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Guidelines to the Contributors

1. Papers containing primary or secondary data based research in the field of social awareness such as, management, environment, literature, economics, health and population will be welcomed.

2. Manuscripts should be either in English or in Nepali and must be typed with double space.

3. The paper should be submitted in both electronic and hard copy.

4. Papers will be accepted for publication only after receiving comments from experts.

5. The paper should normally contain parenthetical citation, footnote or end note.

6. A brief biography of the author should be submitted including affiliated institute and full address along with email.

7. All correspondence should be made at Janamaitri Research Committee, Janamitri Multiple Campus, email : info@janamaitri.edu.np

8. The paper should be prepared according to the following criteria :
   - Title of the paper
   - Abstract (limit to 200 words)
   - Key words (limit to 10 words)
   - Introduction (Including general background, rational and objective of the study, hypothesis and literature review)
   - Research methodology (Including research design, tools and instruments, sampling procedure and size)
   - Results and discussion
   - Conclusions and recommendations
   - References

Editorial

It is our immense pleasure to state that the research management cell (RMC) of Janamaitri Multiple Campus has published the ninth issue of JMC Research Journal in the pandemic situation, too. This issue contains eight scholarly articles with a multidisciplinary flavor and multifaceted approaches covering a wide range of topics. The Research Management Cell of Janamaitri Multiple Campus has been publishing an annual research journal since 2010 AD. Each issue of the JMC Research Journal has been published, keeping on its glorious tradition of aiming to contribute to the teaching and learning process as well as publications.

The Research Management Cell began publishing its journal edited by its own editorial board in 2010. It upgraded its journal to a peer-reviewed journal with its 5th issue and had an ISSN number in 2016 and then it has been publishing its peer-reviewed journal printed as well as online form via Nepjol since 2020. Following QAA (Quality Assurance and Accreditation), we are also committed to expanding our research activities in order to improve the quality of this journal.

We received eleven articles to be considered for publication in this issue. However, three articles were rejected during the peer review process. This issue contains seven articles in the English language and one in the Nepali language. The articles' quality issues were formally inspected and feedback was provided by renowned academicians, including Prof. Dr. Shree Ram Paudel, Prof. Dr. Basu Dev Kafle, Prof. Dr. Shiva Prasad Rijal, Prof. Dr. Shyam Krishna Maharjan, Prof. Dr. Krishna Hari Baral, Prof. Dr. Maha Nanda Chalise, Prof. Dr. Ramesh Adhikari, Prof. Dr. Gyan Bahadur Thapa , Prof. Dr. Binod Pokhrel, Dr. Man Bahadur Khattri, Dr. Dilli Raj Khanal, Dr. Kundan Aryal, Dr. Tanka Upreti, Dr. Gopal Thapa, Dr. Netra Mani Subedi, Dr. Madhu Neupane , Dr. Ram Chandra Dhungana, Dr. Bindu Sharma . RMC thanks each of them for their invaluable contributions in bringing these articles to authentically reviewed form. The editorial board would like to extend our sincere thanks to the family of Janamaitri Multiple Campus for supporting us. Similarly, we would like to thank everyone who helped with the publication of this issue.

The cell is eagerly seeking true readers to investigate these articles and provide positive and constructive feedback for the journal's quality improvement. The forthcoming and upcoming issues will be the result of the esteemed faculty's scholarly activities in collaboration with the inquisitive students. The cell is ecstatic to be working in this ever-changing field of research, assisting the campus in ensuring demand-driven education in today's globalized educational arena.

Editors

This Issue Contents

Portrayal of Farmers in Nepali Broadsheet Dailies

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ABSTRACT

This article attempts to explore the portrayal of Nepali farmers in the Nepali dailies. It explores the situation of the agricultural landscape in Nepal and the picture of Nepali peasants painted by the Nepali dailies.

The revelation of the portrayal of farmers in Nepali broadsheet dailies is based on a thorough analysis of contents for the period of 16 days that appeared in three major 'national' broadsheet dailies published from the Capital city Kathmandu. The analysis of the news and opinion articles on agriculture and farmers reveals that merely 2.12 % of the total news was on agriculture while only 10 items were particularly about farmers and just seven portrayed farmers in a positive light. Compared against the 66 per cent of the population engaged in agriculture and its 28.2 % contribution to the economy, it's an injustice to farming and farmers.

The study shows that the number of items that showed concerns to the farmers' plight are so nascent that they would barely make any impact. The picture of agriculture as painted by the major broadsheets is gloomy, arduous, complex, and less profitable. The social attitude on farmers carried by the media is they are poor, sad, and neglected human beings living in a hope that someday they will be able to get the inputs with government subsidy. Nepali newspapers have solidified the image of farmers as dirty and living in poor houses waiting for some external support or intervention to rescue them, like the studies found in other societies.

Keywords: agriculture, farmers, portrayal, media coverage, framing, newspapers

Background

Nepal has a two-thirds population involved in agriculture and the country is in dire need to promote commercialization, mechanization and modernization in the sector to achieve the Sustainable Development Goals (SDGs). It's been more than 60 years of planned development in Nepal, but agriculture, like other many development sectors, is neglected and stunted. To increase income of farmers and the pace of the socio-economic development with the modernization of the agricultural sector, every institution including the mass media can play an instrumental role. Mass media as the communication infrastructure would be functional to raise productivity as well as the

quality of work, and subsequently to improve the livelihood of the people involved in it. Against this backdrop, this essay has made an effort to evaluate the performance of the Nepali broadsheet dailies in terms of social expectations to facilitate and encourage peasants by providing needful information. It has explored the situation of the agricultural landscape in Nepal and the picture of Nepali peasants painted by the Nepali dailies.

There have been efforts to create better agricultural communication to expedite the adoption of innovation and modernise agriculture across the country. The Agricultural Information and Training Centre (AITC), earlier known as Agricultural Information and Communication Centre (AICC), runs a radio programme, television programme, and publishes magazines, folders, posters, and agricultural diaries. The radio programme is being regularly broadcast for the last 54 years while TV programme is on air for the last 23 years (AITC, 2020). Its programmes on the broadcast media are largely focused on the diffusion of innovation and feature agriculture and the farmers in a positive light.

However, in terms of the other mass media coverage, the coverage of agriculture is poor and largely focused on informing the damage, loss, or hardships in the occupation. About 1,845 online news portals were registered at the Department of Information and Broadcasting (DoIB, n.d.) by August 2020, and 881 newspapers and magazines are in publication (Press Council Nepal, 2019) while 740 FM radios (MoCIT, n.d.a), 116 satellite television channels and 875 cable TV operators (MoCIT, n.d.b) are active in the country. Despite such a strong media presence, the primary sector of the economy has received very little attention. Therefore, this study aims at measuring the coverage of agriculture news in the print medium and the light in which the farmers are presented.

Agriculture is the bread and butter of two-thirds of Nepali people and the largest contributor to the national economy. A small portion of agriculture in the country is commercial and modernized while a large portion covers subsistence farming and traditional techniques. It is the largest employer with about 66 per cent of the population involved in it, though this figure includes ranges of subsistence to small-scale enterprise farming and wage employment that is seasonal and part-time to permanent (ILO, 2019). The ILO has maintained that the commercial-oriented end of farming (including in smallholdings) together with remittances had helped reduce poverty in Nepal over the years, with primarily subsistence farming and on-farm labour helping people to survive.

The agriculture sector, including a small participation of mining and excavation, contributed about 28.2 %s to the Gross Domestic Product (GDP) in 2019/20 while the manufacturing had 13.7 % and the services sector 58 % share (CBS, 2020). The size of Nepal's economy in consumer price is Rs. 3,767 billion in 2020. The government has given priority to the modernization and mechanization of agriculture through various policies and budgets. It is providing subsidies in various agricultural inputs and distributing machines that support enhancing productivity. However, most of them have failed to make any profound impact on the sector in terms of production and growth.

Definition of the Terms

The term portrayal means the way that someone or something is described or represented in a painting, film, book, or other artistic work (Cambridge Dictionary, n.d.). Hence, this study uses the definition considering the newspapers as the form of book or other artistic work. Likewise, farmers in this study are used to refer to the people who hold no title and are just the members of Nepali society involving in agricultural works and are not the professionals, political leaders and celebrities who are often quoted and presented as the news sources in the media.

Statement of the Problem and Research Questions

Newspapers are not only the oldest form of mass communication but also a powerful and influential medium that can shape public perception or create a world view about many things. With their archival value and online presence, they could exert even more power on the audience and society, including the policymakers. What media carries is the expression of social attitudes. So, the news stories, interviews and other opinion-based articles on agriculture and farmers inherently carry the social attitude towards the occupation and farmers.

The commercialisation of mass media has serious ramifications on the selection and coverage of the issues and topics. Advertising and sales are important aspects that impact media content. News or events that can be sold or draw the attention of the readers and can positively impact the revenue of the medium are the primary choices of the gatekeepers and the communication channel. While the adage 'media is the mirror of the society' truly explains the media responsibility that it should not exaggerate or distort the facts but should report the truth, it interestingly connotes that the attitudes and beliefs of the society are also carried by the media along with the coverage of each event or issue. Such coverage creates images in the minds of the audiences about their environment. Therefore, people infer meanings of the events, persons, or organisations according to the media coverage.

While the media coverage or representation also exhibits the power and the relations of the people it portrayed in the society, the content carried by the mass media channels has the power to establish new words and definitions, expand the definitions of the established words, displace or replace the older meanings and definitions, and reinforce conventions between the words and symbols and their meanings (Communication Theory, n.d.). Likewise, media can carry three stereotypes – victim, hero and villain – in terms of the coverage of the individuals be they common people like farmers or celebrities. This study will investigate what light the farmers are being put into.

Against this backdrop, the article attempts to answer three questions. First, what is the status of coverage and portrayal of agriculture and farmers in the broadsheet dailies? Second, what stance or tone do the dailies have on farmers in their coverage? And the

third, what is the nature of farmers as presented in the news and other published items? Hence, the article has objectives to answer those questions.

