) studied how news about HIV/AIDS was framed by two African American magazines. Shih, Wijaya, and Brossard (2008) examined how print media in the US framed public health epidemics, including mad cow disease, West Nile virus, and avian flu.

Framing emphasizes the issue of methods through which the media streamline and present news content. Media organizations adopt framing to simplify complex issues to make room for the audience to easily understand and form opinions about the issue through text, pictures or symbols (Tolley, 2016). Through news frames, the media provide important information and knowledge which often influence public or audience opinion and decision (Ofori-Birikorang, 2010). Framing can sway public opinion on an issue which has significant consequences for how the public views and understands an issue, and they respond to it (Chime-Nganya et al., 2017). It showcases how societal issues are portrayed and how

messages are encoded with meaning by the media so that they can be easily decoded vis-à-vis existing idea (Chilisa, 2012).

Amber et al., (2013) research on framing has benefitted from some well-established frame categorisations that is generalised across issues. For example, Iyengar in Jibrin (2019) identifies episodic frames which concentrate on specific incidents or cases as different from thematic structures which focus on broader trends or context. These influence on public attitudes or reactions.

Iyengar (1991) stated that the thematic framing is the portrayal and presentation of issues through information about their systemic causes, trends and consequences. According to Iyengar, this frame is often used in covering health problems. While episodic framing is the portrayal and presentation of issues through a specific event that could serve as an anecdotal exemplification of the broader issues or the story of an affected person who could put a human face on the issues (Iyengar, 1991). Therefore, episodic frames tend to attribute responsibility or blame to individuals or a group rather than the greater society. Thematic frames are less personal and generally place the story in a broader societal context. Iyengar concluded that journalistic norms, such as the standards of news production, support episodic framing because episodic allows the media to simplify complex issues through anecdotal evidence. However, focusing on the individual episode can also distract the audience from larger issues that contribute to problems or lead to the omission of solutions that could help. Additional studies of episodic versus thematic framing have determined that the news media tend to unfairly treat certain topics, such as crime, as episodes or onetime events rather than ongoing issues with solutions (Rodgers & Thorson, 2001).

In framing, the media devote volume of coverage to a particular issue. The media through framing make an issue salient and direct audience attention to specific issues, ideas and individuals while downplaying what lies outside the frame (Boykoff & Laschever, 2011). In terms of frame tone, Greenslade (2015) noted that much of media coverage tilt towards the negative than the positive.

This article reports a study anchored on Framing Theory. Framing as a theory is credited to Gregory Bateson as first posited in 1972. Framing Theory is a platform for the media to situate various perspectives of an occurrence that is newsworthy. It is sometimes referred to as second-level Agenda Setting because it has a close relationship to Agenda Setting theory. Framing refers to how the media organize and present information to the public on certain issues, or events and give them particular context to sway interpretation and necessitate selective influence over how members of the public view reality. Framing Theory is a philosophical postulation that provides an explanation on which news content is typically shaped and contextualized by a media outlet (Msughter & Phillips, 2020).

According to Goffman in Jibrin (2019) frames are cognitive structures that guide the representation of events. In framing, the media devote volume of coverage to a particular issue. The media through framing make an issue salient and direct audience attention to specific issues, ideas and individuals while downplaying what lies outside the frame (Boykoff & Laschever, 2011). The media play an agenda setting role by drawing attention to certain issues and also by framing the cause and solutions of these problems. Armstrong, Carpenter and Hojnacki (2006), in demonstrating the agenda-setting role of the media argued that the media bring certain diseases to the spotlight while keeping others hidden from the public eye.

Meijer and Kleinnijenhuis (2006), who stated that tone could take one of the following values: -2, -1, 0, 1 or 2. This ranges from very negative to very positive. Negative terms include 'misbehaviour', 'failure' and 'ingratitude'. Examples of positive wording are 'honesty', 'satisfaction' and 'appreciation' (Kuttschreuter et al., 2011).

News media can, consciously or unconsciously, use a variety of specific frames to communicate news to audiences (Steimel, 2010). For instance, Neuman, Just and Crigler (1992) examined four dominant news frames that are applicable to multiple news contexts, namely; Conflict, Economic consequences, Morality and Human impact frames.

Valkenburg, Semetko and de Vreese (1999) added the responsibility frame and renamed the human impact frame as the human-interest frame. Research has identified the five frames in their content analyses, because journalists all over the world frequently use these frames.

In this study, the framing theory is reconstructed and borrowed the frames from Valkenburg, Semetko and de Vreese (1999) that are deemed relevant in exploring the media coverage of the initial stages of the COVID-19 pandemic.

MacMilan and Schumacher (2001) define research design as a plan that assists researchers in selecting subjects, research sites and data collection procedures to find out the answers of the research questions. It is a framework that helps researchers to strategically plan about how to conduct the research. Innam Akthar (2016) stresses that the research design should be able to answer the questions like what type of data is required, what are the sources of required data, what method of data collection is appropriate and so on. In short, research design can be called as a blueprint that dictates researchers about how one can find answers to the problems.

The outbreaks coverage in the Kathmandu Post and The Rising Nepal were analysed to allow for a comparison on framing. A quantitative content analysis is the best method to use for this study since it provides an effective way to review a text systematically to learn about the frames included in the representative sample of articles.

Entman (1993) frames are found in texts and are created by the presence or absence of certain words, phrases, stereotyped images sources or clusters of thematically reinforcing facts or judgements. At the end, content analysis can provide the method that can be used to review those words and draw conclusions using the data that is found.

The Kathmandu Post and The Rising Nepal newspapers were purposely selected based on their ownership and coverage.

Table 1. Selection and the Sampling Timeline for Newspaper Articles

SN	Case Study	Time period and Prevalence
01	COVID-19 outbreak	No. of infected individuals: Nine Sampling duration: 1st May- 1st July

* *Sources:* Ministry of Health and Population, 2020

Table 2: Media Outlet Selection

S.N	Media outlet	Justification for selection
01	The Kathmandu Post	<ul style="list-style-type: none"> - Widest circulated broadsheet English Daily in Nepal - Nepal's first privately owned English Broadsheet daily - Well-known for its longer investigative pieces, analyses and explainers.
02	The Rising Nepal	<ul style="list-style-type: none"> - State owned media - Oldest newspaper of Nepal - Only English broadsheet daily owned by the government

Sources: Press Council Nepal, 2020 (<https://www.presscouncilnepal.gov.np>).

Both of the selected newspaper are prominent national newspaper and are particularly noted for their larger role according to the latest categorizations of newspapers by Press Council Nepal (PCN, 2020). The Kathmandu post is the first private-run-English language broadsheet in the country. 'The Kathmandu post' is categorized as 'A+' English medium newspaper. The content of newspaper contains Politics, Business, Sports, Editorial, Op-ed etc.

The Rising Nepal is a state owned medium daily newspaper published by Gorkhapatra Corporation (media house owned and operated by the Government of Nepal) throughout the country. The information about the selected newspaper is retrieved from the website of the Kathmandu Post and The Rising Nepal. The selected study period for the analysis is noticeably marked the initial stage of the COVID-19 pandemic in Nepal. The database includes feature and news articles published in the two newspapers. Stories published in the newspaper of the selected media outlet were studied during the

research period. The search phrases like “COVID-19 + Kathmandu post”, “COVID-19 + the rising Nepal” were used to search the articles. E-paper published by both the newspapers were analysed to conduct the research thoroughly.

Methodology

The codebook of this analysis is presented in three parts. First of all, the existing frames in the article were coded to create an overview of the content with regard to the media coverage. This part of the codebook is based on the conceptual framework of Semetko and Valkenburg (2000). As the framework of Semetko and Valkenburg (2000) has been used by several researchers to investigate media coverage with regard to crises (An & Gower, 2009; D’ Haenens & de Lange, 2011; Nijkraak, Gosselt & Gutteling, 2014), so this framework is selected. The framework involves the five previously mentioned frames: the human-interest frame, the responsibility frame, the conflict frame, the economic consequences frame and the morality frame. For each news article, the presence and content of the preceding frames were analysed with the use of a list of questions, which each characterize one of the five news frames.

The original framework of Semetko and Valkenburg (2000) consists of 20 questions, but five items not related for the pandemic articles and one item related to visual information was removed, because to make the research simple as well as this research does not look into the images, but only the text. The main stakeholder was coded in order to determine the tone of the article. The determination of the tone was easier to find out on the basis of the main stakeholder of the article. Eight commonly used stakeholder categories were identified during the pre-test: Migrant workers, Government, Women and child, World Health organizations, Banks, health workers, political leaders, civilians and the ninth addition was ‘other’. For each article, the most important stakeholder was determined. Finally, the tone was coded. This was done based on the positive or negative wording regarding the main stakeholder in the article.

The five-point ‘tone’ scale was based on the research of Meijer and Kleinnijenhuis (2006), who stated that tone could take one of the following values: -2, -1, 0, 1 or 2. This ranges from very negative to very positive. Negative terms include ‘misbehaviour’, ‘failure’ and ‘ingratitude’. Examples of positive wording are ‘honesty’, ‘satisfaction’ and ‘appreciation’ (Kuttschreuter et al., 2011). Articles with a neutral tone were factual pieces that avoided strong wording, personal statements or anecdotes (Miller, Tyler & Mor, 2014). After the representations of a sample of articles were selected from each newspaper, the obtained data is analysed by a coding method of pre- designated themes found in the past literature of media coverage during the crisis like pandemic. Each article was coded based on five frames: Human-interest frame, responsibility frame, Morality, Conflict, economic consequences. After the data analysis, the study aims to evaluate the dominant news frames used in reporting COVID-19 in Nepal, including the consistency that has been followed in Nepali media and also the suppressed biases in the selected media outlets.

