International Conference on "Good Governance and Social Transformation in Nepal"

September 1-3, 2023

(Directorate of Agricultural Research, Gandaki Province, Lumle, Kaski)

Organized by

Nepal Sociological Association

in collaboration with

Department of Sociology and Rural Development

Prithvi Narayan Campus, Pokhara

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Conference Note

The Nepalese state and society are undergoing rapid transformations in many spheres since the democratic movement of 1990, followed by Maoist insurgency, the Peoples' movement of 2006, Madhesh uprisings and other political contestations. All these movements have cumulative results in the promulgation of new constitution in 2015. With the inception of new constitution, the state restructuring has taken place, and seven provinces and 753 local governments have emerged. The new three-tier governance system posed great challenges for providing good governance and addressing the aspirations of the people. Institutionalization of state restructuring is still a contested issue.

The three tiers of government have completed its first tenure. Discourse on the experience of first tenure could provide fruitful directives to move ahead. Nepalese society, characterized with the various form of class, caste, ethnic, gender and regional inequality, aspires to move ahead to achieve its development goals of combating poverty, inequality and exclusion. However, the success depends on the system of governance that operates within society and the state. Intensive analysis over these issues can generate relevant knowledge for policy formulation. The Conference aims to provide a platform for the social science scholars, both native and foreign, to discuss and analyze Nepal's process of change and its system of governance.

Day 1
September 1, 2023

8:30 am to 9:30 am   **Breakfast and Registration**

9:30 am to 10:45 am   **Inaugural Session**

(Chief Guest: Honorable Prithvi Man Gurung,

Governor, Gandaki Province)

Time 10:45 am to 11:30 am

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Chair: Prof. Dr. Kailash Nath Pyakuryal

Prof. Dr. Manish K. Verma	Good Governance and Social Transformation in Nepal

Time: 11:30 am to 13: 15 pm

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Rohingya's Endeavour for Adaptation in Nepal - Prawesh Rai	Women's Empowerment Through Microcredit - Yasodha Bist
Foreign Employment and Social Change in Western Rural Nepal - Laxmi Thapa	Foreign Labor Migration and the Continued Gendered Division of Labor in Rural Nepal - Tek Nath Subedi

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Time: 14:15 pm to 15:45 pm

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Studying Aging People in Nepal: Structural Adjustment to Activities Maintenance - Kashi Nath Khanal	Unintended Pregnancy and the Use of Contraception - Radha Devi Dhakal
Exploring the need of Early Childhood Education for Children of Prisoners in Nepal - Brinda Bhattacharya	Effectiveness of Social Health Insurance Program in Bhaktapur District - Krishna Garu
	Health Status of Ageing People Living in Old Aged Home: A Case Study of Bisharanti Old Aged Home, Mulghat, Dhankuta - Tanka Mani Poudel

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Time: 16:15 pm to 17:00 pm

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19: 00 pm (Dinner)

Breakfast: 7:30 am to 8:30 am

Time 8:30 am to 10:15 am

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Tea Break: 15:45 pm to 16:15 pm

Time: 16:15 pm to 17:15 pm

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Time: 9:45 am to 10:45 am

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Moderator: Dr. Youba Raj Luintel
Way Forward for Sociology in Nepal
(followed by discussion)

Time   : 10:45 am to 11:15 am (Thanking and Closing Ceremony)

Lunch   : 11:15 am

Departure : 12:15 pm

GOOD GOVERNANCE
&
SOCIAL TRANSFORMATION IN NEPAL

Prof. Dr. Manish K. Verma

Secretary of Indian Sociological Society and Professor at the Department of Sociology, Babasaheb Bhimrao Ambedkar University, Lucknow, India

Good governance and social transformation are intertwined with each other and connote profound and significant change in the social, cultural, economic, and political facets of a society. It is believed that people's participation, public accountability, responsiveness, transparency, equity and inclusion, efficiency, decentralization and the rule of law are fundamental to good governance. Moreover, if the actors (state, bureaucracy, institutions) responsible for enforcing good governance play their part earnestly, then human development can easily be achieved, ultimately paving way for social transformation. Social transformation involves the reconfiguration of existing social structures, norms, values, and institutions, leading to a fundamental shift in the way society functions. It emphasizes the need for effective leadership, collaboration, and coordination among stakeholders to address complex social problems and drive social progress. In this background, the paper critically evaluates the relationship between good governance and social transformation in the context of Nepal by critically examining different socio-economic indicators of development vis a vis good governance. It concludes that there is need of good governance that aids in improving the statistics with respect to social and economic sphere apart from democratization of process and institutionalization of civic culture.

Key words: *social, good governance, institution, development, transformation, Nepal*

Challenges and Opportunities for Reintegration in Post-Migration Households

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Shreedhar Pokhrel[2]
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Prithvi Narayan Campus, Pokhara

The growing trend of female labor migration presents both benefits and disadvantages in terms of daily life for both migrants and non-migrants. In addition to restricting women's participation in public life, patriarchal notions associated with their tasks and obligations also pose concerns about their dignity because of their physical separation from their homes. Although these women increase international remittances, they also have trouble reintegrating into their own families and communities. The main goals of this paper are to investigate the opportunities and challenges experienced by migratory women who are returning from their work.

The study uses feminist standpoint theory to coherently illustrate how migration and remittances play a crucial role in women's empowerment as well as lessening their dignity in their home countries. The study uses both primary and secondary methods of data collection. The field work was conducted in the slum communities of Pokhara Metropolitan City from June to September 2021. A total of forty returnee women who had spent more than 10 years of their lives in foreign labor migration were selected for the study. The findings exposed the fact that the post-migration period of readjustment becomes difficult for women. To some extent, these returnees were engaged in income-generation activities by working in hotels and opening their own small enterprises. On the other side, these women have to face dignity issues that create problems of reintegration in everyday social interaction arenas.

Key words: *Female migration, dignity, opportunities, challenges*

The Realty of a Relationship-based Approach to Rural Communities: A Case Study of the Tamang Community in Rasuwa District

Kazuko Tatsumi[1] &
Phurpa Tamang[2]
[1]Professor, Faculty of Economics, Fukuoka University
[2]High Court of Nepal

The rapid diffusion of modernization, globalization, technology, and modern education has affected rural people and their traditional way of life. Rural areas have become an aging rural society that is experiencing the negative effects caused by younger generations migrating to urban areas. In the 2013 SASON conference, the authors pointed out that rural people have the potential to create a model for the harmonization of modern development with community-based cultural tourism. Because of the Corona virus pandemic, we know that depending on tourism development increases vulnerability. With reference to Tolga zşen's (2020) framework of a 'relation-based mobilized community', this study tries to find a new perspective to shift from a 'community-based approach' to a 'relationship-based approach'. In general, when considering rural development, the community-based approach focuses on permanent populations within geographical and administrative borders. By analyzing the actual situation with a 'relationship-based approach', this study shows that rural families and their community are supported by external family members, kinship, and social relations. Their remittances contribute to rural families. Mobile phones and social networking services play significant roles in allowing them to communicate with each other. The young-middle generations who come and go in their communities bring not only money but also new skills and a new, more worldly outlook. On the other hand, they tend not to be mindful of their traditional culture. The economic issues in rural areas are job creation and income generation. Accordingly, people are gradually losing their pride and sense of identity in their community. As these characteristics have caused many social problems, multifunctional rural development is necessary. The analysis is based on a literature review, primary and secondary data, and fieldwork that has been carried out since 2000 in Rasuwa District. In the spring of 2023, we conducted a questionnaire survey, interviews with key people, and observations.

Key words: *Community-Based, Relationship-Based, Rural Community, Traditional Culture, Tamang*

Rohingyas Endeavour for Adaptation in Nepal

Prawesh Rai

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According to the Human Rights Council (HRC), the Rohingya, a Muslim minority from Myanmar, has been acknowledged as one of the most prosecuted minorities in the world. According to UNHCR (2022), there are about 9,80,000 refugees and asylum-seekers who have left Myanmar and taken refuge in neighboring countries. Although the impact of the Rohingya influx in Nepal is almost negligible compared to other countries hosting Rohingya refugees, as of now, a considerable number of Rohingya have been unofficially residing in Nepal for almost a decade or more. They neither live in refugee camps nor are in the process of resettlement but rather live in a self-managed settlement confined to an unsorted legal status.

This study attempts to explore a decade-long Rohingya's endeavor for adaptation in Nepal. The study shows that Rohingyas adaptation in Nepal has undergone three major phases of development within the decade-long continuum of their adaptation. It also shows that as they have gone through each phase, they have not only managed to garner collective agency but have also managed to actively mitigate contingencies. In doing so, they have managed to upgrade themselves from a mere state of 'survival' to a state of 'sustenance', through the synergy of their collective endeavor. Hence, this study focuses on the considerable level of agency and innovativeness that Rohingya have displayed rather than portraying them as mere victims of structural constraints. This paper is the outcome of explorative research that is qualitative in nature. Primarily, data for the study has been collected through in-depth interviews and KII, followed by non-participant observation during the field visits.

Key words: *Rohingya refugees, adaptation, agency, innovativeness*

Foreign Employment and Social Change in Western Rural Nepal

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This paper is about foreign employment and its role in bringing about social change. It examines the change, which was caused by the foreign employment of people living in rural areas of Western Nepal. The overseas employment has supplanted their traditional reliance on agriculture, which used to be their primary source of income. Theoretically, it is underpinned by the neoclassical theory of migration and social change. Methodology is guided by positivist and interpretative philosophy. Out of 560 listed households, 102 sampled households were chosen by following the stratified sampling method. Observation and survey methods are complemented by narratives and semi-structured interview techniques to collect the required data.

The finding shows determinants of push factors, remittances, and migrants—are crucial for social change, along with the difficulties of foreign employment. The analysis of the first research question shows that social hierarchy, language, poor ability to exercise political influence, a smaller area of land holding, infertile land, underproduction, and insufficiency of agricultural products are crucial to determining push factors for foreign employment. Similarly, the analysis of the second issue shows that the inflow of remittances and migrants has an influence on multidimensional changes in household operations. Analysis of the third issue reveals that the problems these households are dealing with include financial constraints, social bonds being sacrificed, and administrative obstacles. Frequent trips to the ward, municipality office, district headquarters (CDO), and capital city Kathmandu to obtain citizenship and a passport are reported to be the most time-consuming and difficult process for them.