Literature Review

Media has long been stereotyping women, aged people, disabled and other special groups in the society. Take an example of the media in the United States of America. Despite the strong presentation of the aged people, 50 years and older make up a third of the country's work force with half of 110 million employed, in the economy with annual contribution of about $7.6 trillion to the economy, they are portrayed often as patients in medical settings or sitting alone on park benches staring into space than engaged in jobs, using technology or vigorously interacting with people and surrounding (Collins, 2019).

Collins (2019) maintains that how older people are portrayed affects how people treat them, what they expect of them and how seniors see themselves with ramifications to their health, quality of life and even affluence. In Australia many older people feel some sense of invisibility and they think it is contributed by the media (Australian Human Rights Commission, n.d.). Since people get information about various strata and groups of people in their and other societies from mass media, primarily, both the portrayed and the audiences are affected by the coverage.

Portrayal of common people in the mass media channels, especially in the newspapers and magazines and televisions, has been a favourite topic of the mass media researchers, sociologists and anthropologists and linguists for the last many decades. In the developed countries representation and portrayal of the senior citizen and mentally challenged people had received higher attention, for example see Koskinen, Salminen and Leino-Kilpi (2014) and Wahl (2003). Koskinen, Salminen and Leino-Kilpi (2014) maintain that media portrayals of older people, such as those in newspapers, both inform and reflect public attitudes. After studying 1999 newspapers, Wahl (2003) found that 'dangerousness' was the most common theme of stories about mental illnesses while stories of recovery or accomplishment were found to be rare. Likewise, negative stories involving the mental illness continued to far outnumber positive ones.

Another study on the media portrayal of obese people in the United States of America found that popular television shows that include people who were obese portrayed them either as comedic, lonely characters or freaks (Whyte, 2010). The same study discovered astonishing number of coverage bias in terms of the actual number of obese people in the society and their portrayal in the television. Only 25 per cent of men on television were overweight or obese, compared to almost 60 per cent of American men, and about 90 per cent of women on TV were at or below normal weight, compared to only 50 per cent of women in the US (Whyte, 2010). This imbalanced coverage of the society creates frustrations in audience. A BBC report that summarises various studies

on social media and body image concludes: 'fitspiration' images in particular – which typically feature beautiful people doing exercise, or at least pretending to – might make you harsher on yourself (Oakes, 2019).

Media is found to be expressing bias to various ethnicities and races. Mainstream news media in Canada has portrayed the non-white immigrants as 'problems' (Tamang, 2011). "Such representation obscures the tensions that exist between ethnic groups, thereby contributing to the ongoing invisibility of minorities in the Canadian political landscape" (Tamang, 2011).

Study of farmers and their media representation has attracted the researchers and scholars in line with many other areas (for example health and body images (Fardouly and Vartanian, 2015; Vandenbosch, 2017; Mills, Shannon and Hogue, 2017), teachers (Alhamdan et al., 2014), refugees (Wright, 2010), and women officials (Lee, 2004), doctors (Jiwa, 2012), drivers (Hennessy, Hemingway and Howard, 2007)).

In terms of media portrayal, most of the professionals or issues have found negative representation. Probably, the adages 'bad news is good news' or 'negativity sells' are the ultimate truth in the media industry. Although the doctors have been cast as heroes and villains, public figures, poster boys and celebrities, more recently, the media has sown seeds of distrust in the profession that is committed above all else to doing no harm (Jiwa, 2012). Another study on the United Kingdom on the general practice medicine has concluded that the newspaper portrayals of the profession were very negative (Barry and Greenhalgh, 2019). Likewise, social workers also perceived that their profession to be depicted negatively in both news and entertainment media (Zugazaga, Surettle, Mendez and Otto, 2006).

The above discussion establishes that fact that the media coverage and portrayal of certain group of people and professional has a profound impact on how the portrayed people and the others think about them. This function or impact of media is called framing or the second layer of the agenda-setting function. Mass media can also create hype about some agricultural products such as organic food (Cahill, Morley and Powell, 2010) or successful farming and farmers.

Former US Agriculture Secretary Tom Vilsack had come hard on the media for their biased portrayal of the farmers. "No child would choose to come into agriculture because of what the media shows them. The media needs to get behind showing farmers' use of leading-edge technology" (Vilsack, 2010). He also said that people might never need a police officer but every day they need a farmer. Such concerns were expressed elsewhere as well. Farmers in Ghana and across the African continent are being presented as old and poor illiterates. From newspapers to television to radio, the default symbol of farmers is that of dirty and torn-up elderly people (Farmerline, 2016). The same article in Farmerline observes that "They are often portrayed as folks who smell of dirt,

live in mud houses without potable water and who can't pay the school fees of their wards." Such stereotypes, perpetuated through the mediums of television, newspapers and radio, present an incomplete, subjective and sometimes false image of the reality of farmers (Farmerline, 2016).

After studying the reality TV channels' coverage of agriculture, Lundy, Ruth and Park (2005) had concluded that the portrayal of agriculture had reinforced traditional stereotypes. Even the children picture books had the most stereotypical images (Koller, 2013). While the modern mass media is supposed to revolutionize the thinking of the masses by helping them to break the stereotype images, it is going quite contrary. Ross (2019) argues that mass media play a role in shaping collective identities and intergroup attitudes and, by typecasting certain groups, distort the picture that audience see of different groups.

In Nepal, demand of entertaining and informative agricultural content is high (NDRI, 2015). A significant number of farmers in Terai had started news businesses like off season vegetable cultivation under plastic houses and poultry farming, after watching the agricultural programme on the Nepal Television while radio has also contributed to the adoption of modern technology (NDRI, 2015). Reliable information contributes to the development of the sector as well as promotes better image of the farmers. Mass media can support the farmers in timely decision making and creating mutual understanding among the stakeholders.

However, the literature on media coverage on agriculture and portrayal of farmer is scanty. As mentioned earlier in this article that the study on the portrayal of the farmers in mass media are very few. Hence, this study will explore into the coverage and portrayal of agriculture and farmers in Nepali print media through the broadsheet dailies. This article will not only put forth the status of coverage and portrayal of agriculture and farmers but also make comparisons with the amount of coverage with the number of farmers in the country, about 66 per cent, and contribution of farming to the Gross Domestic Product (GDP), about 29 per cent, of Nepal. Each object on farmers and agriculture, including news, photo, interview and illustration, will be analysed and described in the study.

Media Framing

This study on the portrayal of the farmers in the mainstream print media aims to put the things in the perspective of framing theory of media. Developed by anthropologist Gregory Bateson in 1972, the very year when the agenda setting theory was developed by M. McCombs and D. Shaw, and considered as the second-level agenda setting theory, the framing theory was further expanded by Goffman (1974) and Fairhurst and Sarr (1996).

Framing is the ability to shape the meaning of a subject, to judge its character and significance (Fairhurst and Sarr, 1996, p.3). According to them, to hold the frame of a subject is to choose one particular meaning (or set of meanings) over another. When we share our frames with others (the process of framing), we manage meaning because we assert that our interpretations should be taken as real over other possible interpretations (Fairhurst and Sarr, 1996, p.3).

Framing theory suggests that how something is presented to the audience influences the choices people make about how to process that information (Mass Communication Theory, n.d.). Use of certain words, phrases, mode of address, putting the individuals and things in the context and placement of the news in the media conveys different meaning to the audience. Cissel (2012) states framing is, on the most fundamental level, the combination of words that form a sentence, phrase or story that consequently provides a message to its recipient.

At the same time, the frame of reference of the audience is another important factor that determines the meaning of the information. The foundation of framing, however, emerges from the socialization of the journalists and editors, their political and market ideologies, pressure from the owners, advertisers, policymakers and interest groups, and competition among the media. According to Fairhurst (2005), the skill of framing is based on three key components: language, thought and forethought. The Art of Framing highlights five key language tools: metaphor, jargon/catchphrases, contrast, spin, and stories, yet also emphasizes the ways in which truth and reality, objectivity, and legitimacy claims manifest themselves linguistically and may contribute to mixed messages.

The events, institutions or individuals can be painted in positive or negative framing and single issue can be framed in either dimension. It is the organization, processing and communication of reality. The framing is an integral part of human life as it is closely related to the way people form or perceive the meaning of verbal to nonverbal as well interpersonal to mass communication. The formation of words used in a news article creates a vehicle for persuasion that has the opportunity to form stereotypes and generalizations among the minds of its readers (Cissel, 2012).

Media frames influence the perception and thinking process of the audience. People have their own framework to view the environment and the world which is called primary framework. This framework is divided into two categories – natural and social (Goffman, 1974 p.22). According to Goffman (1977), natural frameworks identify occurrences seen as undirected, unoriented, unanimated, unguided 'purely physical', and social framework provides background understanding for events that incorporate the will, aim, and controlling effort of an intelligence, a live agency, the chief one being the human being.

Since the present study has observed the portrayal of farmers in the broadsheet newspapers and studied their presentation, issues covered, mode of address, nature and tone of the stories, it is eligible to enter into the domain of framing theory. The researcher has measured whether the three national broadsheets have framed the farmers in a positive, negative or neutral way, if they have any. It has also investigated the nature of the farmers portrayed, and tone and objectives of the news published.

Research Design and Methodology

This study has resorted to the content analysis method of the quantitative research technique thus adopting the positivist approach in measuring the portrayal and framing of farmers in the print media. According to Wimmer and Domininick (2005, pp. 142-143), content analysis can be applied in describing communication content, testing hypotheses of message characteristics, comparing media content to the 'real world', assessing the image of particular group in society and establishing starting point for studies of media effects.

Newspaper selection is made based on availability because of the lockdown and restriction on movement due to the COVID-19 pandemic. Three vernacular popular broadsheets – Kantipur daily, Naya Patrika daily Nepal Samacharpatra daily were selected and observed for the period of 16 days, from 17 August – 1 September 2020. The rationale behind the selection of the time was the chemical fertilizers mayhem. Fertilizers are imported and supplied by the government at a subsidized rate. But farmers did not get it in time this year and all sorts of news media were running fertilizers stories.