Findings

The frequency of the news frames used in the media coverage is presented in Table 4. as stated before, an article can contain multiple frames. Two frames dominate the media coverage of the pandemic: the economic consequences frame 40%, and the responsibility frame 25%, followed by human interest frame 11%. Further 12% of stories contained the conflict frame, followed by the morality frame, which was present in 12% of articles. All five media frames will be discussed in detail with the use of their characteristics, which could also be found in Table 4. One article can contain multiple characteristics of a frame at the same time.

Table 3. The Number of Frames Covered by ‘The Kathmandu Post’ and ‘The Rising Nepal’

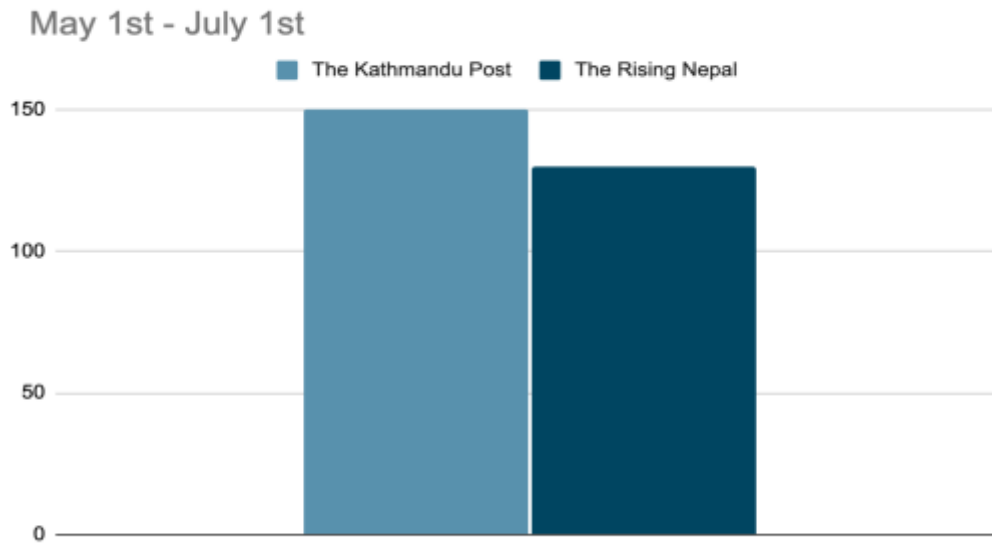
Media coverage	Media coverage	Characteristics
• Economic consequences frame	40%	
○ Does the story mention financial losses or gains, now or in the future?		60%
○ Does the story mention cost or the degree of expenses involved?		22%
○ Does the story refer to economic consequences of pursuing or not pursuing a course of action?		18%
• Human interest frame	16%	
○ Does the story provide a human example or ‘human face’ on the issue or problem?		80%
○ Does the story emphasize how individuals and groups are affected by the issue or problem?		15%
○ Does the story employ adjectives or personal vignettes that generate feelings of outrage, empathy or caring, or sympathy or compassion?		5%
• Responsibility frame	20%	
○ Does the story suggest that some level of government has the ability to alleviate the issue or problem?		56%
○ Does the story suggest solution(s) for the problem or issue?		20%
○ Does the story suggest that the problem requires urgent action?		24%
• Conflict	10%	
○ Does the story reflect disagreement between parties-individuals-groups-countries?		47%
○ Does the story refer to two sides or to more than two sides of the problem or issue?		53%
• Morality	14%	
○ Does the story contain any moral message?		84%
○ Does the story offer specific social prescriptions about how to behave?		15%
○ Does the story make a reference to morality, God and other religious tenets?		1%

Source: Kathmandu Post and Rising Nepal, 2020

The total number of articles published during the study period is 280. The commercially owned ‘The Kathmandu Post’ has covered more news of the pandemic than the state owned ‘The Rising Nepal’ within the selected period of time. The Kathmandu Post total covered 150 news which is 54% and The

Rising Nepal covered 130 news which is 46%. Within these data, we have identified the dominant frame in both of the selected newspapers in following figures.

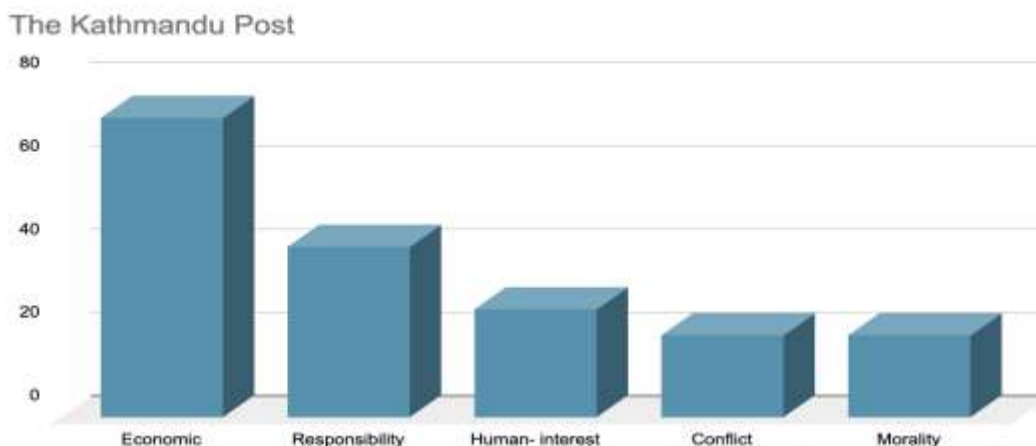
Figure 1. Reporting on COVID-19 in ‘The Kathmandu Post’ and ‘The Rising Nepal’



Sources: The Kathmandu Post and The Rising Nepal: 1st May to 1st July- 2020

‘The Kathmandu Post’ prioritized more economic consequences framing in the published articles. Articles related to migrant workers' loss of jobs due to pandemic and shut down of businesses led to huge economic downfall during pandemic was covered frequently by following the economic consequences frame. Responsibility framing was placed as second priority in the face of the COVID-19. “Nepali embassies ill treatment of workers during pandemic, health workers treated unfairly, stigma against the COVID-19 patients were covered as responsibility framing. In third, human-interest framing was placed in the third important farming in the Kathmandu post followed by the equal number of conflict and morality framing.

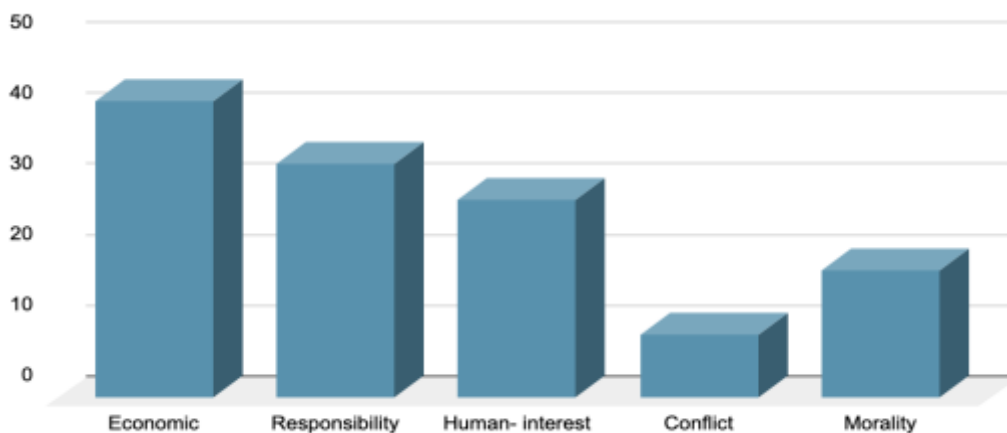
Figure 2. Dominant Frame in ‘The Kathmandu Post’



Sources: The Kathmandu Post: 1st May to 1st July- 2020

The Rising Nepal’ had also covered the majority of news coverage on the economic frame followed by the responsibility framing. There is not a huge gap in between economic framing and responsibility framing. However, conflict framing such as health sectors carelessness by the government was covered very less unlike The Kathmandu Post. Conflict framing regarding government preparedness of the diseases were not covered by The Rising Nepal. Thus, the lowest framing is of conflict framing.

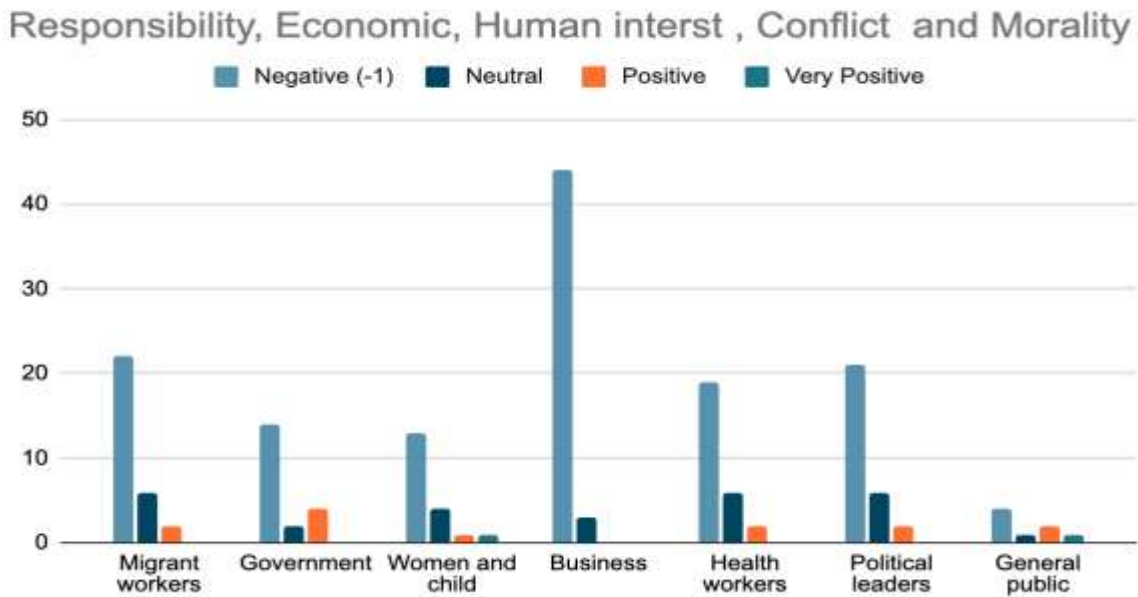
Figure 3. Dominant frame in ‘The Rising Nepal’



Sources: The Rising Nepal: 1st May to 1st July- 2020

As explained above, the coding of the main stakeholder was primarily intended to determine the tone of the media coverage. Even though it is not possible to combine the results of the frames and the stakeholder one-to-one, it remains interesting to observe the tone of the articles where a certain stakeholder was present. The Kathmandu Post had covered all together 137 news articles in a very negative frame, 28 neutral, 13 positive, 2 very positive. The migrant workers business and political leader’s articles were framed negatively.