Key Words: *household, change, foreign employment, migration, remittance*

Feminization of urban poverty among residents of Thapathali squatter settlements in Kathmandu

Bala Ram Acharya

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Ratnarajya Laxmi Campus, Kathmandu

For a substantial portion of urban poor women, the concepts of feminization and poverty are interlinked. The urban poor in city centers are economically deprived and compelled to live in squatter camps, slums, or informal settlements, where they endure generations of poverty and inhumane living conditions. The primary objective of this research was to investigate the nature of the feminization of poverty in urban settings, with a particular emphasis on urban squatters. The information was collected from a sample of 45 households residing in a squatter settlement in Thapathali, Kathmandu. Purposive sampling was used to select the sample for this research. The intensive interview method of data collection was used to identify multiple forms of urban poverty. Operationalizing the complexities of how women, particularly, suffer vulnerabilities because of their gender relations is meant to be understood through this study. The findings of this study show that households headed by women are slightly poorer than families headed by men. A few household-level determinants include having access to financial resources, education, decision-making, health, labor market inequalities, and public participation. However, the results of this research show that the poverty of female-led households in comparison to those led by men moderately contradicts the claims of the theory of feminization of poverty. Both kinds of households in urban informal settlements have been found to face a wide range of complex vulnerabilities, regardless of whether they are led by either gender.

Few Words: *Feminization, Urban Poverty and squatter settlements*

Marginalization of male in the patriarchal social structure of the Mahabharat

Dr. Shukra Raj Adhikari

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Society has been constructed on a historical foundation. Gender relations have also been formed and shaped within the historical social context as one of the major components of the social structure. To identify the historical context of socio-cultural events, we have no other alternative but to visit the literature and scriptures of the ancient period. From a sociological perspective, all of the literature is the reflectional product of the specific historical social structure of the period. Based on this sociological assumption, the Mahabharata too reveals the social structure of a specific historical era. In this context, this research has focused on exploring the gender roles and responsibilities of the social structure of the Mahabharat period. Both primary and secondary data have been used to fulfill the objective of the research. The primary data was collected through the experts' interviews. Fifteen experts who have socio-cultural knowledge and academic contributions to analyze the ancient socio-cultural structure and gender issues related to research have been selected under the purposive sampling procedures. The secondary data has been gained through the Mahabharat, ancient social history, and journal articles. The Mahabharat period seems to be debatable, but the major historians and scholars agree that it occurred around the 5th century B.C. It has even been found disputable whether the Mahabharat is a myth or fact, but many scholars believe that it is a reflection of socio-cultural facts of the ancient period. Women were in power in an invisible form to govern, and they were respected and honored too. Men have been found marginalized even in the patriarchal social structure of the Mahabharat. The gender roles and responsibilities are shaped by the resource-holding and power-gaining conflict under the patriarchal lineage and social structure in Mahabharat.

Key Words: *Gender relation, Mahabharat, Marginalized male, Patriarchy, Social structure*

Women's Empowerment through Microcredit

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This research shows that the vulnerable position of women in the Nepalese patriarchal social setup can be transformed with several empowering measures including microcredit provisions. The easy availability of microcredits encourages otherwise powerless women to start enterprises and engage in income-generating activities, thereby leading to their personal growth and development. Microcredit is a provision of financial service aimed at reducing poverty and increasing the financial standing of an individual. This research shows that welfare-based microcredit programs contribute to enhancing social equality and economic empowerment of women, thereby transforming their lives. The research problem of this study was to identify ways microcredit programs promoted women's empowerment. The linkage between institutions, structure, and capabilities shaped women's actual influence in participation. As women were victims of social, political, religious, and economic subordination and deprivation in Nepal, microcredits genuinely helped them to alleviate these issues. In the research, variables constituted welfare, access, consciousness, participation and control. The study design was descriptive which attempts to explore and explain while providing additional information about the topic. The sample research in Chandragiri Municipality in Kathmandu constituted sample research with 50 respondents residing in four wards of the municipality. The study shows that women mobilized small loan amounts, showed their presence in the market, and linked themselves to other groups, thereby enhancing their say in society. The study also reveals that as women's financial status improved, they could break their stereotypical barriers of domesticity and powerlessness.

Key Words: *microcredit, microfinance, empowerment, poverty, gender equality, inclusion*

Foreign Labor Migration and the Continued Gendered Division of Labor in Rural Nepal

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Labor migration to abroad has become phenomenon particularly after the 1990s in Nepal. Owing to bring financial prosperity in family, a sizeable number of Nepali youths, predominantly from the villages, departed to Malaysia and Arab countries for wage-earning leaving their families back home. Many rural families have sustained their life yielding the remittance sent by their members from abroad. Such a phenomenon indicates plainly that the given family has its smooth journey without an unbroken harmony among all including the relationship between remittance-sending person and the remittance-receiving family in general, and between remittance-sending husband and remittance-receiving wife in particular. This normalcy contradicts with some findings of literature on labor migration about micro-level changes such as growth of household economy, rise of women role in household decision making, weakening of family ties, increasing misunderstanding between spouses and divorce, etc. and macro level changes such as labor-sending countries' economy becoming more dependent on remittance, augmentation of rural to urban migration caused by foreign labor migration, shortage of wage labor in villages, villages becoming the dwelling of ageing population only, etc. And, contrary to the arguments put forward by the scholars regarding micro-and-macro-level changes caused by foreign labor migration, this paper firmly believes that the traditional gendered division of labor is constantly being promoted by foreign labor migration at the current. Prior to making this argument, an observation was made in a small village called Amdada, where interviews with remittance-receiving wives were taken. To conclude, despite minute changes, the family dynamics of foreign migrant laborers remained largely intact without changing the traditional gendered division of labor i.e., husband as bread-winner and wife as housemaid.

Key Words: *change, division of labor, foreign labor migration, gender, remittance*

Prevalence and Risk Factors of Elderly Abuse in the Family Environment

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Elder abuse in the family is a widespread and challenging issue in society. The purpose of this study is to look into the prevalence of elderly abuse in the family environment of Hetauda Sub-Metropolitan City as well as the risk factors that influence it.A survey of 412 elders was conducted using simple random sampling. The data was gathered using a structured face-to-face interview schedule. Descriptive and binary logistic regression analyses were used to analyse the collected data.

The descriptive and inferential analysis of the collected data demonstrated that elderly abuse occurred in 35.90% of the study population. Elders with functional disabilities had the highest odds ratio (binary logistic regression) of being abused (12.13 times), followed by living without a spouse (4.44 times), elders without property ownership (3.84 times), and illiteracy (3.06 times), according to the study. Although the prevalence in this study was lower than in many previous studies, the prevalence of 35.90 percent is still significantly high and should be avoided. The study discovered a significant use of social exchange theory and Foucault's view on power in describing Nepalese social behaviour. Having a functional disability, living without a spouse, not owning property, and being illiterate are the major predictors of elderly abuse, according to the study. The study emphasizes the importance of policies and programs aimed at preventing elder abuse, which undoubtedly necessitates collaboration between the social, health, and justice sectors.

In Nepalese society, functional disability, living without a spouse, not owning property, and being illiterate are major predictors of elder abuse. To prevent elder abuse, policies and programs are required, as well as collaborative action from the social, health, and justice sectors.

Key Words: *risk factors, elderly abuse, family environment*

Studying Aging People in Nepal: Structural Adjustment to Activities Maintenance

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Disengagement theory, developed by Elaine Cumming and William Henry, was a reflection of the structural-functional perspective, which manifested the ideas of American sociologist Talcott Parsons. The perspective largely focuses on the areas of system of rules and social roles of a person in society; thus, it engages and disengages people according to its needs. Society engages people in social rules who are able and removes those who are not capable of fulfilling their roles. However, the relevance of this perspective has passed, as roles cannot be taken for granted and society no longer can eliminate them from their roles if they are capable enough to fulfill them.

It is also a time for the adjustment of the age of retirement and pension, as the life expectancy at birth has been shifting from 37 years in 1961 to 72 years in 2021. In addition, a social structure cannot determine a person's entire being, like emotion, spirit, behaviour, and capacity. Despite the same values in society, not all people maintain social order and the normative standards of society.

In olden times, people used to think that happiness was to sit down and enjoy all sorts of things without doing any hard work, where they had to shed skin, muscles, blood, and bones. However, this old rotten concept has been eliminated, and new views have emerged such as "busy bodies are happy and healthy bodies". People create social reality through their everyday interactions, which is pretty much suitable for aging studies. More importantly, nowadays, people who are aging are attracted to maintaining their activity level for their well-being and satisfaction. This paper seeks to explain, based on empirical evidence, the increasing level of activity, both personal and societal, for self-content, satisfaction, adjustment, and well-being. In addition, structural adjustment is demanded as people's average age has been doubled in the last fifty years.

Key Wwords: *activity, aging, disengagement, role, well-being*

Exploring the Need of Early Childhood Education for Children of Prisoners in Nepal

Brinda Bhattacharya
MA Graduate in Social Work (TISS)

Children of Prisoners (COPs) are usually the invisible population deprived of their basic rights. This happens either when they are born to their mothers in prison or when they accompany their mothers to prisons. Amongst their other rights, early childhood education holds importance as the early years of children are crucial for learning. Globally many studies have been conducted to understand the need of early childhood education centers for the children of prisoners. Many countries have specific age groups to allow children in prisons with their mothers and they have specific legislations and programs too. Sadly such kind of studies have not been seen much in Nepal and neither has there been presence of any legislation or program addressing the same. Hence, this qualitative research has tried to explore the need of early childhood education centers for children of prisoners residing in the prisons of Kathmandu and nearby places with their mothers in Nepal using the explorative design. For data collection all stakeholders working with the children of prisoners were the universe and after purposive sampling semi structured interview guide was used to collect data from 13 respondents. They were working with children of prisoners in various capacities. The study tried to explore the need, understand requirement for sensitization of staff and explore importance of training the human resources. It has also tried to review present policies. It has used Ecological Systems Theory, Stages of Psychosocial Development, Social Cognitive Theory and Attachment Theory to understand the need. The research found out that prison environment is not conducive for children and there should be early childhood education centers that provide an alternative environment. There was a need to train the prison staff and teachers/volunteers in child friendly behavior. The Nepal Government was seen not to have any provisions in the matter and their participation along with investment in this issue was seen necessary. Lastly the study found that NGOs and the government should work together to understand the need of children of prisoners when it came to education and ensure in the future that the children aren't deprived of this fundamental right.

Key Words: *Early Childhood Education (ECE) Centers, Children of Prisoners (COP), prison environment, government practices, child friendly behavior*

A Qualitative Study on the Influence of Comprehensive Sexuality Education on the Perception and Practices of Menstrual Taboos among Adolescent Girls from Urban Setting of Lalitpur

Dikshya Karki

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Menstruation is one of the most important events in the life of every adolescent girl. The history of menstruation presents a paradox wherein it is considered both an auspicious coming-of-age event that must be celebrated and the evidence of a woman discharging "impure" blood. It is translated from a biological event to a social one through rituals and taboos. In Nepal, menstruation equates to ritual impurity. Academic research on the issue has mostly focused on the Chhaupadi Pratha of the Far West. Additionally, the curriculum has not given enough importance to Comprehensive Sexuality Education (CSE). As a consequence, students are left ill-informed about important health issues.