News related to agriculture were listed in the coding sheet and news that was about farmers were selected and analysed while the news discussing the general issues in agriculture such as the shortage of chemical fertilizers while this study was conducted were not analysed in detail. However, the presence of farmers in such stories is investigated.

News articles and opinion pieces including interviews and photographs covering agricultural issues and farmers are coded in the study and analysed. News items that were published with separate by-line and dateline inside a story were counted and analysed separately. The letters to the editor section is counted as a single article. The average news carried by a newspaper in a day is calculated by adding the total news and opinion published in three days period from 17-19 August and dividing it by three. So, the total number of news published in the 16-day period is obtained with the multiply of the number of days and per day average of published items.

This study only describes the status of the portrayal of the farmers in the national broadsheet dailies which can be generalized as the newspapers are chosen consciously to include two largest selling dailies and one with lower circulation. The researcher had to rely on his and general perception about the circulation of the newspaper since there is no agency to measure the circulation of the newspapers while the Department

of Information and Broadcasting relies on the size of circulation submitted by the publisher, which are mostly inflated as high as five-time the average distribution.

Findings and Discussion

Analysis of the content of the three broadsheet dailies Kantipur, Naya Patrika and Nepal Samacharpatra showed that the amount of the news and their presentation was starkly varied from one newspaper to another. The coronavirus pandemic has affected the newspaper industry significantly which has severe repercussion on the size and content of the newspaper. Kantipur used to be printed in as much as 24 to 30 pages a day but shrunk to 12 pages while Naya Patrika and Samacharpatra are being printed in eight pages. Advertisement was occasional, however, Kantipur comparatively has more advertisements and with higher frequency. Samacharpatra bore deserted look in terms of advertisement.

Interestingly, Naya Patrika and Samacharpatra carried more news than Kantipur, partly because of the greater amount of advertisement and partly because of the latter's liberal presentation of the news story. Most of the news stories carried by Kantipur are spread in more than four columns while Samacharpatra largely carried single or double column stories. These three newspapers carried about 106 items on an average, including the single column news items, interviews, editorial, opinion pieces and letters to the editor, each day.

Table 1: Average Number of News Printed Each Day

S.N.	Newspaper	Average news/day	Total news observed
1.	Naya Patrika	26	416
2.	Samacharpatra	42	672
3.	Kantipur	38	608
	Total	106	1696

About 1,696 news items were observed for the study. As shown in Table 1, the average number of news carried each day by Naya Patrika, Samacharpatra and Kantipur is 26, 42 and 38 respectively which brings a day's news load at 106. But the total news about agriculture including the editorial and opinion were 36 making just 2.12 % of the total published news.

News stories that featured farmers as an individual were just 10, about 0.58 per cent of the total news published in the three newspapers. Of these news 7 news items had painted the picture of farming and farmers in positive way, 7 of them presented the farmers as beneficiaries of various policies and activities. Some were benefitted by the coronavirus pandemic itself as the restriction on transportation had created market for the locally grown vegetables while some had received grants from the government or earned better income from agricultural or livestock business.

The news stories bore four major tones in them – sympathetic to the farmers and their situation, positive about the achievement and future progress, neutral, and concerned to their plight or hardships. Five news items were sympathetic, seven were positive, one was neutral and four exhibited concerns. Since the number is too small, the percentages of these varieties are not calculated. The objective of the news or opinion pieces were estimated as to inform, support, promote, motivate the farmers, entertain the readers, or perform advocacy for the farmers.

Since mass media production has the power to give meaning to various elements through their coverage and, sometimes, change the definition, the omission of farmers in the coverage could impact the image and prestige of farmers in other social and professional groups. Likewise, as mentioned earlier, the portrayal of people in media affects other people's treatment to them while imbalance in coverage can create frustration in audience of the concerned groups.

But only a couple of stories on farmers or farming truly inspire other people to take up the profession. The picture of agriculture as painted by the major broadsheets dailies is gloomy, arduous, complex and less profitable. One has to continuously struggle to get the better yield or benefit from the agriculture, according to the published items in the newspapers.

Table 2: Portrayal of Farmers

S.N.	Nature of portrayal	Published items
1.	Victim or sad	14
2.	Entrepreneur	2
3.	Beneficiary	7
4.	Happy	4
	Total agriculture news	36

While the newspapers' attention to farmers is nascent, the small number of stories carried by them portray them as either victim or sad. Of the total 36 news related to agriculture, 14 depict farmer as victim of the situation, natural disasters like floods or locust attack. Considering the number of news on farming, this is staggering 39 per cent. Only two items portray farmers as entrepreneurs, as shown in Table 2. Farmers are presented as beneficiaries in seven stories. Only four news items portray them as a happy individual. This finding matches with the facts presented by Farmerline (2016) that the farmers are the people with smell of dirt, poorly live in mud houses without proper water supply. It discourages other people from joining agriculture, and they pity the farmers.

Not a single newspaper presented a farmer's story on the front page. In the period of 16 days only two display photos of agriculture with caption were published. In contrast, the papers carried large display advertisements of processed foods.

Table 3: Portrayal of Farmers (Newspaper-wise)

S. N.	Newspapers	Total news on agriculture	News on farmers	Farmers as victim/sad	Farmers as entrepreneur	Farmer as happy/ beneficiary
1.	Kantipur	16	2	5	0	2
2.	Nepal Samacharpatra	5	3	2	1	3
3.	Naya Patrika	15	5	7	1	2

So far as the individual newspaper is concerned, Samacharpatra had the poorest coverage of agriculture and farmers. Of the total 672 news it carried in 16 days period, only 5 were on agriculture and only three were about farmers and two of them presented the farmers as sad or victim. As shown in Table 3, Kantipur published 16 items, including 3 op-ed pieces, but only 2 of them were about farmers. Most of its news had political slant and were largely focused on the capital city Kathmandu or national/policy issues. It happened so because the reporters in Kathmandu know less about actual farming while reporters in Mofussil consider agricultural issues trivia, and find less news value in them.

Five of its stories portrayed farmer as sad people and three stories were sympathetic to them. Similarly, Naya Patrika carried 15 stories on agriculture and five on farmers. Seven of the stories in agriculture published by Naya Patrika portrayed farmers as a sad being while they were happy in only three news. In two of its stories, it said that the farmers were 'crying' as they did not get the fertilizers. One of them was the main story on the front page.

Although it is natural for media to get attracted to negative happenings and issues, they also have the responsibility to motivate and inspire people to involve in agriculture, respect farmers and paint them in positive light. Otherwise, no one would like to enter into agriculture as the sector has less prestige but lots of hardship.

The news stories carried by the newspapers lacked the element of inspiration and motivation. Another astonishing fact found by the study is no women farmers were portrayed in the news items.

Most of the media houses in Nepal don't have dedicated reporters covering agriculture beats, however, Kantipur and Naya Patrika have reporters covering beat but Samacharpatra does not. Likewise, journalists based in the Capital city Kathmandu are less concerned to the issues of the farmers while reporters in Mofussil also give less priority to the sector. Unlike in other areas of economic reporting such as banking, trade, infrastructure, share market, tourism and education, there are less training and orientation programmes for the journalists.

Conclusion

While the coronavirus pandemic affected the newspaper industry severely and forced to reduce the size and content in order to cope with the situation, the national newspapers in Nepal significantly neglected the primary sector of the economy and the supplier of the food for the daily consumption. In 16-day period, three major dailies carried about 1,696 news and opinion items with just 2.12 per cent – 36 items in total - news of agriculture sector. But the news portraying the farmers were just 10 – 0.58 per cent - in all three dailies, and only seven published items portrayed farmers in positive light and seven presented them as beneficiaries of the situation or government announced facilities.

This seer indifference to the sector that engages about two-third of the population, generates one third of employment and has about 28.2 % share in the national economy means that the news coverage of farming and farmers was poor and inadequate. There is no way that the papers could justify their 2.12% coverage of agriculture news with the staggering 66 per cent people's engagement in the sector. This is an injustice to the society.

If media is the mirror of the society, then farmers have less importance and less attention, as the society views farming substandard and the job of the poor and lower-middle class people, primarily in rural area. They are poor, sad, and neglected human being living in a hope that someday they will be able to get the inputs with government subsidy.

This study found that the number of items that showed concerns to the farmers' plight as so nascent that they do not make any impact. The picture of agriculture as painted by the major broadsheets dailies is gloomy, arduous, complex, and less profitable. What media carries is the expression of the social attitudes. So, the news stories, interviews and other opinion-based articles on agriculture and farmers inherently carry the social attitude towards the occupation and farmers.

As mentioned earlier and proved by various studies that the common picture of farmers is that of dirty and torn up, and they live in poor houses. The situation of Nepali farmers in terms of media coverage is no different. The negative portrayal of farmers and only a couple of stories with the elements of inspiration and motivation, means the sector is absent in the media despite its importance in the society and economy. As the media has the power to establish new definitions about the issues and profession, agriculture in Nepal does not have aspects to get the media coverage and consider important enough.

As the framing is the combination of words, phrase or story that provides a message to its recipient, framing of Nepali farming and farmers is poor and largely negative. Of the 36 news and opinion pieces on agriculture, 14 % farmers as victim and sad while only 2 entrepreneurs were covered in the 16 days period, and only four stories portray farmers as happy human being. The absence of agriculture-related news in the front page means that the sector was not important for the newspapers. Since media presentation

influences the choices of people, according to framing theory, such coverage doesn't motivate people to take up farming.

To some extent, it might be because of the restriction on mobility due to the COVID-19 had discouraged the reporters going to the field and meeting farmers or agricultural entrepreneurs but media do not have the luxury to sit behind during the time of crisis and wait for the normalcy, it should be a frontline agent in supporting to dawn the normalcy in the society and country instead. With the negligence and indifference to agriculture and farmers, the newspaper industry has given up the basic tenets of journalism such as the advocacy of the voiceless, responsibility to the society and fair play.