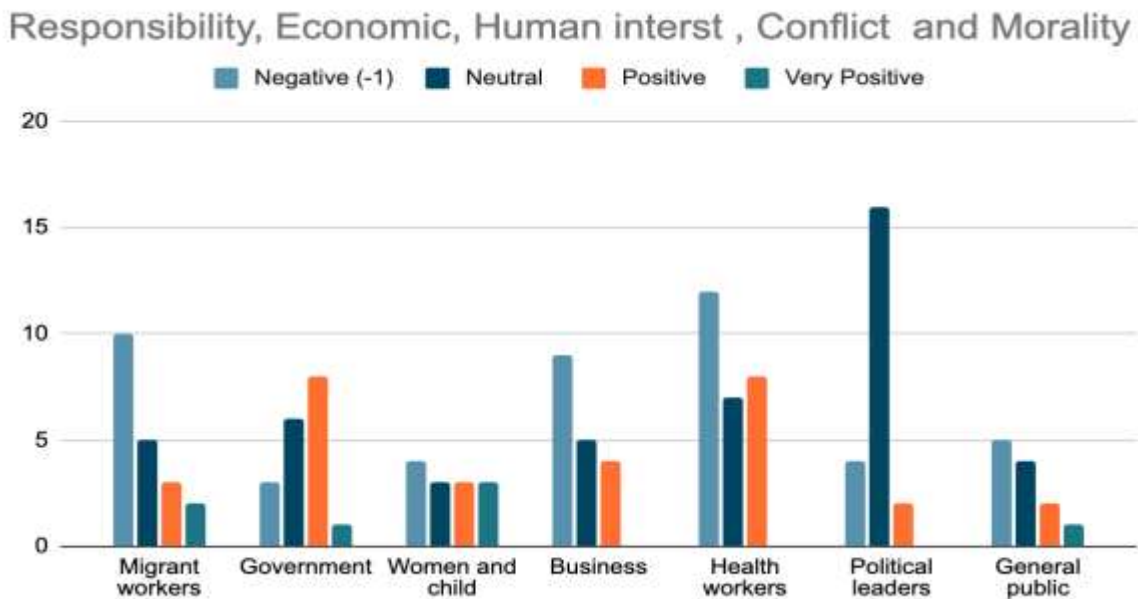
Figure 4. The Use of Tone in The Kathmandu Post per Type of Stakeholder



Sources: The Kathmandu Post (1st May to 1st July), 2020

The Rising Nepal had a majority of neutral and negative tone in the coverage. The neutral tone was mostly followed by the responsibility framing. Hence, The Rising Nepal had the majority of economic framing with the neutral tone. While the Kathmandu Post has majority of economic framing coverage with the negative framing.

Figure 5. The Use of Tone per Type of Stakeholder in the Rising Nepal



Sources: The Rising Nepal (1st May to 1st July), 2020

The media framed COVID-19 its economic consequences in most of the articles published between May 1st to July 1st. The Kathmandu post had the greatest number of articles that included an

economics theme. The economic consequences frame often appeared in the form of migrant workers returning back to their home country, the unemployment rate, and market shutdown during lockdown, job cut, job losses, the halted big international project, fearing it might lead to the greatest downfall in the economy. The tone of the media coverage regarding the COVID-19 coverage is negative in both the newspaper, The Kathmandu Post and The Rising Nepal. The tone is negative more in the Kathmandu Post in comparison with the Rising Nepal. The conflict issues with political leaders regarding the COVID-19 is excessively high in The Kathmandu Post and very less at The Rising Nepal.

Conclusion

The major objective of the analysis was to explore how the media place responsibility for COVID-19. The findings provide several insights into how the media frame the COVID-19, the tone of the stories and the implications of the tone while presented as news. It is evident from the discussion that the media is the powerful tool for informing the key messages and behavioural changes. The media irrespective of locations and ownership should present issues in a suitable way. This study concludes that COVID-19 pandemic coverage comes up with different important narratives for different newspapers. Despite being the problem common. The media have covered the issues giving favour to economic framing. But looking at the health infrastructures of our country, responsibility framing is the most needed frame that the media should follow during such a crisis. We can see how the media reporting COVID-19 pandemic sway narratives.

While focusing on the economic perspective with the more negative tone, the general population, those who do not have access to the right kind of information regarding health might be confused. Every citizen has the right to information and to understand the information without the presence of sensationalism and beyond propaganda.

The frames follow the majority of negative tones in the Kathmandu Post. This implies that we continue to blame others, in this way we never learn to be responsible. This shows that the general population might didn't see the potential risk of COVID-19 because the negative coverage which is focused on economy might confuse them. Therefore, the media would continue to frame issues irrespective of what perspectives suit them. Hence, we can conclude that the media coverage of the COVID-19 pandemic is most frequently framed in terms of economic consequences rather than focusing to improve the quality of life. The use of the responsibility, human interest, conflict and economic consequences frames differs significantly among stakeholders.

The Political group (consisting of the Nepal government politicians) responsibility towards the situation was covered more with the conflict frame with a negative tone in the Kathmandu post while in The Rising Nepal, it was very low, which can be found above. Migrant workers issues should be covered with the responsibility frame rather it was found that migrant workers were considered only as a source of remittance and were covered with economic frame.

The articles in which the conflict frame is present are the most negatively written, compared with articles where other frames are present. There is a significant positive correlation between the human-interest frame and tone, and a significant negative correlation between the responsibility frame and tone and the conflict frame and tone.

The tone of the media coverage differed between the two newspapers, but both the newspapers viewed COVID-19 as an economic crisis. The findings of the research will help the readers to expand their understanding of the topic and how the media have been covering the pandemic. As well as it will also further expand the need for the research in the subject of media framing amid the pandemic.

Since both the newspapers have their own style of reporting and choosing frames with respective tone with the aim to inform the public during these uncertain times. But, the way of choosing frames and selecting tones sometimes might provide inaccurate information to the public. There are good and bad elements to the way news has been covered during pandemic. Time and again the media have been reporting the story in a binary manner. Headlines across the media have been buzzing with stories on the pandemic. It seems quite worrying when the media portrays it in a negative tone and diverts the issues by

focusing on economics and more on negative aspects while many people are scumbled by the diseases. The information should not be diluted with the information that is worrying.

It is noticeable that the media in respect of the COVID-19 hyped the consequences focusing more on the economic perspective of the virus. Investigating media coverage of infectious disease epidemics should be a high priority for media research and risk analysis.

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Assessing Household's Food Security in Patarasi Rural Municipality of Jumla District of Karnali Province, Nepal

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Abstract

Food security in mountain areas has always been a matter of concern. The purpose of this study is to examine the food security situation and coping strategies in rural households in a mountain area. Following the descriptive research approach, data is collected through implying household survey, semi-structured interview, and observation method. The food security situation is analyzed through four dimensions of food security: food availability, access to food, utilization of food, and stability. The result shows households depend mainly on markets as their main source of household food and households follow inadequate food consumption and the majority of households' food consumption patterns constitute either borderline or poor. Households apply short-term food consumption coping strategies such as lending money from friends or buying food on credit. The study recommends that farming households be supported in terms of both short-term and long-term strategies to improve food production and supply.

Key words: Accessibility, availability, coping, food, security, strategy, utilization

Introduction

A universal definition of food security given by World Food Summit 1996, "Food security exists when all people at all times have physical and economic access to sufficient, safe, and food which meets their dietary needs and food preferences for an active and healthy life" (CFS, 2012). This definition integrates four dimensions of food security viz. access to food, availability of food, the biological utilization of food, and the stability of all these. These factors are interrelated. For instance, having access to food means little if poor health status impinges on people's ability to utilize the food they consume. Likewise, earning income to purchase food (access) matters less if insufficient food is available in markets. And, a well-stocked market is irrelevant to those who do not earn adequate income to assist the required quantity of food to feed throughout the year. For food security to be realized, all four dimensions must be fulfilled simultaneously Nepal food Security monitoring System (WFP, 2009). In this regard, the food security status of the study area is assessed using four dimensions of food security: food availability, food access, utilization, and stability.