This research aimed to explore the understanding of menstrual restrictions among adolescent girls, the importance of CSE in informing their perceptions of the same, and whether there is a difference in the way CSE is provided in different schools. A qualitative study was conducted at two schools—a private school and a public school—in Lalitpur. One focus group discussion was held in each school. Purposive sampling was used to collect data among 11 girls aged 12–18. The responses have been presented verbatim. Thematic analysis was applied to form the results of this study. It was found that interventions in schools related to menstruation only focused on girls, leaving boys often confused and disturbing classes. Much variation isn't seen in how CSE is delivered in the two schools. Educators seem more awkward discussing the topics than students. Further, menstrual hygiene facilities in the public school are observed to be better than those in the private one. The idea of menstruation as a female problem, generational reinforcement of menstrual stigma, and lack of female solidarity are found to contribute to the longevity of such discriminatory practices.

Key Words: *Comprehensive Sexuality Education (CSE), menstrual restrictions*

Unintended Pregnancy and the Use of Contraception

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Many Nepalese women experience unwanted pregnancies. To measure women's empowerment, women's decisions in the future, and prevent associated problems, it is important to understand the factors related to unwanted pregnancy in Nepal. With the help of health posts and rural municipalities, 1570 eligible women were screened, and only 167 women aged 15–49 were interviewed in the Syangja district of Nepal. A converging research design was used to collect information, and cross-tabulation and the Chi-square test were used to determine the incidence of unwanted pregnancy.

Unintended pregnancy is associated with patriarchy, in which men make childbirth decisions rather than women. According to this study, 14.4 percent of women agreed that their most recent childbirth was also unintended. The education of the mother plays a vital role in avoiding unintended pregnancy. When compared to mothers with SEE and higher educational levels (5.3%), the unintended pregnancy rate among non-educated mothers is high (33.3 percent). Similarly, the percentage of unintended pregnancies in households with agricultural sources of income is high (18.3%), followed by households that receive remittances (10.0%). The government employee's last child was planned. Unwanted baby birth rates are high in joint family structures. 42.2 percent of married women do not use any type of contraception. It demonstrates that approximately 14.4% of women are not involved in discussions about becoming parents but must accept the decision of their partner, and most parents in the study area bear family pressure. Intentional childbirth shows the level of women's empowerment.

Key Words: *unwanted pregnancy, empowerment, decision-making, and contraception*

Effectiveness of the Social Health Insurance Program in Bhaktapur District

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Social health insurance is a form of financing and managing health care based on risk pooling. The Government of Nepal launched a social health insurance program in 2072 B.S. throughout the nation under the Health Insurance Board so that every citizen has access to quality healthcare service without placing a financial burden on them or cashless service once the premium is paid. The main aim of this study is to identify the effectiveness of the social health insurance program in the Bhaktapur district.

In this study, a quantitative, analytical cross-sectional study design has been used. 417 respondents were asked a semi-structured questionnaire through face-to-face interviews. The data were analyzed and interpreted by using descriptive and inferential statistics through the computer program IBM SPSS 20 version and presented in tables and graphs. The findings present different demographic factors, barriers, and drivers that reflect the effectiveness of SHI. There is a shift in visits to government health facilities from private health facilities that was found to be doubled before and after enrolling in social health insurance programs. Access to health facilities was found to be easy.

The Social Health Insurance program in Bhaktapur district has proven to be effective in providing satisfactory access to health services. Our findings indicate a significant reduction in out-of-pocket expenditure, which has resulted in an almost doubling of the number of respondents visiting government health facilities with an increment in the level of satisfaction.

Key Words: *social health insurance, health facilities, effectiveness*

Health Status of Ageing People Living in Old Aged Home A Case Study of Bisharanti Old Aged Home, Mulghat, Dhankuta

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Health is a serious matter for the elderly, especially those living in old-age homes. In this context, this research has explored the condition of old people regarding their social and health-related issues in an old age home. The research was carried out among the old people residing at Bishranti Old Aged Home. Among the 40 participants of Bishranti Old Aged Home, 21 were selected purposefully, 12 were females and 9 were males. The study concluded that the societal conditions, including racial, religious, familial, and social-economic components, were the prime reasons behind their residence in the Bishranti old age home. The research also indicated that the majority of the participants were victims of hypertension and severe joint pain. Moreover, many of the participants were the victims of diabetes, gastritis, depression, asthma, heart diseases, chest pain, eye and ear problems, etc. The health status of elderly people living in old age homes was not good since most of the elderly people were suffering from various physical and mental health problems.

Key Words: *Elderly People/Aging, Old aged home, Health status*

Which way forward for Dalits in Nepal?

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The status of Dalits in Nepal has undergone considerable changes in recent decades. Nepali Dalits are not short of political or activist leaders offering them liberation or at least government support. However, Dalits themselves are divided over what the best way forward is and could be.

In this paper we attempt to develop a typology, with illustrations both from fieldwork in Kaski and from interviews with activists in Pokhara and Kathmandu, of the diverse ways in which Dalits in Nepal have imagined a different future for themselves. At least five characteristic (partially incompatible but sometimes combinable) ways of avoiding the stigma of the past and embodying an egalitarian future can be identified: (1) Assimilation; (2) Reparation; (3) Ethnicizing Identity; (4) Revolution; (5) Exit. Each of these is examined in turn.

Unveiling the Push Factors: Exploring Religious Conversion from Hinduism to Christianity among the Dalit Community in Resunga Municipality, Nepal

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This study examines the push factors for religious conversion from Hinduism to Christianity within the Dalit community in Resunga Municipality, Gulmi, Nepal. The research focuses on two specific villages, Bajhapokhari and Charikhola, where a significant number of Dalit community members reside. The findings reveal that while the majority of Dalits in Charikhola have adopted Christianity, the devotion to Christianity in Bajhapokhari is limited, with most Christians being migrants. The study identifies the primary push factors for conversion as dissatisfaction with the norms and values of Hinduism, idol worshiping (Murti Puja), the animal sacrifice system, showy culture, false stories, the influence of specific castes, an inability to understand, and a lack of clarity regarding eternal life.

The discriminatory cultural norms and values embedded in Hinduism, such as the dominance of higher castes and the prohibition of Dalit participation in religious activities, are significant push factors for conversion. Additionally, the Dalit respondents expressed dissatisfaction with the hierarchical caste system, which marginalizes and oppresses them, leading to a desire for social equality and justice. The prohibition of Dalit access to temples, the focus on idol worship, and the showy culture surrounding religious events further contributed to their disillusionment with Hinduism. Moreover, the influence of Christian missionaries played a vital role in promoting alternative beliefs among the Dalit community, emphasizing the accessibility of God through prayer rather than animal sacrifice. Despite the presence of anti-conversion laws, the number of Christians in the Dalit community continues to rise. The findings of this study shed light on the factors influencing religious conversion and highlight the Dalits' quest for equality, inclusivity, and a more fulfilling spiritual experience in their transition from Hinduism to Christianity.

Key Words: *conversion, Hinduism, Christianity, equality, and inclusivity*

Configuration of the religious-nationalistic physical violence in Nepal Society

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Since Nepal became a secular state after the Interim Constitution of 2007, some religious nationalism movements have emerged. The vivid memories of physical violence by religious nationalist groups include, the bombing of the Roman Catholic Church in 2009 and the protests against the naming of Koshi province in 2023. This research will consider the relationship between secularism and physical violence as the first step towards figuring out the deterrence mechanism of violence caused by religious nationalist groups in Nepali society. The methodology of this research is to apply Nepali cases of physical violence caused by the religious nationalists' groups to previous studies such as Tilly (2003) and Appadurai (2006) to analyze how the movement of minorities to seek their freedom and rights which have become conspicuous after secularism. The finding of this research is that one reason why physical violence caused by some religious nationalists' have occurred after secularization is that it has led to the fragmentation of identities and those minorities got their freedom and right to express their ideology more freely ever than before. In a more concrete study, this topic would expand into deeper research based on the field work such as comparing the Hindu-extreme nationalist groups using physical violence as a method of identity representation to Adivasi/Janajati groups whose activities are mostly non-violent. Through this research, I aim to elucidate the unique configuration of physical violence caused by the religious nationalists' groups in Nepali society.

Key Words: *secularism, religious nationalism, physical violence*

तामाङ जनजातिको सामाजिक संरचनामा हिन्दु वर्ण व्यवस्थाको प्रभाव र अभ्यास

माधव पौड्याल

भक्तपुर बहुमुखी क्याम्पस, भक्तपुर

प्रस्तुत लेख तामाङ जनजातिको सामाजिक संरचनामा हिन्दु वर्ण व्यवस्थाको प्रभाव र अभ्यासमा केन्द्रित गरिएको छ । तामाङ जनजाति मङ्गोल मूल र भोट बर्मेली परिवारको हिमाली भाषाको रूपमा आफ्नै तामाङ भाषा बोल्ने जनजातिको रूपमा परिचित छ । नेपाल सरकारद्वारा गठित जनजाति उत्थान प्रतिष्ठान कार्यदल २०५३ अनुसार आफ्नो छुट्टै मातृभाषा, धर्म, परम्परागत रीतिरिवाज भएको हिन्दु वर्ण व्यवस्थाभित्र नपर्ने हामीको भावना भई आफूलाई जनजाति भनि दावा गर्ने समूहगत चिनारी भएको समूहलाई जनजाति भनिएको छ । हिन्दु वर्ण व्यवस्थाको शुरुवात ऋग्वेदको दशौं मण्डलको ऋचामा लेखिएपछि करिव इशापूर्व १००० मा वर्ण व्यवस्थाको जग नेपालमा बसेको उल्लेख गरिएको पाइन्छ ।

समाजको विकास र परिवर्तनमा सामाजिक संरचना महत्वपूर्ण रहेको छ । सामाजिक संरचनाभित्र आ-आफ्ना समूदायमा मानिने-गरिने धर्म, संस्कार, जन्म, न्वारन, नामाकरण, छेवर, व्रतबन्ध, विवाह, मृत्यु आदिमा गरिने धार्मिक संस्कार कर्मकाण्ड तथा परम्परागत चलन विभिन्न चाडपर्वहरू दशैं, तिहार, ल्होसार, बुद्धपूर्णिमा आदि सम्पन्न गर्ने लगायत दैनिक जीवनमा गरिने पेशा व्यवसायका कृयाकलापहरू नै सामाजिक संरचनाभित्र रहेको पाइन्छ । प्रस्तुत लेख प्राथमिक र द्वितीय स्रोत तथा मुख्य उत्तरदाता, प्रकाशित पुस्तक, लेख-रचनाका आधारमा तामाङ जनजातिमा हिन्दु वर्ण व्यवस्थाको प्रभाव र अभ्यासलाई खोतल्ने प्रयास गरिएको छ । तमाङ जनजातिमा जन्मदेखि मृत्युसम्मका संस्कार सम्पन्न गर्ने क्रममा न्वारन, पास्नी, छेवर, विवाह लगायतका संस्कार र चाडपर्वमा प्रभाव र अभ्यास रहेको देखिन्छ भने मृत्यु संस्कार लामा बोलाई परम्परागत वौद्ध विधिपूर्वक संस्कार सम्पन्न गरेको पाइन्छ । प्रस्तुत लेख हिन्दु वर्ण व्यवस्थाको प्रभाव र अभ्यास तामाङ जनजातिमा छ-छैन, के कस्तो छ, भन्ने सन्दर्भमा अध्ययन गरिएको छ । पत्रपत्रिका, सामाजिक सञ्जालमा जुन रूपमा हिन्दु वर्णव्यवस्थाको आलोचना हुने गरेको पाइन्छ तर व्यववहारमा त्यही समुदायको संस्कृति र जीवनशैलीमा वर्ण व्यवस्थाको प्रभाव र अभ्यास रहेको देखिन्छ ।