The news media has vigorous standards to identify, select, write, edit, and present the news stories therefore it must not be assumed that its framing is done unknowingly or accidently. It's the result of deliberate and sustained act resulted from the institutional culture and policies. Therefore, although the 16 days content might not describe the overall apathy of newspapers to farmers and farming, it certainly indicates to the unbalanced and unjust coverage of the sector. The portrayal of farmer in the newspaper is nominal, biased and neglected.

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Diaspora Digitalized in Michelle De Kretser's "Questions of Travel" and Kiran Desai's "The Inheritance of Loss"

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ABSTRACT

The research work explores the diasporic aspect of immigrants' lives while living on the digital platform. Then, it attempts to investigate how digital technologies have assisted diasporic individuals to consider their new acquired time and space as comfort zone. All Diasporas in today's world live in the transnational location which makes them get connected digitally with their roots at the same time. So, diasporic individuals are supported and assisted by the digital technologies. The more the immigrants make use of these technologies while living in the transnational location the more they go global and at the same time get connected with the local.

To demonstrate this argument, the research examines and analyzes Kiran Desai's novel "The Inheritance of Loss" and Michelle de Kretser's novel "Questions of Travel" in order to show how immigrants being assisted by the digital technologies, despite the cultural wilderness and oddities encountered in the alien lands, celebrate their comfort zone, and live on the transnational location. The analysis part is reached through by referring to the works on identity; digital technologies, nationalism and trans-nationalism that help assess validity of the argument proposed herein.

Keywords: Diaspora, Digital technologies, Migrants, Identity, Nationalism, Trans-nationalism, Connection, Comfort zone.

Research Questions

This research deals with the following major and sub-research questions:

Major research questions:

1. How is Diaspora perceived in the age of digital technology? How does digital technology assist Diaspora and help create geopolitical and sustained personal ties amongst people living in different parts of the world while sharing common roots? How have digitally technologized Diasporas, as portrayed in the novels proposed above, contributed to a better way of living in alien lands?

Sub- research questions:

a.   How do people under Diaspora on global digital platform respond to new culture: Assimilate? Separate? Or else? How much and with what ramifications are migrant subjects influenced by digital technology in making connections with their homelands and with co- diasporas in other part of the world ?

b.   What images or patterns are considered as connective tissues in Diasporas and how does digital technology facilitate it in the borderless world?

c.   How has the digital technology been used by the characters in the novels and how has it helped them to create connections with their homelands?

Research Methodology

I have used qualitative research methodology to answer the research questions raised above, and have taken post-colonial theory as a tool in which there are nationalism, trans-nationalism and digital technology theories, applied to support the major argument as claimed by the research topic.

Literature Review

Robin Cohen in Global Diasporas: An Introduction reflects upon postmodern transnational reality of Diasporas. He notes that Diaspora subjects inter-traverse between two cultures and get positioned "somewhere between nation-states and travelling cultures" (135). Though Diasporas are dispersed people, they are builders of transnational communities. Hence, he suggests that contemporary Diasporas bridge the gaps between the local and the global (196). As Diasporas are always travelling cultures, they go beyond national territories. By neither fully assimilating nor being rigid separatists to their host countries, the dispersed live in "no group land" (189). Similarly, Homi K. Bhabha in his The Location of Culture locates Diasporas in the sites of cultural productions. He adds that subjectivities in Diasporas are formed in the space of the beyond. By doing this, Bhabha demystifies socio-political ambiguities. For him, Diasporas' "connective tissues" are situated in the liminal space (1333).

Hence, reading Diaspora under the influence of digital technology is an interesting issue in the post-colonial context. People adjusting with odd life patterns in alien lands are using web space or social media as a common platform in order to share their ideas about homelands and the roots. Additionally, technology has enabled them to establish connections with their people in better ways all over the world. Andoni Alonso and Pedro J. Oiarzabal in Diasporas: In the New Media Age-Identity, Politics and Community (2010) consider technology as the immigrants' digital harbor where people from the same home living in different parts of the world convene and share their experiences. They again argue that Diasporas have historically sheltered upon various mode of communication from newspapers to the Internet and overcome their

odd patterns of living and experiences in alien lands. Likewise, Angel Adams Parham (2004) suggests that internet mediated people are closer to their homelands and establish better connections with their own people; and this allows a more precise evaluation of how Internet shapes public-sphere activity in Diaspora communities.

Moreover, Diaspora mediated through internet has transformative power that allows access not only to information, but it also provides a public venue for ordinary people where they share their stories and narratives. In addition to this, such actions also have political implications, as B. Eickelman and Jon Anderson read Diaspora in technological context is something that creates a new public space discourse, performance and participation.

Considering this frame in the mind, the research considers Michelle De Kretser's Question of Travel (2012) and Kiran Desai's Inheritance of Loss (2006). In these novels, characters under Diasporas practise images or patterns through the digital technology amongst themselves while away from their homelands and create geopolitical connections with their roots and homelands while being away.

Introduction: Diaspora on Digital Platform

This paper redraws the notion of Diaspora on the transnational location and explores how Diaspora is treated in the field of the digital platform. Additionally, this paper investigates how migrant subjects maintain their ties to their roots while living in the foreign culture. In other words, migrant subjects who live in a trans-national location keep getting tied up with their homelands. The digital technologies play a key role in connecting diasporic subjects with their homelands and the digital platform becomes a common platform that enriches migrant subjects' connection with their roots though they live in foreign countries. To prove this argument, the research considers Michelle de Kretser's novel Question of Travel (2012) and Kiran Desai's novel The Inheritance of Loss (2006) as the object of analysis in which the lives of migrant subjects living in a transnational location will be explored and their connections to their homelands will be evaluated in the light of the digital technologies.

With the advent of digital technologies, the lives of migrant subjects living in an alien culture have been easier and more comfortable. They are away from home, and they feel alienation and social apathy that most of the migrant people suffer from this situation. But, they have found the digital platform as a means to soothe their loss. In alien lands, immigrants sometimes face cultural oddities that compel them to experience cultural gaps and fissures in their culture and identity. They feel unhappy as they live with oddities and complications of the new culture. But, as they use digital space they compensate their losses. They are happy to find their connectedness with their roots with the support of technologies. Diasporas living globally share their culture, roots and connectedness through the digital technologies.

The idea of creating homeland and Diaspora interaction has been increasingly revisited with the advent of new media and information technologies. Digital platforms in the transnational location provide a context in which diasporic people and diasporic media intersect. Robin Cohen (1998) argues that although Diaspora was originally associated with the exile of Jews from their historical homeland, suggesting forced dispersion and oppression in the host country , it is now used metaphorically for minority expatriate populations who have migrated to new countries, such as political refugees, alien residents, migrants, ethnic migrants and so on (101). In fact, new information and communication technologies along with the expansion of global media systems have accelerated contemporary Diaspora formation, growth, and maintenance. Immigrants have found digital space the location of entry, as Andoni Alonso and Pedro J. Oiarzabal argue, "The Internet is increasingly becoming the first point of "informational entry" for im/migrants, even before their actual arrival (2)". By this token, it also becomes a new interactive link both to homeland and host country and to Diaspora members as well.

Individuals belong to many communities, bound to them to different extents and in varying ways. In addition, the idea that a community can be defined by face-to-face interaction is effectively challenged by Benedict Anderson's (1983) famous argument that communities can be "imagined" beyond basic face-to-face contacts primarily through the process enabled by mass media (21).

Thus, the diasporas mediated by digital technologies make possible flows, networks, and relationships becomes an important media space to the diasporic groups as Peter Mandaville argues: "We need to understand these media as spaces of communication in which the identity, meaning and boundaries of diasporic community are continually constructed, debated and re-imagined" (169).

Moreover, immigrant subjects live in one of the most exciting times in the history of cultural imbrications in the global scale assisted by digital technologies. This is more applicable while reading Diaspora at the age of digital technologies. The introduction of digital technologies in Diaspora readings has marked a new lane to see and measure how much and with what amount of impact has it gathered upon migrant subjects in the local and the global scale. In today's global context, people have displaced themselves, voluntarily or forcibly, from their homelands to different time and space for their own reasons and purposes. While doing this, they live with two or more than two cultures creating ambivalence. But, such ambivalences, especially, living with odd life patterns and experiences in alien lands while away from homelands, have found a comfortable negotiation in the sphere of digital technologies.

The term Diaspora traces back to the ancient Greek word for dispersion. Further, the concept was originally used to connote to the scattered populations of Jews that were forced into exile from their homeland. In Hebrew, according to Judith T. Shuval "the term initially referred to the setting of colonies of Jews outside Palestine after the

Babylonian exile and has assumed a more general connotation of people settled away from their ancestral homelands" (21).People today too are migrant people who leave their homeland and culture to settle in foreign land. Diaspora people are the people who voluntarily agree to move from their homeland to somewhere.

The movement of migration is tracked back to the colonial time. The colonizers had to move to different part to win wars and by making wars; they introduced the process migration that allows people to shift their home. Migration was there from the early age of civilization, this was the way to distribute the power and civilization among the world as the powerful would conquer and takeover the other less dominant culture. In this line, ideas of Frantz Fanon are important as he echoes the same thing that Diaspora is all about an experience of the colonized. In addition, he argues that the experience of Diaspora and the feelings of alienation that colonialism engenders within colonized peoples, including both those who stay in their homeland or those who, like Fanon, live in the country of the colonizers.

Early migration consisted of people who wandered places in search for food and natural sources. The domination of the colonialism led the European population to travel to different places like a modern day emigrant. In modern time, after colonialism, migration and changing ones root didn't only happen in case of colonized countries, the most recent and most socially significant Diasporas movements have been those of colonized peoples back to the metropolitan centers, to replace the manpower lost by the colonial time.