While food insecurity exists, it can be coped with in various forms. The term coping is usually applied to farmers who experience a loss or reduction in their direct access to food when harvests fail, or, lose their employment and income and therefore face the threat of hunger or even starvation (Hoorweg & Foeken, 1988). Food insecurity coping strategies play a crucial role in the development of farm households. However, some strategies seem to be difficult to achieve and are too general among farm households to fulfill food requirements. Though many households adopt some food consumption coping strategies, some coping strategies are likely to be as norms as they do not contribute to improving food security among the population, for example eating less preferred foods (Maxwell et al., 2008). Due to

varying degrees of wealth among households, different coping behaviors are adopted by households at different poverty levels. In the Mountain ecological zone in Nepal, the bulk of food consumed is from households' production. The average household consumes 53 percent of their production, 40 percent of purchased food, and 7 percent in-kind (NPC, 2013). A study of Nepal Thematic Report on Food Security and Nutrition in 2013 discovered that seasonal food insecurity is most prevalent in mountain areas. Most households living in the Hills or Tarai can smooth their consumption throughout the year. During 2010/11, informal and formal assistance provided to Mountain households was important for smoothing household consumption but only when provided at the right time (NPC, 2013).

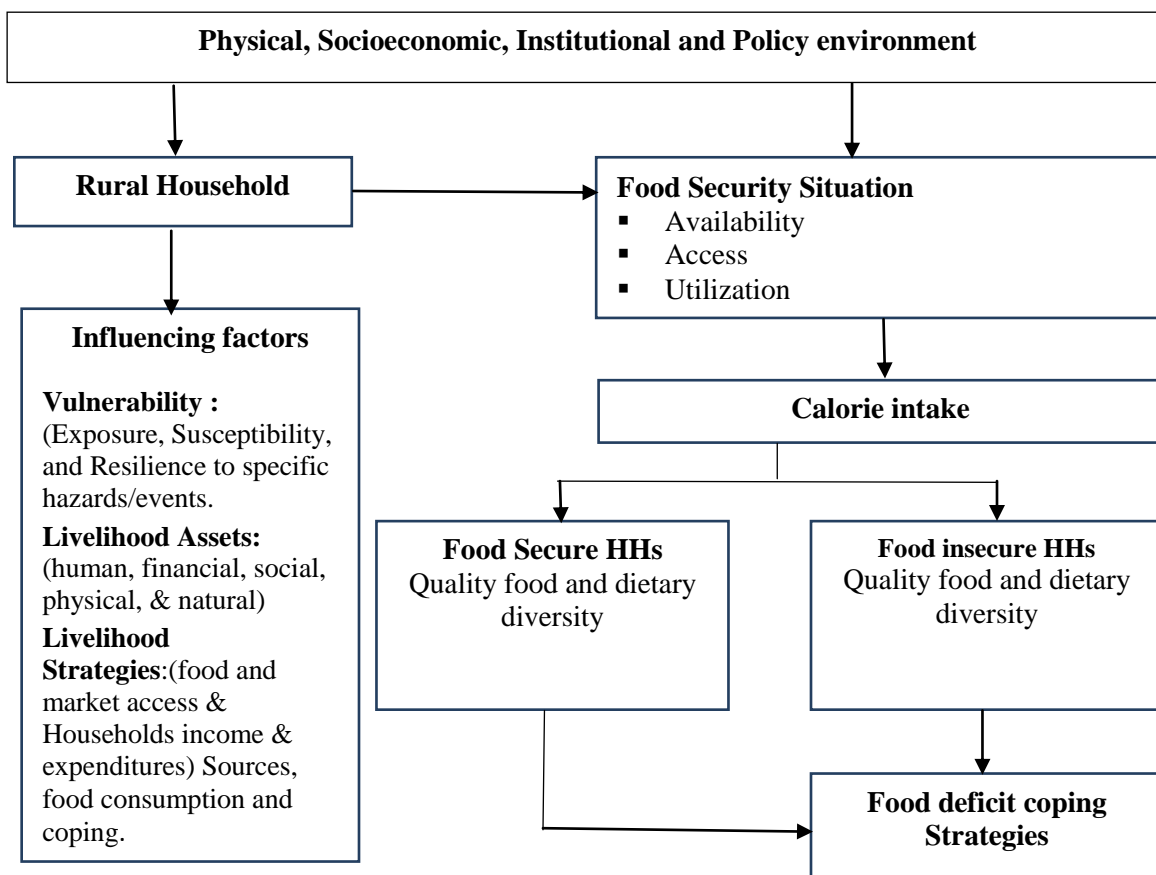
Agriculture is the major sector of the Nepalese economy that provides employment opportunities to 66 percent of the total population and contributes about 13 percent of the total foreign trade of the country (DoA, 2013). The contribution of the agriculture sector to GDP is 27.59 percent and the growth rate of the agriculture sector is 2.7 percent in the FY 2017/18 which was 3.2 percent during the past two decades (MoF, 2019). The subsistence nature of agriculture cannot meet the growing food requirements of Nepal's growing population. In 2020, Nepal ranks the 73rd moderate out of 107 countries on the Global Hunger Index (GHI, 2020), and Nepal's 2020 Global Hunger Index score is 19.5, considered moderate, down from 37.4 in 2000, showing that despite improvements, food and nutrition insecurity is still cause for concern. The prevalence of undernourishment the percentage of the population with insufficient access to calories regularly fell from 23.6 percent in 2000–2002 to 6.1 percent in 2017–2019 (GHI 2020). There is no doubt that when the agriculture sector fails to perform well, the issue of food insecurity emerges.

The Karnali province is characterized by a traditional rain-fed farming system and rainfall fluctuations assemble with difficult management of crops cultivation that often leads to varying in production, thereby impacting on the food security of the households. Moreover, the region is considered chronic food insecure due to low and insufficient production. The majority of rural mountain's households are facing a problem of food deficit due to the low access to food, lack of access to credit, high reliance on small-size and rain-fed agricultural holdings, high susceptibility to drought, limited access to basic service, lack of access to market, land degradation and decreased productivity, lack of access to technology and lack of access to information on the market, agricultural technology (WFP, 2016). Therefore, households have to adjust their food consumption by cutting the size and frequency of meals and changing their food diet (DDC, 2015). This study intends to carry out an in-depth analysis of the household-level food security situation to understand the causes and severity of the food security situation in the study area. The study also describes and measures the coping strategies when farm households have no access to enough food within and between the seasons. The food security situation in the mountains has complex in terms of severity and coping strategies. Studies in the high mountains often lag capturing their food security situation and complex dynamics of the food system. Therefore, this study fills the research gaps and carries out the food security analysis in the high mountain area of Karnali Province. The objective of the study is to examine the food security situation and coping strategies in rural households of the Jumla District.

Theoretical Framework

The research follows the conceptual theory presented below in the diagram (see in Figure 1). To meet the objective of the research, the research assesses and analyzes four dimensions of food security: food availability, access to food, utilization of food, and stability. Further food consumption and coping strategy is addressed through the coping strategy index developed by WFP the coping strategies index manual book.

Figure 1. Conceptual Framework of food security and coping strategies for the study



Source: Tefera & Tefera, 2014

Research Methodology

Jumla, one of the poorest and remote districts of Nepal, locates in the Karnali province. It has one municipality and seven rural municipalities. The study area Chhumachar village of Patarsi Rural Municipality lies 16 KM away from the district headquarter (DHQ). There is no road connection from the DHQ to Chhumachaur, where is the highest elevation at 3,050 meters in Chhum-jula of Jumla, a record altitude, where rice is cultivated in Nepal. Jumli-Marshi, 'red'-rice a Japonica variety of indigenous rice, having the cold-tolerant gene. There is a high rate of seasonal migration by men to India to cope with chronic food insecurity, especially during winter. People with small landholdings and insufficient food migrate to India before the start of the food-lean period and return during the crop harvesting period. Push factors for seasonal migration are the traditional practice of traveling to sell off handmade garments, Non-Timber Forest Products (NTFP) traditional medical herbs and lack of local employment, low agricultural productivity, limited crop season, freezing temperatures, and natural disasters; pull factors include high wages in non-agricultural employment and business opportunities in India, in particular in Uttarakhand and Himachal Pradesh. Although local production of edible food per capita has increased in Jumla in the last three years, it still falls short of the basic requirement (DFSN Jumla, 2016). Only 8% of households were food-secure, and households spend on average 31% of their income on food. The most food-insecure months are March, July, and August report on the District food security Network report (DFSN Jumla, 2016).

The study follows descriptive research and qualitative research design. A sample of 45 households was selected from a total of 50 households from villages to represent the total population an optimum sample is the one that fulfills the requirement of efficiency, reliability, and flexibility. According to the standard research, design households were selected for a detailed survey using Simple Random Sampling (SRS) design to identify the household for the interview, and sample size for the study was calculated used sample size calculator (<http://www.raosoft.com/samplesize.html>) with a 5% margin of error and 95% confidence level. Quantitative data was collected through a household survey of the community. Similarly, qualitative data were collected through key informant interviews and focus group discussions. Other relevant information was collected through secondary sources as well.

Results and Discussions: Market Access

In the surveyed areas of the community, all surveyed households lived within 1 - 2 hours from the market mostly used by them. This highlights the difficulties the households face in accessing the markets in these areas. Households have to travel for more than 2 hours to reach the market. Households on average went to market 2 – 4 times a month. The roads in this surveyed area function seasonally and recently operate an earth road. In rainy seasons, the river swelling makes the tractors the means of the transportation system. In the rainy season, it results in food stock shortages in the markets due to which the price of the food commodities rises. Based on the interview respondents said that the most critical period of food shortage was July to August because of a lean period of crop harvest, while many families have plenty of food between April and June. Almost all households have sufficient cereal food stock between April and June; likewise fewer households have plenty of food between January and March. Most households often started to purchase foods mainly cereals for home consumption during April – May months as stock for the lean period i.e. June to August.