Reclaiming Identity through Names:
The Study of Naming Pattern among Rai Community

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Naming is claiming. The claim is socially conditioned. Particular historical contexts influence people to name a particular kind of individual. In the context of the names of people, there are two different but associated identities in a single name. One is an individualized "I" identity, and the other (surname) is a single "we" communitarian identity. The individualized "I" identity has significance in studying the historical, social, and cultural claims of the community since people may express their perspectives (Likaka, 2009) and claims (Alford, 1988) at a very particular historical period. Rai, one of the indigenous communities of Nepal, has been reclaiming its historical identity by giving particular kinds of names to newly born children, chiefly from educated parents, in recent years. Their names, predominantly, are derived from their historical and mythical characters. The names are also derived from historical status, legacies, and culturally important symbols. This act is taking place in the historical period of the rise of ethnic movements for identity and autonomy. In this research, I have studied their claims through the names given to their children. My question is: why did they give such a name to their children? This research is conducted among Rai people in Kathmandu Valley who have given such names to their children. My conclusion from this research is that the Rai people have reclaimed their identity and historical identity through the names of their children.

Key Words: *identity, naming pattern, Rai community*

Who wants sons?
Focusing on social stratification

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The purpose of this study is to clarify who prefers sons over daughters in Nepal and on what grounds. Nepal's sex ratio at birth is unequal not only in the western hilly region, where sexist discrimination is deep-rooted, but also in the cities. The questionnaire survey of 2589 men and women was implemented in Bagmati Zone from October 2016 to March 2017. The current survey investigated the preference-for-boys score according to self-identified class (lower class, working class, lower middle class, upper middle class, and upper class), along with having an abortion after sex determination screening. First, although the working and lower classes have a preference for boys based on their greater expectations for sons to provide financial support and social security and to inherit assets, this does not ultimately lead to abortion, as their ability to act in terms of funds for the abortion or access to medical facilities is low. On the other hand, the upper middle class prefers boys for the reason of maintaining family lineage, and the proportion who choose abortion is greater because they have the resources to do so.

Second, the greater one's upward social mobility, the weaker the preference for boys. Upward social mobility is an attitude toward improving one's social and economic standing. Upward social mobility is related to a structural shift from a status-oriented to a merit-oriented society. Within this, individuals who are released from their status, freed from traditional constraints, and able to experience a broadening of their life choices may ultimately hold more egalitarian or individualistic values. This research inferred that the upper class not only has a weaker preference for boys resulting from the financial stability underpinned by their income, but their experience of the social shift towards meritocracy has also weakened this.

Key Words: *son's preference, class, social mobility*

Poverty Effects of the Karnali Highway among Poor Households in Kalikot District

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Poverty is a manifestation of social inequality. Poverty is a complex and multidimensional social reality. It encompasses vulnerability, deprivation, exclusion, and consumption shortfalls. Poverty also encompasses malnutrition and poor access to education and social services. It also denotes a lack of voice and insufficient capacity and opportunity for a happy life. According to Lister, if poverty has political implications, it is critical to explain and understand poverty in its multi-dimensionality, comparing it in very different kinds of societies (Lister 2004).

Karnali Pradesh in Nepal is known as one of the most poverty-stricken and underdeveloped provinces. According to a study carried out by the National Planning Commission, Karnali Pradesh and Madhya Pradesh have the highest rates of multidimensional poverty (NPC 2018). The incidence of poverty in Karnali is almost double the national average. Whereas the multidimensional poverty index for Nepal is 28%, the MPI for Karnali is 51% (NPC 2018). Altogether, 600,000 multidimensional poor people live in Karnali Pradesh.

Until very recently, Karnali Pradesh was also known for its remoteness and inaccessibility, owing to its poor connectivity to motorable road heads. Tracked since 2004 (blacktopping completed in 2015), the Karnali Highway (233 km) is one of the much-hoped-for strategic roads in Karnali Pradesh. One of the stated objectives of building this road was to reduce poverty in the region. This paper attempts to examine the poverty outcome of the Karnali Highway along the road corridor to ascertain whether rural road building contributes to poverty reduction in Nepal. Focusing on landless, Dalit, female-headed, and wage-working households, the findings suggest that while the Karnai Highway has had an impact on poverty reduction, households that are deprived in multiple ways and are among the poorest have hardly been able to cross the threshold of poverty.

Key Words: *poverty, Karnali highway, social inequality*

Social Sustainability of the Commune: A Study of Collectivization in Ajambari Commune, Thabang, Rolpa

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This article explores the social sustainability of the commune established in Thawang, Rolpa during the Maoist insurgency in Nepal. Communes are community-based structures where members live together and collaborate to meet their needs through communal farming, cooperatives, and other means (Abrams and McCulloch, 1976). Initiated as an alternative to the prevailing system and as a seed of socialism in the Western part of Nepal, the Maoists introduced communes. However, after the Comprehensive Peace Agreement of 2006, these communes faced challenges in the new political context, and most failed to sustain. One exception was the 'Ajambari Commune' in Thawang, which continued to exist even a decade after the peace agreement. This study examines the reasons behind individuals joining the commune, the factors contributing to its eventual failure, and the valuable insights that can be derived from this form of collectivization. Field research was conducted, involving two journeys to Thawang, Rolpa, to interact with the commune's residents. The analysis employs theories of conscientization, social transformation, and social sustainability (Freire 1972; Haas et al., 2020; Cuthill 2010). The evaluation of the commune's social sustainability is based on key indicators such as social justice, social equity, social cohesiveness, quality of life, sense of belonging, class dynamics, and participation in decision-making processes. The commune primarily relied on cooperatives and collective farming to generate income; however, these sources were insufficient to meet the needs of all members. Consequently, many individuals chose to leave the commune due to a diminished sense of belonging and the emergence of class hierarchies within the leadership after the political changes in the country. This study sheds light on the challenges and opportunities faced by communes in sustaining social cohesion and achieving equitable outcomes.

Key Words: *collectivization, commune, conscientization, social transformation, social sustainability*

Human-Animal Conflict and its Impacts on Livelihoods: A Study of Jaimini Municipality, Baglung, Nepal

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Human-animal conflict is significantly influenced by a wide range of variables in Nepal. Human beings always struggle for survival and livelihood. From the very beginning of human civilization, there was conflict between humans and animals. This phenomenon is going on now. There is conflict between human beings and monkeys, jackals, leopards, squirrels, porcupines, and crows as well. The main aim of this research paper is to examine the elements that cause human-animal conflict in Jaimini Municipality, Baglung. This study examines regional and rural economic changes affecting agricultural populations and livestock, revealing conflicting narratives and opinions on interactions. The researcher uses a survey research design to analyse the human-animal conflict. Interviews and case studies have been used to gather the necessary data and information from the respondents to identify the impacts of human-animal conflict. The main finding of this research is that humans are responsible for creating the present situation. Human beings try to dominate and exploit animals and nature; thus, human-animal conflict is increasing. The victims' reactions to the harm caused by the animals are unfavourable and laced with anger. The livelihood and socioeconomic well-being of the local people in the study areas have been harmed by conflict. Human victims, animal losses, and damage to crops are all major issues. Thus, migration, dependency, and brain drain problems arose. This research will be helpful to solve the problems caused by human-animal conflict for the planners and local bodies to solve the conflict between local humans and animals and conservation programs.

Key Words: *human-animal conflict, livelihood, Jaimini, impacts*

Role of Social Media in Rural Development:
A case study in Gundu Bhaktapur

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Social media refers to communication instruments that are used for sharing ideas, feelings, and skills. This research paper focused on the role of social media in rural development in Gundu Bhaktapur. The main objective of this study is to examine the role of social media in rural development in Gundu Bhaktapur. The data used for the study were taken from primary and secondary sources. The study applied a scheduled interview, a focus group discussion with the local people, and observation. I used a descriptive research design in this research. Social media play a vital role in rural development. It increases the level of awareness among local people. Social media shares indigenous knowledge related to agriculture, work, and infrastructure development. It created employment opportunities in rural areas. So many people use different types of social media, like Facebook, TikTok, Instagram, and Twitter, for different purposes. Social media provide enough pressure for rural development. It maintains the quality of life of people in rural areas.

Key Words: *social media, rural development, indigenous knowledge, employment opportunities*

The Use of Internet and its Impact on Academic Performance of the University Students in Nepal: A Case Study

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The use of the Internet is widely increasing among the people of Nepal. This study explores the impacts of Internet use on the academic performance of university students in Nepal. A descriptive survey design was adopted for this study. Two institutions namely, Central Campus of Pokhara University and Prithvi Narayan Campus of Tribhuvan University were purposively selected for this study. A total number of 120 students (60 from each university) were randomly selected, and the structured questionnaire schedule was distributed for data collection. Several important clues revealed the benefits and impacts of the internet use, that helped utilize limited time to support and manage their study schedule. This is seen as possible due to quick and boundaryless access to knowledge sources. The use of the internet is significantly beneficial for students in accessing credible sources of scientific knowledge and literature with minimum effort. Based on the major findings of the study, some recommendations were also made about the safe and wise use of internet facilities by linking all these aspects to knowledge-based policy issues that attract a large mass of people in the society.

Key Words: *Academic performance, communication, internet use, modern technology*

Girls Enrollment in Information and Communication Technology

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Information and Communication Technology (ICT) is an extended term for information technology (IT) which stresses the role of unified communications and the integration of telecommunications (telephone lines and wireless signals), computers as well as necessary enterprise software, middleware, storage, and audio-visual. The study presented here is conducted to explore the enrollment and trends in ICT at Pokhara valley, Nepal. From the literature review and preliminary studies, factors like students' choice to enroll in ICT and the role played by technology in girls' life were considered as major factors. Purposive and observational method was used for selecting different colleges that offer four year of bachelor program integrated with girls in ICT. Among 915 students in those colleges, simple random sampling technique followed by lottery method was used for sampling. A total of 129 students had participated in the survey from different colleges. The data presented here are both primary and secondary sources of data. The study is exploratory, time series analysis (enrollment years) further resulting trend analysis. The research is motivated by views and hindrances regarding enrollment of girls in ICT education. Further, role of family, teachers and society for girls' education persuades this study. It was hypothesized that there still exist differences in enrollment rate for males and females and the student enrolling in ICT are in upward trend. The study will be helpful to re-design or update curriculum for inclusion and education in ICT.