So, the term Diaspora brings to mind various contested ideas and images. It can be a positive site to build up an identity, or, a negative site of fears of losing that identity. Diaspora deals with multiple mixtures of cultures, languages, histories, people, places, and times. It does not only mean that people are dispersed in different places but also that they congregate in other places, forming new communities. In such gatherings, new form of culture and conciseness is formed to add to the remaining culture. New imagined communities arise which do not simply substitute old ones but form a fusion liberty that gives birth to a new community that involves the hybrid society, or, in modern terms, known as Diaspora society. In other words, Diaspora creates a semblance of people who share similar kind of structures. In this line, Bhabha argues that Diaspora creates a strong unity among migrant people. In his introduction to The Location of Culture, Bhabha explores the "unhomeliness of migrancy" proposing that "[t]o live in the unhomely world, to find its ambivalences and ambiguities enacted in the house of fiction, or its sundering and splitting performed in the work of art, is also to affirm a profound desire for social solidarity" (18). Bhabha's proposal highlights the psychic dimension of Diaspora which is so often overlooked in socio-historical examinations.

Kiran Desai's Inheritance of Loss (2006) and Michelle de Kretser's Question of Travel (2012) reveal how the characters living as Diasporas use digital technologies and create geopolitical ties with their roots/homelands. In both the novels, all major characters

make use of the digital technologies like email, telecommunications and computers to talk about their geopolitical realities. And while doing this, their Diasporas get comforted making them assisted and supported upon the global platform.

To provide evidences for this argument from The Question of Travel, Ravi, the major protagonist, considers digital technology, a solid medium of connecting with people and the home. For Ravi, the Internet comforts his pain that has arisen within him while living with cultural oddities and also helps him to get connected with his roots. Ravi frequently relies upon digital technologies in order to get his Diaspora comforted and also get connected with his homeland. For him, digital technologies, like the Internet, are a global platform, "global", and "connected" (173). So, for Ravi, digital technologies offer better means of living in the alien lands as it establishes connection with the home. So, not only Ravi, but also all other key characters in the novel use digital technologies as a common platform in order to enrich their lifestyle in the foreign culture and at the same time, to get connected with their homeland.

Likewise, Desai's The Inheritance of Loss also provides enough evidences in which all major characters are found using digital technologies like emails and letters. For example, a character called the Cook writes letters to his son Biju, who lives in New York. Many letters between the Cook and Biju are exchanged. For example, the letter sent by the Cook from Kalimpong to Biju in the foreign land conveys the same message. The Cook writes:

Dear Biju, can you please help . . . across to America. The boy would be willing to start a menial level . . . Itlay would also be all right, he added, for good measure. A man from his village had gone to Italy and was making a good living as a tandoori cook. (85)

Hence, both novels describe the lives of migrant characters living in a transnational location using various modes of digital technologies. While they do so, they feel close to their home and also get connected with their geopolitical tie ups that these people are always in contact with their root culture, politics and every happenings going on in their deserted homelands.

Diaspora on the digital platform is always considered as a connector, which means that they in this digital age use digital technologies to connect with the people back their home. It functions as a tie and a bridge for migrant subjects. While doing this, two or more than two cultures get contacted.

Technology in Transnational Location

The idea of nationalism has always been posed to the threats from globalization, trans-nationalism, post-nationalism, Diaspora and again, nationalism is always in flux receiving challenges from the advancing technologies that help dismantle of the hierarchies which directly attacks the binary's ground to the nationalism.

The sense of nation and nationhood arises from negotiation and suppression. Such negotiations and compromises encounter repulsions in transnational context. According to Paul Giles, as mentioned in his article "Trans-nationalism and Classic American Literature", the sense of nationhood "emerges from a negotiation with and partial suppression of transnational frictions and disturbances" (66). He further adds, "[the] conception of the nation-state tends[s] to remain, characteristically, in flux" (68). The identity in its essence is filled with fluidity but nationalism tends to suppress the heterogeneous aspects of identity in order to solidify the identity. In fact, nationalism relies on a very weak ground created by homogenization of the diverse aspect of a nation-state.

In a similar vein, Bhabha in The Location of Culture characterizes the practices and identities of transmigrates as "counter-narratives of the nation" which continually evoke and erase their totalizing boundaries and "disturb those ideological maneuvers through which 'imagined communities' are given essentialist identities" (300).

Technology, on the other hand, mocks the national morphologies, especially the communities/ boundaries by creating a space for new kind of identity i.e. transnational identity. Paul Giles in his article "Trans-nationalism and Classic American Literature"(2003) finds technology responsible for the loss of nation's control over identity. He writes, "Nations have lost their old omnipotence, the invention of new technology, [. . .] is rendering national communities obsolete. Nations have lost their old omnipotence.... [W]e go and live where we will" (68). This loss of nation's control over identity has loosened in people the sense of belongingness to certain territory and culture. They feel free to move anywhere they like and adopt the identity temporarily.

Technology also creates a culture of its own that counters the traditionally solidified definition of culture. This newly formed culture is strictly in a bond to globalization and flows with it thereby contaminating the nationalism that grounds on the traditional cultural practices. Gayatri Spivak in her article "Who claims alterity?" (1989) describes "the discourse of cultural specificity and difference, packaged for transnational consumption' through global technologies, particularly through the medium of 'microelectronic trans-nationalism' represented by electronic bulletin boards and the Internet"(276). Technology, as Spivak believes, forms a microelectronic trans-nationalism. So, technology, at present, has played a vital role in shifting the notion of nationalism.

This notion of nationalism receives an attack from post-national formulations and circulations of goods and people. Anderson, Bhabha, and other critics have deconstructed nationalism as an imagined group bond; identity should account for transnational and post-national formulations and circulations of goods and people. Such a call is not simply academically generated (371). Deconstructing nationalism claiming it as an imagined community further helps one to question the

fixity of nationalism. Nation now is not bound to its certain morphologies like people living in a territory and following a certain symbolic pattern prescribed by a nation. Nation now can move across these symbols and morphologies since it is just a matter of imagination. Arguing on the same line Frederic E. Wakeman in "Transnational and comparative research" argues about the loose bonding of nationalism created out of its morphologies like people, wealth and territory which can easily be altered by a wave of globalization.

Trans-nationalism challenges nationalism and its morphologies responsible to form an identity. But it more aims at creating its own locality called trans-localities. Trans-locality is a counter location to the national functioning. Such trans-localities in fact play a role to dwindle the effectiveness of nationalism.

Nationalism and its morphologies as the parts to constitute an identity of an individual remain always under attack from technology, migration, globalization, trans-localities, loose connection of national morphologies to name but few. It clearly shows how national identity cannot claim its fixed and rigid control over identity. Identity is a matter of fluctuation and flexibility that is ever changing in nature.

Diaspora on Digital Platform in Transnational Location

Interestingly now, Diaspora has taken on a new turn, that is, it has imbricated itself with the digital platforms and modes. Digital platform means mediums of communication through digital technologies. So, Diaspora on the digital platform has redefined its own meaning and engaged in another debate of Diaspora. It means to argue that the digital platforms have unified all migrants sharing the same root globally. Diasporas with the same root have felt at home again though they live on the transnational location. This notion is changing over time with the increased sophistication of virtual reality technologies, the continual enhancement of graphic and video technologies, and the widening applications of digital technologies. Stuart Hall argues that by recognizing the potential for media technologies to serve specific communities, online communities can be viewed as places "for new interpretations of ethnicity and alternative paradigms" (71). This leads us to examinations of how the online community, enabled by the new networked, web-based technology, is utilized by diasporic groups.

According to Michel S. Laguerre, digital Diaspora is defined as "the use of cyberspace by diasporic groups, including immigrants or descendants of an immigrant group, to participate or engage in online interactional" activities, and the digital Diaspora, which is a "cyber expansion" of real Diaspora, tries to grasp the engagement of its members in distinct online networks and the activities that occur therein" (53). Similarly, Cohen sees globalization and Diaspora share the same conditions in the new media age that have a close relationship with globalization.

The digital platform especially presents several unique and advantageous features that can help diasporic groups form their own space. Due to its networking capability, which can overcome physical distance, the virtual platform can be applied to the increasing dispersion of new immigrants and their residential patterns; for example, Jon Anderson's study in 1997 on the use of electronic media within Arabic diasporic communities reveals how the Middle East's overseas immigrants are able to retain aspects of their culture while creating new practices of interaction and identity through their online communities. In addition, beyond its immediate access to resources and spaces, the Internet's networking structure allows diasporic people to find each other and form communities that are decentralized and non-hierarchical in the sense that messages are created mainly based on horizontal interactions and activities.

Enriched Diasporas in the Digital Platform

Living a diasporic life on the digital platform for immigrants is a way to get connected with his/her geopolitical tie ups. Though they live in alien time and space they always feel at home as they create a huge network of solidarity and oneness on the digital platforms. Wherever they live, they get connected through the virtual space and the proximity is more enhanced once they share their own cultural signifiers. Similar happens in Michelle de Kretser's Question of Travel in which all major protagonists make use of the digital technologies which in turn make them feel at home whilst living in the transnational location.

Using the digital platform makes a significant impact on immigrants. While living on the transnational location, immigrant subjects tend to leave one place but their departure from one place and entry into another place still keeps a strong connection with their roots. Immigrants simply leave places; yet have deeply owned their lived experiences accumulated in those places. And, what is more interesting to see is that wherever they go, as many places as they change, they always have connection to their roots through the digital platform. Such connection has a solid grip over all immigrant subjects living in transnational location who retain their differences yet live in the transnational location.

For example, Laura, one of the major protagonists in the novel, is an immigrant and keeps travelling. She keeps on moving and changing her locations time and again. But, at the deep, she has always retained her cultural specificities and differences although she finds hard times in getting connected to the roots. For an instance, the novel describes her departure from Bali, "After staying with a family in Bali, Laura realizes that to travel is to say goodbye" (46). Travelling, saying goodbyes are what have defined her in the book. Laura had never had a stable life and never a static although seemed so:

She was inert, strapped into place, yet hurtling and fast forwarded. She could lay claim to two passports and three email addresses, she was between destinations. She was virtual, she was online, and she was on the phone. She was a voice on the machine; she was neither here nor there" (160).

Laura thus was always trapped in between as she lived neither here nor there. But, her movement and ways of movement assert she is always virtual, online and everywhere.