Table 1. Market Access food Commodities (n = 45)

A. What kind of goods are generally sufficiently available in the Market for purchase?			
kind of Commodities	No. of Household	Percentage	
Cereals	45		100.0%
Pulse	37		82.2%
Vegetables	2		4.4%
Edible Oil	45		100.0%
Other	3		6.7%
B. Approximately, how many days do you think your current cereal stock will last?			
No. of Days	No. of Household	Percentage	
30 (1 months)	2		4.4%
60 (2 Months)	23		51.1%
90 (3 Months)	14		31.1%
120 (4 Months)	2		4.4%
180 (6 Months)	4		8.9%

Source: Field Survey, 2019

The finding shows that the households' main source of all food items depends upon the markets. Table: 1 shows cereal rice and oil are only purchased from markets, while other food items such as pulse 82.2%, vegetables 4.4% and others 6.7% i.e. tea, sugar, and condiment purchased from the markets and remaining percent relied on their production. This shows the people of this area are not solely dependent on their agriculture production, but on the market too. The data shows the current household food stock in which 4.4% households have for one month, 51% have for 2 months, 31.1% have for 3 months and 4.4% have for 4 months, and only 8.9% have sufficient for 6 months.

Availability of Food Stocks (Vulnerability and Shocks)

Table 2. Availability of Food stocks

Status of cereal food production	Frequency	Percentage
A. How does your current overall cereal stock level compare with the same time last year?		
Decrease	40	88.90%
Remain same	5	11.10%
B. If the overall cereal stock level has decreased compared to last year, what is the main reason		
Lack of or less agricultural inputs	20	48.80%
Drought resulting in crop loss	21	51.20%
Landslide	2	4.80%
Hailstorms	1	2.40%
Less land cultivated than last year	1	2.40%

Source: Field Survey, 2019

Table 2 indicates that inadequate rainfall and drought are the main causes of food shortage during the summer season for nearly half (51.20%) of the households. Respondents said that despite cultivating droughts resistant crops, the preceding drought was so severe that their crops dried immaturely thus constraining their harvests. This exposed them to vulnerability to household food insecurity. Households had experienced drought(s) in the past two rainy seasons, all the respondents said that drought was the main reason leading to vulnerability. Similarly, uncertain heavy rainfall caused landslides 4.80% which damaged their farmland, thereby leading to vulnerability. Nearly half of respondents 48.80% reported that the main reasons for low and insufficient farm production are a lack or fewer agriculture inputs such as improved seeds, fertilizers, and pesticides, traditional technology, weak agricultural extension services, and traditional farming practices. Moreover, the inability to use pesticides had also led to low production because the district is declared an organic district so that farmers have to rely on organic fertilizers which were not sufficient to increase production and productivity.

Households Expenditure on Food and Non-Food Items

Table 3. Household's expenditure on Food and Non-food Items (NPRs) within 30 days

Types of Expenditure	HHS	Percentage	Average in (NPRs)	Std. Deviation
A. Expenditures on food items by Household Members				
Expenses on Cereals food		100%	2862.22	1325.11
Expenses on Root and Tubers		13%	294.44	998.99
Expenses on Fish, Meat, Eggs		58%	616.00	898.98
Expenses on Pulses		27%	301.11	663.71
Milk, Cheese, sugar, Tea, and Coffee, and Expenses on condiments salt, spices		100%	938.89	630.92
B. Expenditures on all Non- food items by Household Members				
Expenses on transport/communication		73%	515.56	708.70
Expenses on education, school fee, uniform, stationary		89%	1713.78	1381.60
Expenses on construction, house repairs, house rent, firewood, kerosene/electrify		82 %	264.67	779.20
Expenses on medical and health care		56%	1493.18	2866.60
Expenses on shoes, clothing, Tobacco		100 %	3060.00	2511.19

Source: Field Survey, 2019

Table: 3 shows that the costs of Non-food items are higher than those of food items for 30 days. The average expenditure for food items for 30 days is 5,012 NPRs per household. For expenditure on

food items, on average, the bulk of the outlays comes from the expenses on cereals food mainly rice. Meat (expenses on fish, meat, eggs) accounts for 58%, followed by milk, cheese, sugar, tea, and coffee, and expenses on condiments salt, spices. Expenditures on pulses and root and tubers are 13% and 27% respectively that comes mostly from their production. The emphasis on cereal purchases also indicates that households do not produce sufficient quantities of such crops. The average expenditure is found to be higher for rural areas of households; this might be attributed to larger household sizes. The average expenditure for non-food items is 7,074 NPRs. High expenditure on non-food item expenses on education including payment of school fee, uniform, stationary expenses on education, uniform, stationery 89%, households also spent on shoes, clothing, tobacco. 82%, on construction, house repairs, fuel, house rent, firewood, kerosene and electrify. Likewise, 73% of households had some expenses for transport and communication and 56% of households had some expenses on medical and health care.

Sources of Food Consumption of Households

Table 4. Sources of Food Consumption of Households in the Last 7 Days

Food Types	Main Sources of Food Consumption of Households (%) n=45		
	Own product	Market purchase	Food Consumed in 7 days
Cereals	(11 HHs) 24%	(34 HHs) 76%	(45 HHs) 6.78 Days
Pulses (Beans, Peas)	(32 HHs) 71%	(13 HHs) 29%	(44 HHs) 4.32 Days
Milk and dairy (dairy products)	(3 HHs) 7%	(1 HHs) 2%	(4 HHs) 2 Days
Meat, fish and eggs	(1 HHs) 2%	(23 HHs) 51%	(24 HHs) 1.29 Days
Vegetables and leaves	(34 HHs) 76%	(9 HHs) 20%	(43 HHs) 5.23 Days
Fruits	(1 HHs) 2%	(1 HHs) 2%	(2 HHs) 5.5 Days
Oils and fats	(4 HHs) 9%	(41 HHs) 91%	(45 HHs) 4.93 Days
Sugar, honey	(4 HHs) 9%	(38 HHs) 84%	(42 HHs) 3.21 Days

Source: Field Survey, 2019

A typical household diet consisted mostly of cereal, pulses, vegetables, milk, meat, oils, and sugar out of which mostly cereals, pulses, and oils are consumed almost daily. Pulses and vegetables are consumed 4 and 5 days a week respectively. But the consumption of nutritious food such as meat products, fruits, and milk and dairy products is found to be low, indicating a poor dietary diversity in the household diet. The households have to rely mostly on the farm and remaining from the markets. 29% pulses (beans, peas, lentils) are purchased in the market, while 71 % pulse/legumes consumption is obtained from own farm production. This study area pocket for beans and legume production. The source of cereals (rice) is mainly obtained from markets account 76 %, while own production covered 20%. Milk and dairy products are mainly from own production 71% whereas market source account 2%. Meat, fish, and eggs consumption are mainly from markets 51% and own production 2%. Likewise, the consumption of fruits accounts from markets 2% and own production 2%. However, the source of vegetable consumption is mainly from own production 76% and markets 20%. Sugar and honey are purchased from markets 84% and their products account for only 9%. The source of oils and fats for consumption came from the market 91% and own production cover only 9%.

Household Food Consumption Score

Household Food Consumption Score (HFCS) is a frequency-weighted HDDS (IFPRI, 2016). The HFCS is calculated using the frequency of consumption of 8 different food groups consumed: main staples, pulses, vegetables, fruits, meat and fish, milk, sugar, oil. HFCS is measured using standard 7-day food data by classifying food items into food groups; summing the consumption frequencies of food items within the same group (any consumption frequency greater than 7 is recoded as 7; multiplying the value obtained for each food group by its weight).

Table 5. Food Consumption Group Sufficiency (n= 45)

Profile	Food Consumption Group Sufficiency	
	Frequency	Percentage
Inadequate	33	73.33 %
Adequate	12	26.67 %
Total	45	100.00%

Source: Field Survey, 2019

Food Consumption Score (FCS), an indicator of household-level food access is a composite indicator that takes into account the diet diversity, food frequency, and nutritional importance of food groups consumed by the households. Table: 5 shows about 73.33% of respondents are found to have inadequate food consumption and 26.67% of households have adequate food consumption dietary diversity.

Table 6. Household Food Consumption Score (HFCS) (n= 45)

Profile	Food Consumption Groups of Score and Percentage		
	Standard Scale of HFCS	Frequency	Percentage
Poor food consumption	0-28	4	9%
Borderline consumption	28.5-42	29	64%
Acceptable consumption	>42	12	27%

Source: Field Survey, 2019

Based on the past days' food consumption recalls for the households classified into three categories: Poor, Borderline, and acceptable food consumption are presented in the table: 6. Table shows, 9% of households are found to have poor food consumption patterns. Rice, millet, barley, and wheat are consumed frequently. However, roots and tubers consumed between 2-3 days a week, and lack of fresh vegetables in the diet also implies the risk of micronutrient deficiencies. The second borderline food consumption pattern constitutes 64% of households and can be broken down into two sub-groups, seasonal period (eg. crop harvest) and accessibility of food in the market. The food security situation often deteriorates during lean season and improves after crop harvest, so domestic production determines the food security situation of the study area. Frequencies of the consumption of different food groups such as cereals, pulses, vegetables, meat, and fish, etc. also vary by season. The consumption of roots and tubers, pulses, and vegetables ranged from 3 to 5 days a week. The majority of respondents consumed these commodities only once a week. The third acceptable food consumption pattern households with good food consumption are found among a total of 27% of the households.

Coping Strategies Adopted by Households

Table 7. Coping Strategies Adopted by Households (n=45)

Coping Strategies	Coping strategies adopted by HHs	
	Households	Percentage
HHs borrow money and food from a formal/informal lender	40	88.89%
Households sale animals (non-productive) than usual	1	2.22%
Households sell household assets/goods	4	8.89%
Households sell productive assets	3	6.76%

Coping Strategies	Coping strategies adopted by HHs	
	Households	Percentage
Households withdraw children from school	5	11.11%
Households Harvest immature crops	35	77.78%
Households sell last female animals	4	8.89%
Households mortgage house or land	2	4.44%

Source: Field Survey, 2019

Table: 7 shows that households adopted a combination of different coping strategies. During the past 30 days preceding the survey, the households did not have enough food consumption to buy food to feed their families. The first most important coping mechanism used by a large percentage (88.89%) of households is to borrow money from a formal/informal lender. They also buy food on credit and also take help from friends or relatives. 77.78% of households adopted a more severe coping strategy of harvesting immature crops. Besides, severe coping strategies adopted by households include sell of animals (non-productive) than usual (2.22%), selling assets/goods (8.89%), selling productive assets (6.76%), withdrawing children from school (11.11%), selling female animals (8.89%) and sell on mortgage house and land (4.44%) within last 30 days.