Key Words: *Enrollment, Hypothesis, ICT, Inclusion, Pokhara ICT girls, Z-test*

Indigenous Peoples' Resilience to Climate Change: A Case Study from Tsum Valley of Gorkha

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Climate change has significant impacts on Indigenous Peoples living in the mountainous regions of Nepal. These impacts are felt across various aspects of their lives, including their culture, livelihoods, and overall well-being of the communities. Different literatures suggest the dynamic and time-tested knowledge, skills and customary institutions of Indigenous Peoples enhances resilience in the face of adversities. Hence, in this unprecedented time of climate emergency, this study seeks to understand the resilience of mountain Indigenous Peoples from Tsum Valley of Gorkha. This paper is based on a case study carried out among Indigenous communities of Tsum valley of Gorkha district of Nepal.

This study explores the impact of climate change in the region and how Tsum communities have been living with their surroundings landscape and natural resources governed by their customary institutions in the changing context of climate Change. Political ecology theoretical framework bettered to substantiate the disproportionate impact of climate change on Indigenous communities, who are already to the forefront to the impacts of climate change. Likewise, resilience theoretical lenses assessed to appraise how the Indigenous Peoples demonstrate their resilience to adapt to climate shocks. The study findings revealed that the Tsum Valley in Gorkha, Nepal, is experiencing a range of climate change impacts that are affecting their traditional livelihoods and cultural values by several climate-induced natural disasters such as floods, landslides, thawing glaciers from surrounding mountains, drying up of water springs, heavy rainfall and crop failures. Despite prone to the impacts of climate change, Indigenous communities of the valley have shown tremendous efforts to maintain their traditional governance systems, the basis of protection, promotion and continuation of Indigenous knowledge, skills and cultural values and contributed for sustaining the natural resources and conservation of biodiversity in the face of these challenges.

Key Words: *Indigenous Peoples, Climate Change, Resilience, Indigenous Knowledge, Political Ecology*

Unmatched Development and Social Transformation in Nepal

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This paper focuses on issues regarding the current distribution of infrastructural development in rural areas of Nepal, where a large chunk of people are moving out of those areas. Many rural villages are now connected with motor roads, a telephone network, a better drinking water supply, electricity, primary health services, schools, and colleges, but the number of users of those infrastructures is declining. Fertile agricultural fields are now converted to fallows, covered with bushes and invasive alien plant species. Many beautiful buildings are either dilapidated or collapsed. Almost no-man's land is visible in many areas. The database presented by the Census Bureau of Statistics (2021) also reveals declining populations in rural areas compared to past decades, but urban centers are still gaining a better growth rate. This scenario exhibits the reality behind 'infrastructure developments have gone on in rural villages, but people are migrating to urban centers" This presents unmatched development practices and social transformation in the past several decades. It also raised critical questions like, what are the reasons behind this situation? What is the standard of living of people influxing to urban centers? Where did the planners mistakenly address the problem? What will happen in the future if a country invests a large chunk of its budget in infrastructure development in areas with the fewest number of users? The content of the paper is intended to address the above questions based on available factual data, information, anecdotal statements compiled from secondary sources, and observations based on triangulating with the case examples. The content of the paper covers comparison of population density, growth rate for the last four census periods (1991, 2001, 2011, and 2021) after the multiparty democracy of 1990–91, land use and land cover change, weightage of per capita share of different infrastructure services, annual budget disbursement, foreign labor migration and sex ratio of population, urban growth rate, and in-migration to the urban centers (selected years based on data availability).

Key Words: unmatched development, social transformation, infrastructure, rural villages, urban centers, outmigration, urban influx

Political Discourses on the Belt and Road Initiative in Nepal

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In 2013, during a visit to Central Asia and Southeast Asian countries, Chinese President Xi Jinping proposed building the Silk Road Economic Belt and the 21st century maritime Silk Road. China advocates BRI as an economic development project not only for China but also for the surrounding area, facilitating trade as well as the exchange of civilizations, a win-win situation for all partner countries. On the other hand, scholars, mostly American and European, warn that BRI contains elements of debt traps, lacks transparency, is unsustainably unsustainable, and leads to qualityless development, as well as interference from China at the receiving end.

Despite all the contentious ongoing debate on the BRI, on May 12, 2017, Nepal officially joined the BRI. Although Nepal is now an official partner in the BRI venture, the prospect of Nepal's participation in BRI remains an inadequately explored issue by Nepali academia. Considering this fact, this study tries to explore prospects and challenges in Nepal's association with BRI based on the 'political discourse' garnered by Nepal's national political parties regarding BRI. This study is based on a grounded theory approach and is basically qualitative in nature. Techniques employed for research include in-depth interviews and content analysis. I have employed thematic analysis of Nepal's ongoing political discourses to evaluate the various prospects and challenges of Nepal's participation in BRI.

The study concludes that BRI has the potential to aid Nepal's economic growth and development, as many of the BRI projects correspond to Nepal's own development ventures, with priority sectors chosen for immediate developmental intervention. Beyond that, the study finds that BRI could also aid Nepal in transcending landlockedness and one-sided dependency on India.

Key Words: *Belt and Road, political discourse, economic growth and development*

Abolishing Corruption an Imminent Social Responsibility of Civilians

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This paper highlights the reasons for the astonishing growth of corruption in Nepal and its countervailing measures. Literature reviews, discussions with key informants, and the long working experiences of the author in the public domain are major sources of information. Corruption is the illegal, immoral, and bad conduct of human beings in this universe. It is a misuse of authority for personal gain. Therefore, corruption is defined as an illegal act that violates the law, moral ethics, and religious values. It is prohibited by law, religion, social custom, and moral ethics in all socio-economic spheres of life. Despite these restrictions, corruption is augmenting in Nepal due to the commission-oriented nature of the economy, the pretentious model of raising children being developed in Kathmandu, the middle-class character of young people, the negative effect of remittances, the ascendancy of power in leaders, the privatization of health and education, the expensive election system, and the appointment of officials in anticorruption bodies in proportional sharing of political parties. The war against corruption requires joint actions by all players to act ominously to identify the corrupt people and campaign against them to defame their pride and reputations through social media. Similarly, vote only for clean and non-corrupt people in the general election, appoint trained professionals in anti-corruption bodies, equip the anti-corruption bodies with skill and facilities, use digital systems in financial transitions and economic transformation towards production, and increase the role of the state in health and education. These countervailing anti-corruption measures will discourage people with authority from committing such immoral acts of corruption in the future. Thus, let us have a united voice to completely destroy corruption in all political, administrative, financial, and social spheres of life; otherwise, it will kill human civilization and Nepalese society.

Key Words: *Corruption, immoral, illegal, countervailing, measure, campaign, united*

Governance and Public Policy for Societal Transformation

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The socio-economic progress and development requires proper policy making and governance process. However, the existing centralized policy making and governance system in addressing the grass-root and real problems of the general public calls for more diverse, participatory and democratic approach to policy making. In this context, the paper, with major aim to explore the public policy making and governance landscape in Nepali context, attempts to craft the strategic interventions required for effective public policy making and governance for bringing desired changes and progress according to the aspirations of the Nepali people i.e. inclusive socio-economic transformation and development. Taking the lessons from illustrative innovations from global and national levels regarding policymaking and governance, the paper highlights the major strategic concerns for policymaking and governance. With more and more engagement of diverse policy actors in overall policymaking and governance, the paper advocates for the policy makers to focus on three major strategies for public policy making and governance, i.e. researcher-led, university-led and third party-led policy researches so that the diverse policy actors like universities and CSOs, going beyond their classical roles in pedagogy and services, would contribute in public policy making and governance along with government institution to sensitize general public about major policy concerns in the society and have greater role in societal development.

Key Words: *democratic, participatory, public policy making, policy governance, societal development and transformation.*

Problems and Prospects of Urbanization in Kathmandu Valley (A Sociological Perspective)

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The capital city of Nepal has experienced significant urban growth over the years. The problems and prospects of urbanization in Kathmandu valley from a sociological perspective reveal various issues and potential opportunities. For instance, rapid urbanization has resulted in a significant increase in population leading to overcrowding and congestion. This has put immense pressure on infrastructure, housing, transportation and public services. The growth of informal settlements and slums highlights the unequal distribution of resources and opportunities. Urbanization in Kathmandu Valley has contributed to environmental degradation and air pollution, inadequate waste management and water scarcity are some of the environmental challenges. My study explores the impact of urbanization on various problems in relation to cultural identity, social relationships and community dynamics. However, effective urban growth is essential for managing urbanization and ensuring social inclusion as well as social transformation. Despite the various problems and challenges, urbanization offers a platform for the growth of new industries, new relationships, entrepreneurships and development of social services.

Therefore, the present study is an attempt to identity the prospects for sustainable urbanization in Kathmandu Valley in terms of promoting green infrastructure, sustainable transportation system, community based initiatives and social policies that address socio-economic disparities. By adopting a sociological perspective to study the problems and prospects of urbanization in Kathmandu valley, policy makers, planners and communities can gain insights into the social dynamics, challenges and potential opportunities that arise urban growth.

Key Words: *urbanization, informal settlements, slums, Kathmandu valley*

Good Governance and Social Transformation in Nepal: A path towards Sustainable Development

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Nepal, situated in Southern Asia, is a nation characterised by its modest size and aesthetic appeal. It possesses abundant prospects and prospects for progress and advancement. Nepal's position in the Human Development Index (HDI) for the year 2021 is 143rd out of a total of 191 countries. Upon closer examination of Nepal's progress in achieving sustainable growth and transformation, it is evident that the country is positioned at the 96th rank in the Global Gender Gap Index. The June 2023 Insight report on the Global Gender Gap has indicated that Nepal has made notable progress in terms of sex ratios at birth. However, akin to other geographical areas, the Political Empowerment subindex exhibits the most significant disparity in gender representation. This implies that governance must encompass the incorporation of economic, health, and survival indices, as well as the subindex of political empowerment, which presents itself as a hard yet promising domain for future endeavours. Moreover, with regards to enabling impartial assessments of business performance, specifically through the utilisation of the 'Doing Business rating', Nepal has the 94th position. Moreover, the current Sustainable Development Report emphasises two noteworthy indicators. The progress of Nepal in achieving SDG Nine, which pertains to Industry, Innovation, and Infrastructure, is demonstrating a modest improvement. Likewise, SDG 17, which focuses on Partnership for the goals, is also exhibiting moderate advancements. Against this background, the present research endeavours to examine, comprehend, and analyse the potential future trajectory of Nepal in terms of social transformation. This sociological investigation will primarily examine socio-economic indicators and education within the framework of sustainable development. The implementation of strategies aimed at eliminating poverty and hunger, enhancing health and well-being, and promoting gender equality in school and business would enable us to examine and evaluate the obstacles and concerns that lie ahead. The phenomenon of urbanisation, the substantial inflow of remittances, and the significant increase in hydroelectricity output have been identified as key factors contributing to the process of structural transformation. However, it is imperative to undergo social transformation in order to remain up to date with technological advancements.