Equally important is to see how Laura adepts to the digital world. She considers this platform a global platform. This example from the book also shows that the migrant subjects can use this platform to see how much the world had globalized. At the same time, this platform can also be used to see how much closeness and proximity the migrant subjects establish with their roots and homelands living on the transnational location. For instance, Laura serfs Internet and explores all possible places and people that keep her connected and reminded. Laura has "checked out hipsters bars, woke to mist shrouded hills" and she has "explored the Beijing art science" (161). After doing this, she writes, "this is where worlds collide" (161). For Laura, the Internet or the web space is the world and connections are easy.

Ravi, too, considers digital technology a solid medium of connecting with people and the home. He makes use of internet, telephone and emails to get connected with his roots. For Ravi, the Internet connects people as it is a global platform, "global", and "connected" (173). However, at the initial days, Ravi did not prefer to use this much. But once he is exposed to the wealth of opportunities of the internet, he grew fascinated towards it. He also reckons Internet abolishes distance and establishes connection, as he says "internet, abolishing distance, undermined relativity; it offered sapphires and plastic with an even hand" (172).The Internet offers the wealth of opportunities with even hands. And with the help of such global digital platform, immigrant subjects can connect themselves with their roots and people worldwide.

Not only has the Internet, but the Telephone has also become another useful digital tool to get connected with his home. Ravi makes use of telephone most of the times while talking to his family back at home. Through the telephone, Ravi talks not only to his mother but to all family members possible. One of the instances in the book shows the same thing, "In February, Ravi had called his mother for her birthday. The receiver passed it on to Priya, to her husband, Lal. Everyone asked the same question about the weather and the time"(285). This is how telephone has provided Ravi a wealth of opportunities to get connected to his roots. Though an immigrant subject, like Ravi, lives in a transnational location as a traveler, there has always been a connection with the root or home, which has been easy. All migrant subjects are modern and globalized. All modern and globalized travelers consider travelling unique and adventurous, as Quentin says, "every traveler is unique. After contemplating it for a while, he circled traveler. Then, he made a list: explorer, vagabond, nomad, and adventurer. There was a metallic tang in his mouth" (417). So, travelling is a fun; travelers are globalized yet close to their roots and being Diasporas on transnational location is living globalized life with rich resource.

Desai's The Inheritance of Loss shows how local and global culture interpenetrates on transnational location. Characters are migrant subjects living in alien lands. They have their own differences and specificities to claim and share yet they are living in new culture. So, specificities and differences of their culture have interpenetrated with the culture of the new lands. And, as the result or out of such interpenetration, they have developed their own way- a kind of mixture as an immigrant in way of living their life in foreign lands.

In order to elaborate this point, Sai can be considered as an example. He initially gets amazed by the sights of new land and feels like he is being greeted. At such grandeur, he feels, "continued to be amazed by the sights that greeted him. The England in which he searched for a room to rent was formed of tiny gray houses in gray streets . . . It took him by surprise" (43).

The local in global cultural interpenetration has been emphasized in the book vividly. Migrant characters attempt to practice their home culture in the alien lands. Slowly they have interpenetrated their cultural specificities and differences with the new culture. At the same time, these characters seem unwilling to interpenetrate themselves as they find hard times doing this. However, as they mature with the new culture, they adept to imbricate themselves. In the book, Lola talks of Sai who has the same attribute and life style. Lola speaks of Sai, "I think he is strange. Stuck in the past . . . he has not progressed. Colonial neurosis, he's never freed himself from it" (41). For Lola, things have changed now and have become different in terms of culture and following the cultures. It has become "Quite a different thing now . . . chicken tikkas masala has replaced fish and chips as the number one take- out dinner in Britain. It was just reported in the Indian Express"(41).

Likewise, characters in the novel are found having a strong desire to leave nation and live abroad. The foreign land becomes a dream land for them and they are ready to make it at any cost. We can see the Cook having the similar urge. But, what is interesting to see is that they desire to do the same job in the foreign land that they are doing at home. The Cook wants to go to any foreign land and do the similar nature of the job. For example, the letter sent by the Cook from Kalimpong to Biju in the foreign land coveys the same message. The Cook writes:

Dear Biju, can you please help . . . across to America. The boy would be willing to start a menial level . . . Italy would also be all right, he added, for good measure. A man from his village had gone to Italy and was making a good living as a tandoori cook. (85)

Any job, like menial, could be a good opening for immigrant subject in the alien lands, and such job could also be a good source of income. This incident reminds Biju of his own father who has sent Biju to this country. This can be taken as an example of how Biju's father helped him get such an opportunity and by this time he is acclimatized

in the new land. But at the same time, readers can also sense that he is regretting too. However, Biju's contradiction has been resolved as he strongly asserts happiness because he is able to go to new land. And, in case not, he would never have forgiven his father, "Biju could not help but feel a flash of anger at his father for sending him alone to this country, but he knew he would not have forgiven his father for not trying to send him, either" (87). This shows Biju is always caught under the terrain of contradiction.

Migrant subjects living in the alien land have found a point of agreement between the local and the global. Biju considers this agreement as "demand- supply" agreement, and also "Indian- American point of agreement" (150). And perhaps this is why migrant subjects "make good immigrants, a "Perfect match" (150). Characters like Biju have always fallen in love with the local culture. Anything from the local culture is enough to take them back to their own roots and get elated. In one of the instances of the book we find the similar expression. Biju and his father have telephone conversation:

The atmosphere of Kalimpong reached Biju all the way in new York; it swelled densely on the line and could feel the pulse of the forest, smell the humid air, the green black lushness; he could imagine all its different textures, the plumages of banana, the start spear of the cactus, the delicate gestures of ferns; he could hear the croak of frogs in the spinach, the rising note wielding imperceptibly with the evening (235).

This retrospection compels Biju to go back to his home land. Once he reaches the airport in his home land, he really feels cosy and homely, "Biju stepped out of the airport into the Calcutta night, warm, mammalian. His feet sank into . . . like the memory of falling asleep, a baby on his mother's lap" (305). This is how the migrant characters have felt about their roots. In fact, their roots have been numerically amplified once these have interacted with the new culture.

Conclusion: Living on the Comfort Zone

Diasporas living on the digital platform always experience comfort zone. The comfort zone encounters complications and obstacles initially. In addition to this, these complications get more intense and provoking by the reflections of the territories. Cultural oddities and peculiarities seem prevalent all over. However, as the immigrants mature with such oddities and also, very importantly, interact with through the digital platforms, these obstacles turn out to be opportunities. Immigrants develop a comfortable location.

In the meantime, they also feel connected with their geopolitical ties. In a sentence, living on the digital platforms is, on the one hand, recreating selves in the bigger picture and getting connected with the roots at the same time. Using the digital platform has made a significant impact on immigrants. Their departure and entry from one point to another has found a comfortable assimilation as well. In addition, what has been witnessed is that immigrants simply leave places; yet have deeply owned their lived experiences accumulated in those places.

Similar situations are observed in the novels which have been discussed upon. All the major characters in the novels proposed and analyzed have the immigrants who delineate how they have become digitalized and close to their roots. Equally important is to see how these characters are adept to the digital world and happen to make it opportunity. Further, spaces of belonging and engagement with digital space has added great comfort to all the immigrants and communities by surpassing the boundaries of the nation-state and ensuring a comprehensive inclusion and freedom of speech.

The digital technologies and its applications have revolutionized the lives of immigrants and their Diasporas. Additionally, this trend has also affected the way stateless Diasporas communicate trans-nationally. While communicating in this scenario in the de-territorialized, diasporic individuals contribute to building social networks which have constituted resources and opportunities for Diasporas. In fact, diasporas in the transnational context and without a home nation-state on the digital platform have encouraged immigrants participate in the global civic society creating digital social capital in the Diaspora. Further, this has also apprehended in contributing to the growth of social networks, social capital and the community's cultural and political participation within and across nation-state borders.

Likewise, Diasporas participate in the interaction in online environments globally. In fact, digital Diaspora always confirms to the use of cyberspace by diasporic groups, including immigrants or descendants of an immigrant group that uses IT connectivity to participate in virtual networks of contacts for a variety of purposes, for the most part, may concern, the home culture, the host culture, or both. It is through this conceptualization that ethnic online communities' have the potential to be a place for recreation of identities, opportunity sharing, spreading cultures, and influencing both the home culture and the host culture. Immigrants are more likely to seek help and share feelings with their fellow citizens in foreign countries. Moreover, living Diasporas on the digital platform is always congruent with the rise of diasporic communication through new media; and this is the major constitutive of everyday social life.

With these arguments, the research concludes that living on the digital platform as Diasporas is a great opportunity and a separate strength. In other words, this is to live in the comfort zone virtually where immigrants are global and local at the same time. Immigrants live in the alien lands and learn to adopt new culture and later on, as they gain maturity of the new culture, immigrants turn themselves into global citizens. Living on the digital platforms make them go global yet always get connected with the roots and home.

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Practices of Capital Budgeting Techniques in Manufacturing Enterprises in Kathmandu

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ABSTRACT

The research has been carried out on capital budgeting practices in Manufacturing Enterprises, Kathmandu district with the aim to analyze and evaluate the capital budgeting practices applied by manufacturing firms in Kathmandu district. To accomplish the objective, descriptive research is the process of accumulating facts. The research is to be based on the information of the sample companies through structured questionnaires. For the data analysis and interpretation, percentage was used according to the nature of the data.

The application of CB techniques is useful only for large types of organization. Small types of organizations do not want to evaluate project by using CB techniques. Most manufacturing enterprises get advantages after implementation of the CB evaluation techniques. Organizational objectives can be achieved through effective management and use of CB techniques. Most of the sample companies in Kathmandu district are not foregone profitable investment opportunities in view of some limit imposed on the size of capital budget.