Table 8. Frequency of Coping Strategy Responses - in the last 7 days

Coping Strategy Responses	Per week by a % of households Response in the last 7 days			
	Never	1-2 days	3-6 days	7 days
Rely on less preferred, less expensive food?	6.67	91.11	2.22	0.00
Borrow food or relied on help from friends or relatives?	15.56	82.22	2.22	0.00
Reduce the number of meals eaten per day?	13.33	75.56	11.11	0.00
Reduce the portion size of meals?	6.67	91.11	2.22	0.00
Reduce the quantities consumed by adults/mothers for young children?	66.67	33.33	0.00	0.00
Consume seed stock held for next season?	57.78	42.22	0.00	0.00
Skip entire days without eating?	95.56	4.44	0.00	0.00

Source: Field Survey, 2019

Table 8 shows, in regards to the frequency of coping strategies, about 91.11% of households indicate that they hardly (less than one to two days a week) applied the strategy of relying on less preferred or less expensive foods. About 2.22% of households applied the strategy of relying on less preferred and less expensive foods sometimes (three to six days a week), while 82.22% of households indicated that they applied the strategy of borrowed food or relied on help from friends or relatives foods (less than one to two days a week) and 2.22% households relied (three to six days a week) on friends and relatives. About 75.56 % of households used the least severe coping strategy of reducing the number of meals eaten per day (less than one to two days a week) and 11.11% (three to six days a week) at all times as a strategy to mitigate food shortages period. Besides, 33.33% of households applied a reduction of the quantities consumed by adults and mothers for young children (less than one to two days a week). 42.22 % of households consumed seed stock held for the next planting season. Similarly, 4.44% of households used the strategy of skipping an entire day without eating as a strategy to overcome food shortages (less than one day a week).

Conclusion

This study is the first of its kind to study the household food security situation and coping strategies adopted by households. The result shows households depend mainly on markets as their main source of household food as opposed to the usual expectation that their crop production would be the lead source. The result indicates that inadequate rainfall and drought are the main causes of food shortages during the summer season. The majority of households follow inadequate food consumption and the majority of households' food consumption patterns constitute either borderline or poor. The study shows that the majority of the households were significantly more inclined to adopt both food insecurity and coping strategies i.e. Severe and moderately food insecure households were more likely to adopt coping strategies. The first most important coping mechanism used by households is to borrow money from a formal/informal lender or to buy food on credit and take help from friends or relatives. Among the main coping strategies identified is the reduction in the size of meals and a reduction in the number of meals per day. These coping strategies are not detrimental to the household's livelihoods; therefore the households are resilient to food insecurity.

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Role of Mother's Group on Women Empowerment: A Case Study of Godawari Municipality, Lalitpur

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Abstract

Mother's Group is one of the basic groups for women empowerment. It has been functioning for women's empowerment and social development. Mothers group has managed many skill development programs, income generating programs, literacy programs etc which helped them to make independent. Mother's group, self-help groups (SHG) and community-based organizations (CBO) play a vital role towards women empowerment by providing vocational trainings, training for self-employment, protection for women and self-awareness programs. Thus, they are mainly concerned with the upliftment of the women in the society. Empowerment of women has been a topic discussed at length in recent times and many strategies have been implemented to address enhance women's condition. This paper seeks to explore some measure that should be adopted in order to position rural women as equal players in entrepreneurship and economic development. This paper discusses upon the empowerment of rural women by means of self-help group or mother's group and the advantages of such groups among the rural women.

Key words: Self-help group, women empowerment, economic development, gender equality

Introduction

The beginning of the concept of empowerment can be traced back to the works of Paulo Freire, a Brazilian scholar, who championed the concept of the "the Pedagogy of the Oppressed" (Freire, 1974). Empowerment is an interactive process through which people experience personal and social change, enabling them to take action to achieve influence over the organization and institutions which affect their lives and the communities in which they live. Social development may be seen as a process of ushering in a new order of existence. The quality of life and the quality of social relations which exist would indicate the level of the order of existence. The activities of Mother's Group are implemented for community development.

Nepalese women are deprived and discriminated in every nook and corners and individual family, society and national level. Women are subordinated and oppressed. They have less access to productive assets like land, property and credit. They have been deprived of modern education, health, training, household resources and technology and have less career building opportunities than males because of gender stereotyping at school and the socializing process. Women in Nepal still have less access to decision-making level because they are less educated. Nearly 51% is occupied by the population of women, where 42.5% female are literate in comparison to 65.1% of the male out of the total population of Nepal (CBS, 2011).

Mother's group is perhaps one of the most universalized traditional voluntary organizations in Nepal. It first started with the Gurung of Western Nepal. As most of the Gurung men used to join in the British Army, and more recently, in Indian Army for the last two decades. Gurung women formed mother's group to sing, dance and organize cultural activities in the evening. One of the most interesting activities they perform is to welcome returnee Lahures and guest visitors. The Lahures (returnee British or Indian army men) and guest visitors donate money to the Mother's Group. These collected money is used to build trails, temples etc. Mother's group, as a program was first introduced as mother's club during

International Women's Year in 1975 with the initiation of social services, National Co-ordination council (Pokharel, 1999). The objective of the program was to enhance mother's social and economic status. The activities of such mother's club consisted of family planning, health, education, and social and economic development of mothers. The concept of mother's club changed into mother's group and got popularity as government and other non-governmental organizations adopted the concept widely and began to form mother's group for both service delivery as well as women's empowerment.

Empowerment is a process of awareness and capacity building to greater decision making power and control resulting in transformative action. In fact, empowerment as a theme arose out of a failure of "Women in Development" (WID) programs, notably the equity approach all of which failed to question the interrelationship between power and development. Empowerment approach developed out of dissatisfaction with the original WID as equity approach, because of its perceived co-option into the anti-poverty an efficiency approach (Moser, 1993).

Nepalese women need social and economic support from the governmental and non-governmental sectors to achieve women's empowerment. Acharya (1997), in her book "Gender Equality and Empowerment", viewed the process of empowerment in the context of Nepal as:

- Increasing women's access to economic opportunities and resources (employment, credit, wealth, technology and non-economic resources such as education, knowledge and health)
- Increasing women's political power through women's organizations, solidarity and collective actions (political will and ability to bring changes in women's legal status to direct resources to women give the access to positions of power).

Women empowerment means "the idea that giving women power over their economic, social and reproductive choices which will raise economic status, promote overall development". This can be view as a continuum of components including:

- Awareness building about women's situation for rights and discrimination, and opportunities as a set towards gender equality. Collective awareness building provides a sense of group identity and power of working as a group.
- Capacity building and skill development
- Participation and greater control over decision making power in house hold activities community and society.

Objectives

- To explore the role of mother's group on women empowerment.
- To study the socio-economic dimension of women and mother's group.

Materials and Methods

This study employs the exploratory research design to explore the prominent role of self-help groups (mother's group). 100 women out of 300 women (i.e members of Srijanshil Mahila Samuha, Chapagau of Godawari municipality) were selected as respondents through purposive sampling method. Both primary and secondary data were used. The primary data were collected through in-depth face-to-face structured interview and observations whereas the secondary data were collected reviewing literature through search engines. The collected data has been checked, coded, categorized, organized, and converted into data sheet. Data was analyzed descriptively through percentage, frequencies, and average mean value.

Results and Discussions: Social Demography

Mother's Groups empower women to participate in the community and in various activity and help the members to handle the issue concerning their socio-economic, political wellbeing and mold women as a responsible citizen with social and economic status. It enables women to develop the habit of thriftiness and small saving inculcated with the sense of belongingness and discipline among themselves. It motivates the women to initiative to educate their own members with great enthusiasm. Women Self-help group tries to uplift the women who are mostly marginalized in the social structure by instilling self-confidence and self-

reliance besides in decision making. The age structure, educational status, occupational status, objectives of involvement, and purpose of involvement has been included under Srijanshil Mahila Samuha, Chapagaun of Godawari municipality.

Age Structure. The majority of the respondents' women are between 25 to 50 years and no one is unmarried. The majority of women are between 30 to 40 years (i.e., 37 percent) and 27 percent are 20 to 30 years, 23 percent are 40 to 50 years and remaining 13 percent are above 50 years old. This structure shows that the mother's groups have focused their activities towards the active age women group who are involved in the productive sectors.

Educational Status. Education is the eye of people and plays an important role in human life without which people cannot do anything. This study shows that 25 percent women involved in this mother's group are illiterate and 75 percent are literate. However, 18 percent women are under SLC, 50 percent women have passed only SLC, five percent women have passed intermediate level and only two percent women have passed bachelor's degree. It can be concluded that MG have provided opportunities to the women especially for illiterate and poor educational background.

Occupational Status. Nepal is an agricultural country. Almost 76 percent of the total populations of Nepal are involved in agriculture and the percentage of women involved in agriculture is more than the men (NLSS, 2012). Most of the women in Chapagaun are involved in agriculture (70 percent). Similarly, 21 percent are in retail trade and rests are in tailoring and teaching 4 percent each and beautician occupies 1 percent.