Key Rords: *SDG, Social transformation, good governance, Sustainable development*

Sami People and their Social Transformation: Norwegian Experience

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Sami are the Indigenous people in Norway. The Sami people have been living in four countries; Norway, Finland, Sweden and Russia. When the borders were set hundreds of years since, the Sami were not consulted, but today Norwegian authorities admit that the Norwegians share their territory with the Sami inhabitants, recognized as indigenous people and Norway.

History is like the history of other indigenous peoples, characterized by the colonization of land, culture and of the minds of people, of cultural destruction and assimilation. Sámi spokesmen/ women started the political campaign against the assimilation politics in the beginning of 19 hundred Sámi ethnopolitical movement presented arguments for certain legal changes, for a new educational policy, which could harmonies with the ideals of equality, for measures, which could increase the general standard of living in the Sámi districts.

Not until later did the rights to land and water come to force and now and then there are heat debate going on about the Sámi right to land and water and the richness of underground resources.

Governance and Social Transformation in Nepal: Opportunities and Challenges

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Present paper based on secondary sources attempt to analyze Opportunities and challenges of Governance and social transformation in Nepal. Governance and social transformation are important concepts that explore the ways in which power, institutions, and social structures shape and influence society. Governance refers to the processes and structures through which societies are governed and how power is exercised. It encompasses various levels of authority, from local to global, and includes both formal institutions (such as governments, legislatures, and bureaucracies) and informal mechanisms (such as cultural norms, traditions, and social networks). Social transformation refers to significant changes in society that affect its structure, culture, institutions, and relationships. It involves shifts in social, economic, political, and cultural dimensions and often results from complex interactions between various social forces. Sociologists study social transformation to understand the causes, consequences, and dynamics of societal change. Governance and social transformation are interconnected. Governance plays a crucial role in shaping social transformation by influencing the distribution of power, resources, and opportunities in society.

Nepal has undergone significant governance and social transformation in recent years, with notable changes in political systems, social structures, and development efforts. Here are some key aspects of governance and social transformation in Nepal are- Political Transition, Constitution and Federalism, Inclusion and Social Justice, Decentralization and Local Governance, Economic Development and Poverty Reduction, Social Welfare and Human Development, Peace building and Transitional Justice. Despite significant progress, Nepal still faces challenges in governance and social transformation. These include ensuring effective implementation of federalism, addressing corruption, promoting social harmony, reducing regional disparities, and tackling poverty and inequality. Strengthening institutions, promoting transparency, empowering marginalized groups, and ensuring the rule of law will be crucial for Nepal's future development.

Key Words: *governance, social transformation, opportunities and challenges*

Governance and Development:
A Sociological Analysis

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Governance and development are two interconnected concepts that play a crucial role in shaping the progress and well-being of societies. Governance refers to the processes and institutions through which societies make and implement collective decisions, while development refers to the sustained improvement in the well-being and quality of life of individuals within a society. Effective governance is essential for achieving development goals and ensuring inclusive and sustainable growth. It involves establishing and upholding principles of accountability, transparency, participation, and the rule of law. Good governance fosters an environment that encourages economic growth, social progress, and the protection of human rights. One key aspect of governance is the formulation and implementation of public policies. Well-crafted policies that address the needs of the population, promote economic opportunities, and protect the environment are vital for sustainable development. Furthermore, effective governance ensures that these policies are implemented efficiently and fairly, with appropriate mechanisms for monitoring and evaluation in place. Participation and inclusivity are fundamental principles of good governance. When individuals and communities have the opportunity to participate in decision-making processes, their voices are heard and their needs are taken into account. This participatory approach promotes ownership, empowers marginalized groups, and leads to more equitable outcomes. Inclusive governance involves recognizing and accommodating the diverse needs and interests of different segments of society, ensuring that no one is left behind in the development process.

The present paper, based on secondary sources, tries to analyze governance and development. It also focuses on how governance triggers the development process and brings about changes in public life.

Key Words: *governance, development, inclusion*

Local Governance Dynamics in the Rana Tharu Community of Kanchanpur District

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The Rana Tharu community, a significant indigenous group spanning the Kanchanpur and Kailali districts in far western Nepal, holds historical roots tracing back to Rajasthan, India. Their migration to this region is attributed to the aftermath of Mughal forces defeating the great Hindu hero Maharana Pratap in the pivotal Haldighati battle of 1576. This paper aims to shed light on the enduring socio-economic and cultural challenges faced by this community and to investigate the role and responsibilities of relevant governing bodies. Employing a qualitative research approach, the study engaged in focal group discussions (FGD) with a primary focus on Bhalmansas, Bharras, Chakars, and socially active members of the Rana Tharu community. Distinguished by their distinctive cultural facets within the broader tapestry of the Terai regions in Nepal and India, the Rana Tharus find themselves engaged in an ongoing quest for self-recognition and the preservation of their identity. The current constitution of Nepal seeks to decentralize political, financial, and administrative powers, entrusting them to local governance bodies. In this endeavor, certain local authorities have taken steps to formalize socio-cultural organizations, perceiving them as conduits through which regulations and development can permeate to the grassroots level. Noteworthy examples include the Krishnapur and Laljhadi municipalities in the Kanchanpur district, which have conferred specific responsibilities upon Bhalmansas and Padhanas of the Rana Tharu socio-cultural traditional institutions, thereby upholding law and order within their respective villages. Furthermore, these institutions have been granted developmental prerogatives within the Rana Tharu communities. Such initiatives exemplify the principles of sound governance at the local level and warrant commendation as indications of transparency and accountability. To reinforce this positive trend, it is advisable to equip community leaders such as Bharra, Padhana, and Bhalmansas with essential communication tools, enabling them to promptly alert villagers about potential untoward incidents and liaise with local authorities and the government to facilitate relief efforts.

Key Words: *Local governance, Bhamansa, Bharra, Rana Tharu, Indigenous group*

How Election System is Triggering Corruption in Nepal ?

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Corruption and election have a close relationship. The expansion, investigation, and analysis of Nepal's corruption patterns and core causes are also part of this study's objectives. This study's innovation and analysis used both primary and secondary data. A weak civic society, a broken political system, and inefficient incentives all contribute to corruption. It is ranked as the 117th-best country in the world out of 180. The nations with the least corruption in the world are Denmark, Finland, and New Zealand. The electoral process in Nepal is not ideal for economic growth. Political party leaders played a significant role in Nepal becoming a federal democratic republic, but regrettably, they are not institutionalizing it. They adhere to fevertism and nepotism for their own personal gain and lack any organized political ideology or federal democratic republic institutions. The standard of living of their population is unimportant to them. They are influenced by business people and other occupations since they only use their vast financial resources to get elected in elections.

Key Words: *Corruption, promulgation, information, transparency*

Governance in Social Transformations in Nepal

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Social transformations can have a profound impact on various domains, including governance. This opinion paper explores the governance aspects of social transformations in Nepal. It highlights the key elements of governance in the context of social transformations and identifies political will as a major hurdle in achieving social transformation through effective governance in Nepal. Governance plays a crucial role in managing and facilitating social transformations. It encompasses the structures, processes, and institutions that guide decision-making, policy implementation, and service delivery. In the context of Nepal, where social transformations are occurring in diverse areas such as gender equality, social inclusion, and sustainable development, governance becomes even more critical.

In my opinion, the key aspects of governance in social transformations include transparency, accountability, participation, and responsiveness. Effective governance requires transparent decision-making processes where policies and decisions are openly communicated and understood by all stakeholders. Accountability mechanisms are essential to ensuring that those in power are held responsible for their actions and outcomes. Despite the potential benefits of good governance for social transformations, political will poses a significant hurdle in Nepal. The commitment and determination of political leaders to drive transformative change are crucial. Without adequate political will, reforms may be delayed or implemented half-heartedly, hindering the progress of social transformations. Political leaders must prioritize the interests of the population and allocate resources and attention to address the underlying causes of social issues.

Key Words: *governance, social transformation, accountability*

The Quest for Dignity: A Case Study of Badi Community

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This paper examines the strata of Badi community mobilization for their lifelong dignity issues. The culture and norms attached to the girls and women's profession, which is sex work, push the whole community into question. The government banned their adultery profession in 2007 when it became a public issue and announced to rehabilitate them by providing land and skilled workers with income-generating activities. Overall, the government's scheme was to end poverty in the community and assist women and girls with other financial means rather than continuing the profession again. Thus, this paper examines the issues associated with women's professions and the meaning of dignity in relation to Badi community belongingness. They are showing fake identification due to the threat of fire and misbehaving in the workplace.

The study uses both primary and secondary methods of data collection. The field work was conducted in Bardiya and Kailali districts in April 2020. Both women and men were equally suffering from psycho-social problems due to the stigma attached to their profession in their communities. The lack of education, knowledge, and skills to work in a professional job forced men to work as wage workers and women as sex workers. The long-term involvement of women in the adultery profession not only damages their dignity but also creates a miserable situation for the whole community. The findings of the study concluded that the people of the Badi community are equally affected by discriminatory practices and social stigma attached to their belongingness. The Badi people always aspire to live a dignified life, but existing socio-cultural practices and a lack of state regulation to manage the Badi community push their lives into obscurity.

Key Words: *badi, stigma, community, mobilization, dignity*

The Dignity Dilemma:
The Bitalu's Quest for Social Existence

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Abstract

Bitalu is the nickname given by society that turns into a surname. The constitution of Nepal considers marriage personal freedom, but society decides its fate and future. Despite non-Dalits being known as a pure and dignified social group, family and society ostracize non-Dalit men who run away with Dalit women and want to live a life as per their own wishes and dreams. 'Bitalu' is a derogatory title given by society to those men who marry Dalit women. These men are cast out of their original caste and treated as impure. They are treated with contempt by society, as marrying Dalits is regarded as a big sin.