Key words: Capital Budgeting, Project, NPV, IRR, PBP, ARR

Introduction

Since assets are the source of revenue generation for the firm, it appears logical that future sales growth is heavily correlated with the expansion of capital expenditure. With increased sales from closely scrutinized capital expenditure selections, the long-range impact on the firm's earnings and dividends theoretically should be referred by a strong performance in the market value of the firm's equity share price. It should be noted, however, that capital budgeting is indeed a specialized process, which very frequently requires highly sophisticated techniques and rather indicates forecasting for future years. Inaccuracy in the selection of such projects will ultimately decrease the profit, dividends and share price value of the firm. Comprehensive profit planning includes the underlying activities or tasks that must generally be carried out to attain maximum usefulness. The mechanics of profit planning and control are activities as the design of budget schedules, routine and repetitive computations and clerical activities relate to a profit planning and control programme (Pandey, 1998).

A capital budgeting decision is a two-sided process. First, the analyst must evaluate a proposed project to forecast the likely or expected return from the project. It means firstly calculate the internal rate of return of the project. This calculation generally begins with an expenditure of cash at the beginning of the project's service life and a stream of cash flowing to the firm over the life of the project. The second side of a capital budgeting decision is to determine the required rate of return from a project. After determining the required rate of return of the project, then evaluation can be made (Garrison & Noreen, 2017).

In this way, capital budgeting is the process of evaluating the project to invest in long-term by using different evaluation methods and tools and taking a correct decision regarding long-term assets. Therefore, capital budgeting is the most important evaluation tool of investment in fixed assets.

The spending of funds for fixed assets represents an implied forecast of future sales. If machinery or a building is not purchased, the firm may not be able to meet the demand in the future. If too much is purchased, the firm is stuck with unneeded capacity. An important part of the capital budgeting process is forecasting sales, possibly ten or fifteen years into the future. Capital expenditure decisions are quite often irreversible, because there is little or no second hand market for many types of capital goods. The only alternative is continuous use of the asset to its scrap value. Thus, the decision is irreversible. Because of these two features, capital expenditures effectively commit the firm to a given technology, and significantly determine the future pattern of operating expenditure (Hilton, 2015).

Objective of the Research

The basic objective of the research is to analyze and evaluate the capital budgeting practices applied by manufacturing firms in Kathmandu district.

Conceptual Framework

The term 'investment' usually refers to the commitment of resources made with the expectation of realizing future benefits over a reasonable time period. In other words, capital expenditure which is also known as fixed investment is the investment in tangible assets with terminable life utilized in production and or distribution of product or service. Fixed investment includes a long time period and huge amount of money/ fund required to invest. An efficient allocation of capital is the most important finance function in modern times. It involves decisions to commit the firm's funds to long-term assets. Such decisions are of considerable importance to the firm since they tend to determine its value by influencing its growth, profitability and risk (Pandey, 1998).

Capital budgeting is the process of planning and controlling the strategic (long term) and tactical (short term) expenditures for expansion and contraction of investments in operating fixed assets (Welsch et al., 2006).

Capital Budgeting Decision

The decision regarding capital expenditures have far-reaching effects on the success or failure of an enterprise. If capital assets are acquired once, it cannot be disposed of except at a substantial loss. On the other hand, if capital assets are acquired on a long term credit basis, a continuing liability is incurred over a long period of time. By that means, capital budgeting decisions are important (Koirala et al., 2017).

Capital budgeting decision indicates the process of selecting and allocating funds for tangible fixed assets with terminable life. This can also be viewed as deciding such fixed investment projects, which involves the outlay of cash in return for anticipated flow of future benefits. The capital budgeting decision process involves the planning and management of business investment in fixed assets. This process begins with the search for new and more profitable investment opportunities. It continues through months of preparing engineering, market and economic analysis designed to forecast operational impacts and evaluate the profitability of each investment proposal. And finally concludes with the preparation, approval and implementation of the firm's capital budget.

Importance of Investment Decision

Investment decision is the most crucial decision among other types of organizational decision. The importance of capital budgeting is increasing due to the following reasons (Paudel, 2016):
- They influence the firm's growth in the long run.
- They affect the risk of the firm.
- They involve commitment of a large amount of funds.
- They are irreversible or reversible at substantial loss.
- They are among the most difficult decisions to make.

Growth: The effects of investment decisions extend into the future and have to be endured for a longer period than the consequences of the current operating expenditure. A firm's decision to invest in long term assets has a decisive influence on the rate and direction of its growth. A wrong decision can prove disastrous for the continued survival of the firm; unwanted or unprofitable expansion of assets will result in heavy operating costs to the firm. On the other hand, inadequate investment in assets would make it difficult for the firm to complete successfully and maintain its market share.

Risk: A long-term commitment of funds may also change the risk complexity of the firm. If the adoption of an investment increases average gain but causes frequent fluctuations in its earnings, the firm will become more risky. Thus, investment decisions shape the basic character of a firm.

Funding: Investment decisions generally involve large amounts of funds which make it imperative for the firm to plan its investment programmes very carefully and make an advance arrangement for procuring finances internally or externally.

Principles of Capital Budgeting

Capital expenditure decisions should be taken on the basis of the following factors:

- Creative search for profitable opportunities: The first stage is the conception of the profit making idea. Profitable investment opportunities should be sought to supplement existing proposals.

- Long-Range Capital Planning: A flexible programme of a company's expected future development over a long period of time should be prepared.

- Short-Range Capital Planning: This is for a short period. It indicates its sectoral demand for funds to stimulate alternative proposals before the aggregate demand for funds is finalized.

- Measurement of Project Work: The economic worth of a project to a company is evaluated at this stage. The project is ranked with other projects.

- Screening and Selection: The project is examined on the basis of selection criteria, such as the supply and cost of capital, expected returns, alternative investment opportunities etc.

- Control of Authorized Outlays: Outlay should be controlled in order to avoid costly delays and cost over runs.

- Post Mortem: The ex-post routines of a completed investment project should be re-evaluated in order to verify their exact conformity with exante projections.

- Retirement and Disposal: The expiry of the cycle in the life of a project is marked at this stage.

- Forms and Procedures: These involve the preparation of reports necessary for any capital expenditure programme.

- Economics of Capital Budgeting: It includes estimating the rate of return on capital expenditures. Knowledge of economic theory underlying investment decisions is needed for this purpose. This broad field of decision making for capital investment is one of the most difficult, one of the most recurrent and one of the most controversial of management areas; and it is also an area where there are tremendous opportunities for basic improvements in operations and policies. It may be emphasized here that the use of a model or of any of the mathematical techniques of the operations researcher does not imply management by computers. The mathematical model itself is a tool of management rather than a replacement for management

- Authorization: Since capital expenditure budget does not contain detailed expenditure, it is essential that before any individual projects relating to capital items are started, the expenditure should be specially authorized (Kulkarni, 1992).

Methods and Procedures

Research methodology is that procedure of planned outline which deals with the research design, data collection procedure, nature and sources of data, data selecting styles, presentation style of collected information and interpreting it.

Research Design

Research design is that outline which configures the collection and analysis style of the data and information. As the topic of this research is capital budgeting practice in Kathmandu district, it mostly tries to flash the present status of capital budgeting practice in such a region. To accomplish the objective, descriptive research is the process of accumulating facts.

Nature and Sources of Data

The research is to be based on the information of the sample companies through structured questionnaire and some relevant books, journals, reports, electronic media such as websites etc. It means the analysis is done on the basis of primary information. The primary information is gained through the sample respondent companies. Only 25 manufacturing companies are chosen using the convenience sampling method.

Methods of Data Analysis

For the analysis of the collected data and information, analysis has been done as the nature of data is available. First of all the collected data and information has been grouped and rearranged so as to make comparison easy. A variety of methodology is applied according to the reliability and consistencies of data, then the grouped and rearranged data is tabulated, presented, analyzed, and interpreted systematically as it is needed. For the data analysis and interpretation, percentage was used according to the nature of the data.

Results and Analysis

This chapter is the main part of the research which deals with presentation and analysis of data and information in systematic order collected from opinion survey.

Knowledge of Time Value of Money

To know the respondent companies are familiar with the concept of time value of money concept, researcher had asked 'what is your opinion that the entrepreneurs have to gain the knowledge of time value of money concept?' The result has been presented in the following table:

Table 1: Knowledge of Time Value of Money

S. No	Clarity Options	No. of Respondents	Percent
1	Must necessary	14	56
2	Moderately necessary	8	32
3	General knowledge is required	3	12
4	Not necessary	0	0

Source: Opinion survey, 2020.

It is observed that 56 percent of the respondents have focused on the time value of money concept that it is necessary for entrepreneurs to gain the knowledge of time value of money concept. On the other hand, all respondents agreed that entrepreneurs have to gain the knowledge of time value of money concept as they have asked whether necessary, moderately necessary or general knowledge is required. No one respondent has asked that the entrepreneurs have to gain the knowledge of time value of money concept 'Not necessary'. It also shows that all respondents are familiar with the concept of time value of money. Thus, it is concluded that all entrepreneurs have to gain the knowledge of time value of money concept and all companies have clarity about the concept of time value of money.

Knowledge of CB

To know about the concept of CB that the respondents have got any idea about it, they were asked 'Have you got any idea about capital budgeting from any where?' The result has been presented in the following table:

Table 2: Knowledge of CB

S. No.	Options	No. of respondents	Response in Percent
1	Yes	25	100
2	No	0	0

Source: Opinion survey, 2020.

The researcher observed that 100 percent of respondents have knowledge of CB technique. It shows that the organizations are aware of HR recruitment at present. They recruit competent manpower for their organization. The researcher found every employee knows about CB.

Source of Knowledge of CB

The main source of gathering knowledge of CB is the academic study of the respondents. The responses are presented in the following table:

Table 3: Source of Knowledge of CB

S.No.	Options	No. of respondents	Response in Percent
1	From training given by organization	4	16
2	From academic study	21	84
3	From newspaper, journals and others	0	0
4	Any others (Please specify)	0	0

Source: Opinion survey, 2020.

After visiting the selected manufacturing enterprises of Kathmandu district, it is concluded that 84 percent of the respondent companies have a source of knowledge

of CB from academic study. It is observed that 16 percent of the respondents have knowledge of CB from their academic study. Thus, it can be clearly identified that almost all managers have completed their bachelor's degree in management.