Objectives of Involvement in MFIs. The women of Chapagaun have been involved in different mother's group (self-help group) with various objectives. Some women focus on saving while others have easy loan objective or both. Most of the respondents have both saving and easy loan objective behind the involvement in the group. The study shows that 44 percent respondents have saving and easy loan objective, 30 percent have only saving objective, 24 percent have only easy loan objective and two percent have another objective (social objective).

Saving Pattern of Women. Women involved in mother's group for saving, easy loan and other objectives. Women regularly save small amount of money on monthly and fortnightly basis. The study shows that the highest number of periodical regular saving made by women ranging of Rs. 100 to Rs. 200 is 37 percent whereas 30 percent women regularly save Rs. 200 to Rs. 300. Similarly, nine percent respondents' women have regular saving less than Rs. 100, 12 percent saves between Rs. 300 to Rs. 400, seven percent saves between Rs. 400 to Rs. 500 and five percent have regular saving more than Rs. 500.

Mother's Group and Social Dimension

The level of awareness, social relationship and leadership capacity has been included under the social dimension.

Level of Awareness. Majority of women responded that such groups have helped them to learn different new things and to increase their level of awareness. In total, 59 percent women expressed that their level of awareness has been increased and 41 percent have no effect.

Social Relationship. The Srijanshil Mahila Smuha organize regular meeting of its unit's members. Since all members should attend the meeting compulsory, so it helps to increase the social relationship of the participants. The majority of women have highly positive responses regarding the social relationship that has been enhanced by group intervention.

Leadership Capacity. Majority of women reported that there is change in leadership capacity after participation in the group's activities. 50 percent women have positive impact on leadership capacity. Similarly, 45 percent women have expressed that their leadership capacity have been changed due to involvement in Samuha. In overall, only 25 percent of women reported that their leadership capacity has not been changed after participating in the activities organized by Samuha.

Mother's Group and Economic Dimension

The economic transformation includes income level, living standard, and expansion of small business. Majority of women have positive response towards the change in income level. In aggregate, 46 percent of women have positive impact regarding the change of income level and 54 percent have not felt such changes even after active involvement in mother's group programs.

Living Standard. The socio-economic status of women can be judged on the basis of various aspects. The researcher has taken responses from the respondents regarding the change in living standard, income level, expansions of business, level of awareness, social relationship and leadership capacity of women after involvement in mother's groups. In total 26 percent women has expressed positive response toward their living standard and 74 percent women answered that their living standard has not changed even after participation in programs led by mother's group.

Expansion of Business. The majority of women have positive response towards the expansion of business whereas others have no impact on expansion of business. In overall, programs have helped 39 percent women to expand their business and rest 61 percent have no effect.

Conclusion

Empowerment of women, being a feminist ideology, wish to empower other deprived women. These empowered women by associating with any self-help organization or mother's group whose mission is closely related to their ideology, will be able to realize their beliefs, and this gives them a high level of satisfaction and accomplishment. Earnings and independence of women along with social security must be the primary mission of these women self-help groups. Empowerment, as defined for Nepalese rural women, is a complex set of condition, being knowledge, skilled, confident, having the ability and willingness to share time and skills, able to speak in public, earn money and generally being to stand on one's own feet. Mother's group have played a vital role in the field of women's empowerment, social activities and social awareness in terms of primary health care, childcare, nutrition, sanitation, family planning including reproductive health, changing traditional concepts about childbirth and childcare, child education and women's education, and increment of self-motivated participation in different developmental activities (physical and social infrastructure). If such programs can be made available to those who are starting self-help groups or mother's group, or who are in the process of doing so, they may be able to increase the chances of success to those entrepreneurs. Thus, the role of mother's group towards empowerment of women is very crucial in the Nepalese scenario.

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Sustainable Development Practices in Developing Countries: Major Drivers and Future Discourse

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Abstract

The objective of this article is to discuss the practices of sustainable development and its challenges in Nepal. Secondary data has been used such as library and documentation materials, and secondary information available. For the proper implementation of sustainable development corruption, free society is essential and the monitoring from people's side in the development programme is warranted. Publications of articles related to local governments and Journals published from different research institutes were used. The paper concludes that lack of proper human resources and utilization of natural resources in Nepal is not getting progress in for sustainable development. Nepal government should give emphasis on environment education and awareness programs should be organized in order to preserve natural resources. People's participation, equity and utilization of indigenous knowledge is vital for the development. At last civil society should have crucial role to control corruption. Active participation of local bodies and nongovernmental organization also can play vital role for its development with a coordination of ministry of environment and some international organizations.

Key words: Sustainable development, implementation, participation, monitoring, programme

Introduction

Sustainable development is the organizing principle for meeting human development goals while simultaneously sustaining the ability of natural systems to provide the natural resources and ecosystem services on which the economy and society depend. The desired result is a state of society where living conditions and resources are used to continue meeting human needs without undermining the integrity and stability of the natural system. Sustainable development can be defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Specifically, it is a way of organizing society so that it can exist in the long term. This means taking into account both the extremely present and those of the future, such as the preservation of the environment and natural resources or social and economic equity.

The "official" definition of sustainable development was developed for the first time in the Brundtland Report in 1987. The report, also known as Our Common Future, gave the most recognized and widely accepted definition of the term sustainable development in 1987. Following this report "the human ability to ensure that the current development meets the needs of the present without compromising the ability of future generations to meet their own needs" was the first widely accepted definition of sustainable development. The World Commission on the Environment and Development also stood out that sustainable development needed to consider that development has limitations.

According to the organization, the "present state of technology and the social organization on environmental resources together with the limited ability of the biosphere to absorb the effects of human activities" impose limitations on sustainable development. As a matter of fact, 'sustainable development' entered the global stage during the 1992 'Earth Summit' in Rio de Janeiro. The United Nations presented

it as their strategic concept for shaping – and indeed saving – the future of the ‘blue planet’. It promised to become the key-word for describing a new balance between the use and the preservation of nature’s potential resources. The development of this concept can be traced further back. In 1980, the ‘International Union for the Conservation of Nature’, an association of nation states, environmental agencies and NGOs together with UNEP, the of the United Nations Environmental Programme, and the World Wildlife Fund, a non-governmental organization, published their ‘World Conservation Strategy’. Under the patronage of the UN-General Secretary, this declaration was simultaneously presented in 34 capital cities around the world. Its title: “Living resource conservation for sustainable development.” A few years before, in 1974, the term ‘sustainable’ had become a central issue in a document of another international organization. The aim of sustainable development is to balance our economic, environmental and social needs, allowing prosperity for now and future generations .Its focus is much broader than that. It’s all about meeting the diverse needs of people in different communities, social cohesion, creating equal opportunity to ensure a strong and healthy society. Sustainable development also focuses on finding better ways of doing things without affecting the quality of our life.

The concept seems to have attracted the broad-based attention that other development concept lacked, and appears poised to remain the pervasive development paradigm for a long time (Scopelliti *et al.*, 2018; Shepherd *et al.*, 2016). The concept can be seen as a phrase consisting of two words, “sustainable” and “development.” Just as each of the two words that combine to form the concept of Sustainable development able, that is, “sustainable” and “development”, has been defined variously from various perspectives, the concept of Sustainable Development has also been looked at from various angles, leading to a plethora of definitions of the concept. Although definitions abound with respect to Sustainable development, the most often cited definition of the concept is the one proposed by the Brundt & Commission Report (Schaefer & Crane, 2005). According to Pigou (1920), historically, Sustainable development as a concept, derives from economics as a discipline.

The discussion regarding whether the capacity of the Earth’s limited natural resources would be able to continually support the existence of the increasing human population, it gained prominence with the Malthusian population theory in the early 1800s (Dixon and Fallon, 1989; Coomer, 1979). As far back as 1789, Malthus postulated that human population tended to grow in a geometric proportion, while subsistence could grow in only an arithmetic proportion, and for that matter, population growth was likely to outstrip the capacity of the natural resources to support the needs of the increasing population (Rostow & Rostow, 1978). Therefore, if measures were not taken to check the rapid population growth rate having less energy or having less amount of natural resources would occur, resulting in misery for humans (Eblen & Eblen, 1994). However, the import of this postulation tended to be ignored in the belief that technology could be developed to cancel such occurrence. With time, global concerns heightened about the non-renewability of some natural resources which threaten production and long-term economic growth resulting from environmental degradation and pollution (Paxton, 1993).

Different scholars of the world have said about the principles of sustainable development in different ways. Sustainable development has main key principle i.e. the conservation of the ecosystem. There is the need to conserve the ecosystem and biodiversity because without these, living organism will cease to exist. The limited means and resources on the earth cannot be enough for the unlimited needs of the people. Over-exploitation of the resources has negative effects on the environment and, therefore, for development to be sustainable, exploitation of the natural resources must be within the carrying capacity of the earth (Kanie & Biermann, 2017).This means development activities must be carried out according to the capacity of the earth. That is why it is important, for instance, to have alternative sources of energy such as solar, instead of depending heavily on petroleum products and hydro-electricity (Molinoari *et al.*, 2019). Wang (2016) suggest that proper human resource management is another important principle of sustainable development. It is the people who have to ensure that the principles are adopted and observed. It is people who have the responsibility to utilise and conserve the environment. It is people who have to ensure that there is peace. This makes the role of human resource in the research for Sustainable development critical. It is also argued that the process of Sustainable Development must be participatory in order to be successful and sustainable (Guo, 2017). The argument, which reminds the systems theory,

is premised on the idea that Sustainable Development cannot happen through the efforts of only one person or organization. It is a collective responsibility which requires the participation of all people and appropriate entities. Sustainable is built on the principle of participation, which requires positive attitudes of the people so that meaningful progress can be achieved with responsibility and accountability for stability. The main objective of this paper is to describe the sustainable development practices and its challenges in Nepal.