This study tried to delve into familial, socioeconomic, and political relations and their effects on Bitalu's life because of his marriage to a Dalit woman. In addition, this study also seeks to understand Bitalu's dignity from the perspectives of society, Bitalu himself, and the people concerned themselves, with the help of interviews with couples in the midwestern region of Nepal. The study's findings reveal how the term 'Bitalu' was invented and officially recorded as a surname on citizenship cards and the effect it had on their descendants, as well as how they were forced to live a displaced life until the time of their death. Moreover, the study also highlights how Bitalu's struggle for their social existence has challenged the state and stakeholders working to protect human rights and civil liberties. Besides this, how Bitalus are being persecuted by society and the state's administration is also examined. This analysis informs the state's policy and programs regarding inter-caste marriage, particularly between Dalits and non-Dalits, and the differences between the experiences of old and new couples.

Key Words: *Bitalu, Dalit, Dignity, Discrimination, Marriage*

Social Transformation in Nepal: A Subaltern Perspective

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The concept of social transformation has been increasingly applied to the study of significant socio-cultural changes affected by diverse factors in society. This paper examines the space and representation of Dalits through a descriptive and analytical approach from the Dalit subaltern perspective. It analyzes social transformation in Nepal, the orthodox traditional structure of caste, class, ethnicity, religion, and regional locality, and the experience of the Nepali people (2007–2022). Through extensive and intensive study of Nepali books and journals, the analyses the intended and unintended impacts of traumatic pain torture and traces the transformations in Dalit's understandings of themselves, their identity, dignity, and their positions in society and nation. It raises important questions for the international community about the inevitable victimization of Dalits from 2007 to 2072, but it also identifies the positive impacts of the first, second, and third peoples revolutions for freedom and identity. The paper also discusses how the social movement, social activists, and political parties had empowering effects on Dalits. This paper is the first to provide empirical evidence on the relationship between the first, second, and third social movements and social transformation from Dalit perspectives. It is a major contribution to the field of transitional justice. identity and peacebuilding in Nepal. This paper is related to academic research and is based on Dalit subaltern studies and studies on their representation in Nepali society and constitutions. The paper makes an effort to shed light on the changing ways of Nepali society to see the Dalit, human value, and their identity in the society equally.

Key Words: *Dalit, transformation, orthodox society, human right*

Social Organizations and Caste-Relations in a Western Tarai Village

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Tarai Dalits, who remain one of the most marginalized and excluded groups, have attracted very limited studies. There has been a large corpus of literature on the social organization and caste relations of Indian villages across the southern brother, but there is very limited systematic study on Nepal's Tarai, especially in light of the recent political uprisings (Maoist movement, 1996–2005, and Madhes movement, 2007–2016).

This paper, based on a holistic village study conducted between 2020 and 2021, combining ethnography with a survey, attempts to address the gap to some extent. Data were collected from a set of five villages in Banke district, covering the following caste groups: non-Dalits (Yadav, Barma, Loniya, Godiya), Dalits (Dhobi, Khatik, Chamar), and Muslims. The study site also offered an opportunity to see Pahadi-MMadhesi interrelations thanks to the internal migrations in the past three decades.

The preliminary findings show some continuity and some changes in the village organization (in terms of settlements, land ownership, occupation, the Jajamani system, and caste commonalities).. Muslims, who are treated almost on a par with Dalits, are so well integrated in the village caste systems that occasional Hindu-Muslim conflicts erupting in Nepalganj town have seemingly 'no visible' effect on the local fabrics. The Jajamani system is largely abandoned thanks to the new economic opportunities brought by urbanization and new infrastructure development. Unlike the general trend elsewhere, there is very limited international labor migration from the 'core' Madhesi households. There is an increased awareness of Madhesi identity. Though there is a subtle Madhesi-Pahadi feeling, Pahadi migration is regarded as a positive force for development and change. Despite both groups observing a set of caste-based taboos, each group was found to treat Dalits from the other group with some leniency and acceptability. Though changes in recent years on caste-based untouchability, especially commensality in public, are visible, caste rules are strictly imposed when it comes to marriage. Caste-class stratification is very much at work even today.

Key Words: *Caste relation, jajamani, madhesh identity, dalits, pahadi*

The Value of Son and Daughter in Gurung's Death Ritual

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This article addresses the value of sons and daughters in the death ritual among the Gurungs. The study of 'the value of son and daughter in Gurung death ritual' is one of the anthropological studies among the Gurungs. The son and daughter of the deceased hold equal value and roles during their parent's death ritual, 'pae'. It extends the sentiments and cohesiveness among the Gurungs, which gathers the children and relatives from aboard to the homeland. Gurungs are performing their death rituals very differently compared with others, where they have their own kind of value for their sons and daughters during the 'pae'. Conceptually, this paper is theoretically based on symbolic anthropology. Methodologically, this study is done ethnographically, with the researcher's own participation, observation, and kuragraphy. Field work was carried out in the winter of 2022 around Kathmandu Valley. Respondents were taken from the Kaski, Lamjung, and Gorkha, who are currently residing in Kathmandu Valley. This study shows that Gurung death ritual is one of the homogenous ones where the performances of sons and daughters are very valuable and taken differently than other castes in Nepal.

Key Words: *death ritual, pae, Gurung, son, daughter, value, cohesiveness*

Reading culture: Tastes and Preferences of People in Rural Nepal

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What kinds of traditional as well as modern socio-cultural and leisure activities are the people of Nepal engaged in more frequently? What are the more popular cultural and leisure activities? Is there a distinction in taste and preferences based on the caste and class positions of individuals and families? Does culture play a role in the reproduction of classes in Nepal? This paper is based on a study of the dynamics of caste, class, and culture conducted to understand people's lifestyles in various social and cultural fields: TV, radio, films, reading, music, social media, leisure, sports, and customs. The paper draws on the theory of cultural capital expounded by the French sociologist Pierre Bourdieu.

In this paper, we limit ourselves to and offer an analysis of the reception of literary products within Nepal, based on a cultural consumption survey. The survey was conducted in Kaski district in 2015-16 and in Banke and Bajhang districts in 2022. Unsurprisingly, religious texts are by far the most popular, and these are often consumed by listening rather than by reading for oneself. Among modern authors, Laxmi Prasad Devkota, a prominent fixture in school textbooks, is by some margin the most known and liked across regions and by all social groups. There are small differences by literacy status and region and more significant differences by generation, which are discussed in the paper. By and large, many big names in the metropolis are unknown and unread. Set aside a few exceptions, there was no class distinction and, surprisingly, no caste distinction in terms of taste or preferences. Apart from reading or listening to religious scriptures and the requirement to read school and college textbooks, the idea of reading for pleasure exists to a limited extent. In this paper, we will attempt to locate literary consumption within the wider context of cultural consumption and both traditional and modern skills.

Deconstructing Marginalization in Nepal: A Case of Madhesh Province

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The debate around federalism in Nepal started in the 1960s, but it was the Maoist-led movement in the 1990s that provided the initial impetus for the idea. This was later spearheaded by the Madhesh movement in 2007 and 2008, and federalism has become one of the dominant political discourses in the country. So, it is their duty to make efforts for its institutionalization. However, it is apparent that despite the fact that the demand for federalism has a longer basis in the Madhesh Province, the provincial arrangement is finding it challenging to draw a smooth path in the execution of the affairs of the province in the newly adopted arrangement. This research discloses some of the changes that have happened and the ways these changes are unfolding other socioeconomic and political realities in this province. The traditional power holders who monopolized power both in politics and bureaucracy used to be the people from the 'upper castes'. Though they still hold a disproportionate amount of power, they are no longer the dominant powerholders. The structure that came from federalism proved to be helpful for Yadavs and Vaisyas in consolidating power. While these two groups could reap structural benefits, Dalits (18%) of the total population in Madhesh Province still remain outside any power and opportunity equation. Muslims (12%) find themselves trapped between different necessities.

This includes an exhaustive review of the data on social, economic, and political variables. Further, the study delves into the nature and directions of change in the new political arrangements and the new social realities brewing in Madhesh Province and answers the question of how the subnational government of the province is accommodating the federal governments, including the issue of contestations in governance, and provides information whereby relevant stakeholders can begin to address them.

Status of Gender Equality and Social Inclusion (GESI) Mainstreaming at Local Government:
A case of Bhagawati Mai Rural Municipality, Dailekh

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The Nepal Constitution 2015 envisions policies, structures, and behavior changes to bring equitable and prosperous development to Nepal by upgrading Nepalese society from historical discrimination, exclusion, and poverty at the household, community, and institutional levels. The federal legal structures of Nepal and the Local Government Operation Act provisioned powerful local-level governments to execute and ensure effective, quality, and equitable service delivery to the citizenry. Therefore, this research paper tries to dig out how the constitutional and legal mandates of the federal government affect the mainstreaming of gender equality and social inclusion (GESI) at local government levels, through their policies, structures, and functions. The research findings show that the federal constitution and federal policies have greatly contributed to the increased dignity, motivation, and participation of women and Dalits at local government, despite the fact that the quality of GESI mainstreaming is severely lacking, federal policies have yet to be translated into local policies and practices, and GESI mainstreaming initiatives and actions are concentrated at the national level with little infiltration at the local level. However, the local Palika's commitment and dedication to GESI mainstreaming appear to be positive.

Good Governance and Women's Inclusion

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This paper reviews women's' participation in the governance system. Gender mainstreaming is the process of incorporating a gender equality perspective into all decisions made by the government. It is a tactic that aids governments in making better choices for achieving gender equality, including choices on budget and policy. One of the most effective methods for governments to support and promote gender equality is through a commitment to gender mainstreaming. Until and unless women's participation is guaranteed in every aspect of structures, good governance and inclusion remain incomplete. Theoretically, policies alone cannot include women who have been deprived, discriminated against, and disadvantaged for centuries. In the case of Nepalese rural women, they are still striving for common access to basic needs compared to men. This precarious situation is rampant in rural areas; however, there have been some initiatives, such as compulsory women's representation in political parties and every structure. The government has made gender equity and social inclusion (GESI) policies mandatory. In the Nepalese context, there are still malpractices such as Chhaupadi, Badi, and many more; these are quite challenging practices that still need to be conceptualized. Social structures are male-biased; freely speaking, we are deeply rooted in a patriarchal social system. However, there are some good points also made by the government. In this paper, we will critically look at theories and practices in the governance system and women's participation.