An Alternative Perspective

Idea of sustainable development developed through alternative perspective and, therefore, the studies on sustainable development cannot be separated from the implementation of relevant policies. Sustainable development has comprised the subtle ideas and subsequently a series of sustainable development practices, such as developed by the United Nations Sustainable Development Summit. Sustainable development has evolved from not strictly distinguished discipline. Many changes have taken place as sustainable development and sustainability were tackling environmental issues to deal with the problem of declining economic growth. Based on the evolution of the sustainable development thoughts and formation of sustainable development theory by Lele (1991), Mebratu (1998), Shi *et al.* (2019) and other scholars. This paper reviews the evolution and development of sustainable theory in the early period (before 1972), the molding period (1972-1987) and the developing period since 1987 onward. In 1987, the World Commission on Environment and Development (WCED) drafted a report on human development, “Our Common Future”, which the first time systematically defined sustainable development as the development that meets the needs of the present without compromising the ability of future generations to meet their needs”.

The report focused on the global situation of the population, food, species and genetic resources, energy, industry, human habitation, etc. In addition, the report systematically discussed a series of major economic, social, and environmental issues faced by humanity and clearly proposed three viewpoints: 1) the crisis of environmental, energy, and development cannot be separated; 2) the resources and energy on earth are insufficient for the needs of human development; and 3) current developmental models must be changed for the interests of present and future generations. These definitions and viewpoints are highly general and concise but lack direct and practical agreeability. We can see that many more theories related to sustainable development were developed before 1987 and after 1987 many more. Although many more theories were applied on sustainable development but the main term “sustainable development” was implemented or verified in 1987.

Methodology

The study is based on secondary data. It has also used extensively the secondary information sources were used in this article. Publications of articles related to local governments, journals published of different research institutes were used.

Discussions

Sustainable development has its roots in ideas about sustainable forest management which were developed in Europe during the 17th and 18th centuries. In response to a growing awareness of the depletion of timber resources in England, John Evelyn (1662) argued that “sowing and planting of trees had to be regarded as a national duty of every landowner, in order to stop the destructive over-exploitation of natural resources” in his 1662 essay *Sylva*. Lastly Sustainable development is development that meets the needs of the present 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.

Nepal is a very unique example of a developing country due to its culture, political practices and geopolitical location and not all development projects active in Nepal can be applied to many other developing countries, however, it helps in the illustration of how challenging sustainable development can

be for many countries and how very important achieving it is. Hopefully, a dropping away of the corruption in the political system will make headway for positive change, nevertheless, owing to its long-running roots in Nepal, that day will probably not arrive for many a year and sustainable development will have to continue to be led by citizen-led initiatives and NGOs. However, the following of the two faces its own internal problems and its own form of corruption (many foreign humanitarian workers come to Nepal for the easy money and not entirely out of purer aspirations) so it can prove to be inefficient. The future may not be bright for Nepal, nevertheless, there is a future in store for the country and it is up to the government, Nepali citizens and the international community to decide how it turns out. The Sustainable development has certain goals that have been well-integrated into Nepal's national development frameworks. Nepal has developed the Sustainable development Status and Roadmap 2016-2030, its Assessment, Costing and Financing Strategy, and its Localization Guidelines that spell out baselines, targets and implementation and financing strategies for each sustainable development goal. Necessary institutional set-ups are also in place for effective implementation.

The successful implementation of the Sustainable development goals relies on a country's own sustainable development policies, and governments have the primary responsibility for monitoring progress made at the national level. Citizens also play a key role to watch and support their governments' actions. In Nepal, the government prepared its first sustainable development goals country report, detailing and taking stock of its current development context, the starting line for the sustainable development goals. This report is expected to guide the work plan and implementation of the sustainable development goals in the coming years as Nepal aligns its periodic plans along with the 17 Goals and their targets. This made Nepal the first country in the world to publish its sustainable development goals country report and symbolizes Nepal's commitment and readiness to execute the sustainable development goals. The Constitution guarantees 33% of women representation in the national and provincial parliaments. Currently, women's representation in the local level governments is about 41%. The gender parity index in enrollment for secondary level (Grades 9-12) set for 2019 has been achieved.

The sustainable development goals framework involves key systemic barriers to sustainable development, such as inequality, unsustainable consumption patterns, weak institutional capacity, and environmental degradation. Sustainable development goal is about achieving gender equality and empowering all women and girls. Nepal has made substantial progress in ensuring equal access to education, with gender parity in primary and secondary level school enrolment. But discrimination and violence against women and girls remains despite significant improvements. The proposed targets for 2030 include eliminating gender differences in all levels of education, wage discrimination at similar work, physical and sexual violence, and all harmful practices, and raising the presence of women in the national parliament and public service decision-making positions. Sustainable development has certain goals in Nepal. Reducing poverty and hunger, achieving universal primary education, ensuring gender equality, reducing child mortality, reducing maternal mortality, combat HIV/AIDS, malaria and other diseases are the major indicators in measuring the development goals. They ensure environmental sustainability and develop a global partnership for development. The sustainable development agenda has been under global discussion for more than two decades. Nepal is implementing a number of social protection programmes including income generation for the poor, senior citizen allowances, pensions for retired employees, and free basic education and primary health care services.

The government has initiated various programmes targeting the poor, aged people, children, disabled people, socially excluded and marginalized. It is a phrase we hear thrown around from time to time in order to underline our ideal vision of the future – rid of all the problems that the inhabitants of the Earth tackle today. On the other side, many argue that the sustainable development goals cover too broad an area of issues and should be more focused if they are to be achieved over the next twelve years. Some targets could also be said to be rather idealistic. Politically, however, Nepal today is a progressive country, moving forward by the democratic mass movements of 1950, 1990 and 2006, heading in earnest towards building an inclusive state that is representative of its diverse people. The landmark constitution of 2015 plans a bold reshaping of statecraft and nationhood. It defines dozens of fundamental rights of citizens, and federates a unitary state into seven provinces for greater political and economic

inclusiveness. Nepal's fragile landscape is composed of snow and rock surfaces, pastures, forests, water bodies and very carefully maintained crop lands. While the beauty of the landscape itself is attractive for tourism and other forms of landscape marketing, it also contains rich biodiversity and sources of eco-services. Protecting what is fragile, and harvesting sustainably, are essential to ensure that the landscape remains a source of prosperity for generations to come. Nepal in 2030 needs to achieve prosperity that is not only shared, but also lasting. This requires ensuring that economic growth be designed to go hand in hand with protecting and harnessing Nepal's natural resources and people's health, while investing sufficient resources into preparedness to address external and internal threats.

Though there are many goals related to sustainable development and it can be said that those goals are also difficult to get acquired. Developing countries like Nepal face different problems and challenges regarding sustainable development goals. Some problems like lack of good data, leader should pick their targets, local government often face complex challenges, population growth, etc. These were the major challenges faced during implementing of sustainable development in Nepal. Every fiscal year government announces newly and important works related to sustainable development but its works like building a castle in the air. The major problem is that every leader do corruption.

Not only Nepal but each developing country has same problems. Sustainable development should be implemented strongly especially for the landlocked countries like Nepal. For example we can say making highway roads. High amount of budgets are separated for constructing roads but works are done only for 20-30 percent and every year we heard the news like roads get destroyed by landslides or bridges get swept by floods. Mainly corruption should be ended in Nepal then only a good sustainable development is made in Nepal.

Conclusion

Sustainable development is one of the most important issues in the country like Nepal. Because of the soil erosion, land degradation and flood which are the main obstacles in the context of sustainable development in Nepal. Environment friendly is required for the sustainable development. Lack of proper human resources and utilization of natural resources Nepal is not getting progress in the sector of sustainable development. Nepal government should give emphasis on environment education and people awareness programs should be organized in order to preserve natural resources. People's participation, equity and utilization of indigenous knowledge is needed for its development. At last civil society should play in the against of corruption, active participation of local bodies and nongovernmental organization also can play vital role for its development with a coordination of ministry of environment and some international organizations like ICIMOD and IUCN.

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Manuscript Submission Guidelines

The editorial board of NJDRS is always interested in encouraging the publication of articles which analyses the rural issues and other developmental studies, in general. Keeping this in mind, and in order to facilitate the presentation, consideration and publication of papers we have prepared the following information and suggestions to serve as a guideline to the future Authors.

- First of all, NJDRS invites to submit articles from all the authors including students at contact @cdrd.edu.np. For more information, please do not hesitate to consult with editorial team.
- All the authors need to indicate title of the paper, name of the author, profession, the institution he/she belongs to, his/her nationality and e-mail address.
- The title of the paper should be not more than 12 words and focus must be given to explain or explore relevant and contextual ideas.
- Every article must be in English language and accompanied by an abstract (150-250 words) giving a brief description of its subject matter and main conclusions. The key word count should also be provided immediately below abstract but not more than 6.
- Articles should be typed on one side of the paper, double-spaced and with generous margins and not be longer than 7,000 words, including abstract, footnotes and references.
- Reference citations should be given in ascending alphabetically arranged at the end of the manuscript and not more than two pages.
- For referencing style, follow the American Psychological Association (APA) 7th Edition.
- One printed copy of the original text should be submitted, along with a floppy/CD Texts may also be sent to or tucdrd@wlink.com.np
- Footnotes/endnotes should be kept to the minimum, as should the number of tables and figures, which should not duplicate information given in the text.
- Follow the titles: Times New Roman 14, bold face and centered.
- Follow the subsection titles: Times New Roman 11, bold face and left aligned.
- Names of Author(s): Times New Roman 12, bold face and centered. Author affiliation (Times New Roman 11, non-bold faces and centered and remaining texts 11 non bold faces).
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- Each table and figure should be well descriptive so that, this can be understood without description in text section.
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2	Originality of paper	<ul style="list-style-type: none"> • Is the paper original?
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