Key Words: *good governance, leadership, women's participation, inclusion*

मार्क्सदेखि मदनसम्म स्वैद्धान्तिक उद्विकास

सुमन्त घिमिरे

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संसारका दार्शनिकहरुले आज सम्म सांसारिक कुराको मात्र वर्णन गरे तर महत्वपूर्ण कुरा भनेको संसार बदल्नु हो । समाजवादका मार्गदर्शक, वैज्ञानिक साम्यवादका प्रवर्तक, एक कुशल संगठक,पत्रकार,कर्मठ क्रान्तिकारी, समर्पित अध्ययनकर्ता र प्रभावकारी महान लेखक थिए-मार्क्स । मानव मुक्तिका मसिहा कार्ल मार्क्सको दर्शनको प्रभाव समाजशास्त्र, मानवशास्त्र, अर्थशास्त्र, राजनीतिशास्त्र लगायत अनेकन सामाजिक विज्ञानमा देखिन्छन् । ऐतिहासिक द्वन्द्वात्मक भौतिकवाद, वर्ग सङ्घर्ष, उत्पादनको ढाँचाको व्याख्या, अतिरिक्त मूल्यको सिद्धान्त मार्क्सवादका केही महत्वपूर्ण अवयव वा सार पक्षहरुहरु हुन् । बीसौं शताब्दीका एक प्रखर क्रान्तिका महानायकको सन् १८९३ सेन्ट पिटर्सवर्गबाट एक शसक्त मार्क्सवादी क्रान्तिकारी नेताका रुपमा उदय भयो । त्यसबखत लेनिनबादको उद्गमताको मौलिकता मुख्यतः तीनवटा विशिष्टतामा देखिन्छ क्रान्तिकारी प्रतिबद्धता, मार्क्सवादी सिद्धान्तको पूर्ण ग्रहण र रुसी यथार्थवाद । मार्क्सले भनेजस्तो औद्योगिक राष्ट्रहरुमा मात्र क्रान्ति हुन सक्ने र पुँजीवाद पश्चात मात्र समाजवाद आउन सक्ने जुन सिद्धान्त प्रतिपादन गरेका थिए; त्यो भन्दा धेरै फरक नभए पनि लेनिनवादले सामन्तवादबाटै समाजवादमा क्रान्तिका माध्यमबाट जान सकिन्छ र कृषि मजदुरबाट पनि समाजवादी क्रान्ति सम्भव छ भन्ने सन्देश दियो । जबजका प्रणेता/श्रष्टा मदन कुमार भण्डारीको कथन राजनैतिक सन्दर्भमा के थियो भने - शासन चलाउनेहरुले जनताको अभिमत लिएर मात्रै शासन चलाउने अधिकार राख्दछन् । यस कथनबाट के पुष्टि हुन्छ भने कम्युनिष्ट पार्टीको लोकतान्त्रिकरणको सैद्धान्तिक आधार भनेको जननेता मदन कुमार भण्डारी प्रतिपादित जबज नै हो , अर्कोतर्फ क्रान्ति बन्दुकको नालबाट निस्कन्छ भन्ने शस्त्र र रक्तको नीति अनुशरण गर्दै आएको कथाकथित पुरातन मार्क्सवादी आन्दोलन/कार्यशैलीलाई चुनौती दिँदै बुलेटबाट ब्यालेटको शान्तिपूर्ण औ प्रजातान्त्रिक परिपाटिबाट सत्ता-सोपानको मार्ग प्रशस्त गरेको छ । जनमतलाई आकर्षित गर्दै, बुदलीय व्यवस्थाको अनुशरण गरी जनअनुमोदित सरकारको माध्यमबाट जनताको जनवादी राज्यव्यवस्थाको स्थापना गर्न सकिन्छ भन्ने जबजको मूलभूत विशेषता हो । यो अनुसन्धान व्याख्यात्मक ढाँचामा आधारित छ । मार्क्सवाद सम्बन्धित पुस्तक लेख रचनाको साहित्यिक पुनरावलोकन गरी यो अध्ययन तयार गरिएको हो । यो अध्ययन पूर्णरूपले द्वितीय स्रोतमा आधारित रहेको छ । यो अध्ययनको तथ्याङ्ग गुणात्मक प्रकृतिको रहेको छ साथै तथ्यांकको सङ्कलन पुस्तकालय विधिअनुसार गरिएको छ भने सामग्रीको विश्लेषण निगमनात्मक विधिबाट गरिएको छ ।

Crime, Justice and Punishment in Nepal: A Rhetoric and Reality

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Uncritical jurisprudence decipher law and criminal justice system in one sided optic and in polemic way. Scholars belong to this school conceive law and criminal justice system as an expression of general will and popular mandate. Without which Thomas Hobbes (1615) warns the possibilities of 'war of everyone against everyone' and John Lock (1690) reminds 'wherever law ends tyranny begins' in which typical life is nasty, brutish, and short. Emile Durkheim (1973) regards law as a product of collective conscience and part of a broader social organization without which society torn apart and suffered from chaos and disorder. However, law and criminal justice system do not seem to be operated in a way liberal theorists proclaim. It is always shaped and influenced by political power and social inequality.

Following the footsteps of critical and radical criminology, I argue that conceiving law as an expression of general will, popular mandate is merely a juridical illusion. From the stance of couple of court cases including my own lived experience, I assert that criminal justice system in Nepal is a handmaiden of Particracy in which the crime of the party cadres (no matter the person is a thug but has the party membership), wealthy, and powerful ends with impunity and only powerless and voiceless are subject to control and punishment. Thus, law and criminal justice system in Nepal is constructed in order to serve the ruling class's interests.

Key Words: *crime, justice, Particracy*

Trophy Hunting in the Himalaya: Conflict between the State and Indigenous People in Dhorpatan Hunting Reserve, Nepal

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Dhorpatan Hunting Reserve (DHR) is the only hunting reserve in Nepal, established in 1987 to meet the demands for controlled wildlife hunting. The DHR is located in the lap of the Dhaulagiri Himalaya range of western Nepal, covering 1325 sq. km. of Baglung, Myagdi, and Rukum East districts. Every year in two seasons, more than a dozen foreign hunters arrive here for the blue sheep trophy hunting, and the Nepal government has been collecting a good amount of revenue from them since its establishment. Interestingly, the local people of the Dhorpatan region are not properly informed about who comes to hunt blue sheep, how and why they come to hunt, or what exactly the hunting reserve does. However, after 29 years of its establishment, the government of Nepal established the Nepal Army Camp in 2016, decided to declare the buffer zone area, and mobilized the Army to maintain security in the reserve. The local indigenous people in the DHR-protected areas opposed the government's decision to mobilize the Army in the reserve because they believe that the decision is against ILO Convention 169, which gives indigenous local peoples primary rights over natural resources. As local people were accused, now the Nepal Army, as state authority, has been controlling the right to use natural resources, and local people seem unhappy in their ancestral pastureland. Due to the local protest, the government has not been able to announce the buffer zone project yet. Therefore, the paper attempts to explore the causes and consequences of conflict between state authorities and local indigenous people in the Dhorpatan. The paper is based on long-time observation as a local citizen of the Dhorpatan and purposefully selected key informant interviews.

Key Words: *Dhorpatan hunting research, conflict, indigenous people*

Impact of Homestay Tourism on Livelihood in Lwang Village, Kaski, Nepal

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This study examines the impact of homestay tourism on livelihoods in Lwang Village, Kaski, Nepal. Homestay tourism refers to a form of community-based tourism where tourists stay with local families, immersing themselves in the local culture and lifestyle. Lwang Village, the Gurung residents place in Kaski district, has embraced homestay tourism as a means of diversifying its economy and improving the livelihoods of the locals, where tourists can have interaction with and direct experience of the day-to-day life of the community. The village of Lwang was selected because of its direct impact as far as the livelihood of the locals is concerned. In Lwang, locals are offering tourists a window into their local culture. This study briefly outlines the findings of field research on the different aspects of homestay tourism in the village. The study assesses the socio-economic effects of homestay tourism on the community. Economically, it has provided a new source of income for the villagers. Local families generate revenue by hosting tourists, providing accommodation, meals, and various cultural experiences. Socially, it has facilitated cultural exchange and interaction between the villagers and tourists. Visitors gain firsthand experience of the local customs, traditions, and way of life, while villagers benefit from exposure to different cultures and perspectives. This cultural exchange fosters mutual understanding and appreciation, strengthens social bonds, and promotes community cohesion. Among the dozen houses used for homestay, nine were sampled for the study. The questionnaire, interview schedule, and focused group discussion were carried out for a descriptive research design. It was seen that by diversifying the local economy, fostering cultural exchange, and promoting sustainable practices, homestay tourism has improved the living standards of the residents while preserving their cultural heritage and natural environment.

Key Words: *impact, homestay tourism, livelihood, Lwang Village, culture.*

Eco-tourism and Environmental Justice:
A Review on the Annapurna Conservation Area Project

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The concept of ecotourism was implemented in Nepal since 1985. Basically, it started with the inception of Annapurna Conservation Area Project (ACAP). "Ecotourism is environmentally responsible travel, and visitation to relatively undisturbed natural areas, in order to enjoy and appreciate nature (and any accompanying cultural features- both past and present) that promotes conservation, has low negative visitor impact, and provides for beneficially active socio-economic involvements of local populations" (Ceballos-Lascurain, 1996). It is intimately related to the notion of environmental justice. As the natural resources is conserved for tourism purpose and as well for the welfare of local people, there arises important issues of the distribution of burdens and benefits among the local people. Has the benefits of environmental conservation or hazards of environmental degradation been equally distributed among different caste/ethnicity, class and gender groups is the major concern of this paper.

This paper is purely based on secondary sources. Various researches on the eco-tourism in the ACAP regions have been reviewed. It has been reported that there has been significant progress in conservation of natural resources with the conservation initiations of ACAP. Similarly, it has also contributed to enhance livelihood of the local people to some extent. But the benefits are limited to the elites of the villages and tourism entrepreneurs outside the area. Thus, the eco-tourism on ACAP regions has not been fair to the local people of all categories.

Key Words: *eco-tourism, environmental justice, ACAP, livelihood*

Geotourism: An Unexplored Treasure of Nepalese Tourism Trajectory

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Nepal is a paragon of geo-extremities and natural heritages stretched within a short gamut of geography that confirms an exceptional geotourism potential. Geology and geomorphology are the fundamentals of geotourism; nonetheless, the ABC (abiotic, biotic, and cultural dynamics) constitute the comprehensive geotourism premises. The uniqueness of geological formations, spectacular topography, incredible geo-heritages, and biotic-abiotic bestowments and diversities offer a splendid platform for geotourism practices, events, and experiences in Nepal. Those events and experiences ranges from the Himalayan culture and lifestyle at extremities to the exploration of cave system and cave stay; from the celestial walk of the massive ice fields to the sites of seismic shift and glaciers; from the petrological inspection to the paleontological (fossil hunting) tours; from the mountain mysteries to the missing volcanoes; from the hot spring sauna to the geothermal sites; from the Yeti's myth to the prehistoric hominoid fossils of Ramapithecus; from the lunar topography (pre-historic Tethys) to the cascading green hills and river loops in the mid-hills; from the secret of monastery to the spirit of Mithila Temples; from the world's deepest gorges to the tallest peaks; and from the thrill of mountain adventures to the excitement of jungle safari. All these confer immense potentiality for the development of geotourism; nevertheless, the concept is new for the Nepalese tourism industry.

Key Words: *Tourism, Geotourism, Geo-extremity, Geo-diversity, Geo-heritages*