Knowledge of CB Techniques

To know if the decision makers have knowledge of CB techniques, the researcher had asked, 'Do the decision makers have to know about CB techniques?' The responses obtained from respondents have been presented in the following table:

Table 4: Knowledge of CB Techniques

S.No.	Options	No. of Respondents	Response in Percent
1	Simple knowledge is required	9	36
2	Good knowledge is required	10	40
3	Very good knowledge is required	6	24
4	Not necessary	0	0

Source: Opinion survey, 2020.

It is observed that 40 percent of the respondents have noted that a very good knowledge about capital budgeting techniques is required by the decision makers. It also shows that the majority respondents have a sound knowledge of CB techniques clearly. Respondents who do not reply that the decision makers do not have to know about the CB techniques also show that they have very good knowledge of CB.

Use of CB Methods

The researcher had asked the question, 'How frequently do you use the CB methods?' In this question, various respondents have given various responses that are figured in table below:

Table 5: Use of CB Methods

S. No.	Options	No. of Respondents	Percent
1	Always	10	40
2	Often	5	20
3	Sometimes	8	32
4	Rarely	2	8

Source: Opinion survey, 2020.

The researcher observed that 40 percent of the total respondents use CB methods frequently to analyze the feasibility study of the projects. Other results are, 32 percent use CB methods sometimes, 20 percent use it often, 8 percent use rarely. Hence, it can be concluded that all the respondents were found using capital budgeting techniques while making investment decisions.

Preference of Cash Flow Calculation Method

The researcher had asked the question, 'which types of cash flow calculation method do you like most?' In this question, three options are provided to the respondents. The result has been presented in the following table.

Table 6: Preference of Cash Flow Calculation Method

S. No.	Options	No. of Respondents	Percent
1	Increment of cash inflow (expected income)	9	36
2	Reduction of cash outflow (operating cost)	8	32
3	Sometimes option 'a' sometimes 'b'	8	32

Source: Opinion survey, 2020.

The researcher observed that 36 percent respondents use incremental cash inflow method for calculation of cash flow, 32 percent use operating cost or reduction of cash outflow method and same percent use sometimes incremental cash inflow method and sometimes operating cost method. The respondents who prefer reduction of cash outflow said that using cost reduction of cash outflow said that using cost reduction tools empower the strength of the organization and if cost is reduced then one also can reduce the sales price and ultimately sales will rise up. Therefore, reduction of operating cost is the best tool to generate income.

Basis of Cash Flow Calculation

To evaluate the basis of cash flow calculation followed by respondents, the researcher provides various options.

Table 7: Basis of Cash Flow Calculation

S.No.	Options	No. of Respondents	Percent
1	Studying past result	8	32
2	Considering the expected future environment	11	44
3	Observing the practices of competitor	6	24

Source: Opinion survey, 2020.

The researcher observed that 44 percent respondents calculate cash flow considering the expected future environment, 32 percent respondents calculate cash flow by studying the company's past trend and 24 percent respondents calculate cash flow by observing the practices of competitors. The results show the cash flow should be calculated by considering the expected future environment.

Effectiveness of Cash Flow Forecasting

To examine the effectiveness of cash flow forecasting, the researcher had asked the question, 'Has your expectation of cash flow matched with actual data?' In this question,

three options are provided to the respondents. Majority of the respondents asked nearly matched. The result has been presented in the following table:

Table 8: Effectiveness of Cash Flow Forecasting

S. No.	Options	No. of Respondents	Percent
1	Highly matched	9	36
2	Nearly matched	12	48
3	Not matched	4	16

Source: Opinion survey, 2020.

The researcher observed that 48 percent responded it is nearly matched with actual data, 36 percent responded it is highly matched but 16 percent asked it is not matched with actual data. From this, the researcher concluded that future forecasting of cash flow generally matched with actual.

Practices of CB Techniques in Manufacturing Enterprises

The researcher had asked the question, 'What methods/ techniques of CB the company is familiar with?' In this question techniques of CB are provided in options. The result has been presented in the following table:

Table 9: Practices of CB Techniques

S. No.	Options	No. of Respondents	Percent
1	PBP	2	8
2	ARR	1	4
3	NPV	8	32
4	IRR	3	12
5	PI	1	4
6	All of above	10	40

Source: Opinion survey, 2020.

The researcher observed that 40 percent of respondents use all capital budgeting evaluation techniques. It means they use suitable tools considering other factors like time, resources, investment types, investment range, decisions etc. They sometimes use NPV, IRR or ARR to make investment decisions. Other results are observed as 32 percent use NPV, 12 percent use IRR, 8 percent use PBP and 4 percent use both ARR and PI. So, the researcher concluded that NPV is the most suitable method to evaluate the investment decision because it is the discounted technique and it can give the better result for decision making. In this way, the researcher found that all techniques are used by the manufacturing enterprises as per requirement and suitability.

Vary in Using CB Techniques with Different Investment Limit

Respondent companies were asked to indicate the CB evaluation techniques vary or not according to the different limits of investment, the results have been presented in the following table:

Table 10: Vary in Using CB Techniques with Different Investment Limit

S. No.	Options	No. of Respondents	Percent
1	Yes	18	72
2	No	7	28

Source: Opinion survey, 2020.

It is observed that 72 percent of the respondent companies are in favour of CB evaluation techniques that vary according to the investment limit of the project. It means if the investment is small, one CB technique is suitable, in a medium level investment one CB technique is suitable and so on. Thus, it can be concluded that the use of CB evaluation techniques vary with different range of investment. Only one CB evaluation technique is not suitable for all of the investment.

Use of CB Evaluation Techniques with Different Investment Range

By focusing on those respondent companies who reply the CB evaluation techniques vary with different investment ranges, they were asked, and 'which of the following CB evaluation techniques do you apply if your investment range is in the following?' The responses were as follows:

It is concluded that CB evaluation techniques do not vary with investment range because the majority of the respondents use NPV techniques before investing the project. From the practice of respondent companies and by the priority, new sequential order obtained is as follows:

Table 11: Sequential Order with Investment Range

S. No	Investment Range	Evaluation Tools Preference			
		1st	2nd	3rd	4th
1	Up to Rs 1000000	NPV	PBP	IRR	ARR
2	Rs 1000000 to Rs 5000000	NPV	IRR	PBP	ARR
3	Rs 5000000 & above	NPV	IRR	PBP	-

Source: Opinion survey, 2020.

Application of CB Techniques

The application of CB is the most important part for the organization. To examine the degree of CB techniques applied by organization, a question was asked, 'What is your opinion regarding the application of CB techniques in your organization?' The responses were as follows:

Table 12: Application of CB Techniques

S. No.	Options	No. of Respondents	Percent
1	Highly satisfactory	11	44
2	Satisfactory	8	32
3	Average	4	16
4	Dissatisfactory	2	8
5	Highly dissatisfactory	0	0

Source: Opinion survey, 2020.

About 44 percent of the respondents reply highly satisfactorily about the application of CB techniques in their organization, 32 percent reply satisfactory result and 16 percent reply average. Only 8 percent of the respondent companies replied that the application of CB techniques is not at the point of satisfaction. In conclusion, the application of CB techniques is useful only for large types of organizations and small types of organizations do not want to evaluate project by using CB techniques.

Implementation of CB

To know whether the organizations get an advantage after implementing the CB evaluation techniques or not, a question was asked 'is it advantageous after implementing the CB evaluation techniques in your organization?' the results were:

Table 13: Implementation of CB

S. No.	Options	No. of Respondents	Percent
1	Highly advantageous	7	28
2	Advantageous	15	60
3	Not advantageous	2	8
4	No change	1	4

Source: Opinion survey, 2020.

About 60 percent of the respondent companies have got advantages of implementing CB techniques. Out of 25 respondents, 7 had replied that it is highly advantageous. Only 2 i.e. 8 percent of the respondent companies replied not advantageous after implementing CB techniques. Those who replied that after implementing CB techniques, there is no change and it is not advantageous, such organizations had very small volume of sales and they could not spend lots of money to implement the CB evaluation techniques. Thus, it is concluded that most of the manufacturing enterprises get advantages after implementing the CB evaluation techniques.

Effectiveness of CB Techniques

To know the effectiveness of CB evaluation techniques, the respondent companies were asked, 'Is there any difference in your organization before and after implementing the CB techniques?' The responses are presented in the following table:

Table 14: Effectiveness of CB Techniques

S. No.	Options	No. of Respondents	Percent
1	Yes	19	76
2	No	6	24

Source: Opinion survey, 2020.

It is observed that 76 percent respondent companies realized that there is a difference in organization before and after implementing the CB techniques. Only 24 percent respondent companies replied that there is no difference before and after implementation of CB techniques. Therefore, it did not realize any difference before and after implementing the CB techniques.

Attainment of Organizational Objectives

A question was asked, 'Have the CB techniques helped to attain organizational objectives?' The responses were as follows:

Table 15: Attainment of Organizational Objectives

S. No.	Options	No. of Respondents	Percent
1	Yes	10	40
2	No	6	24
3	It has helped a little	9	36

Source: Opinion survey, 2020.

About 40 percent of the respondent companies are satisfied in using CB techniques because it has helped to attain the organizational objectives. Most of the companies have an objective of maximizing the wealth of the firm. By using CB techniques at the time of investment, many factors have been analyzed. This analysis is very useful for the attainment of organizational objectives. The respondents, who say CB techniques have not helped to attain the organizational objectives, asked that they would not be able to implement the CB techniques properly due to the time factor, cost and management efficiency. Thus, it is concluded that organizational objectives can be achieved through effective management and use of CB techniques.

Conclusion

Generally, the investment range is not different from the use of CB methods. It means whether the investment amount is greater or small, CB analysis is required. Preference

of cash flow calculation method is different in manufacturing organizations. Both incremental cash inflow and reduction of cash outflow methods are used by manufacturing enterprises. For calculation of cash flow by manufacturing enterprises, they mostly consider the expected future environment. Therefore, it is concluded that cash flow is calculated by considering the expected future environment. But some enterprises calculate cash flow by studying past results and observing the practices of competitors.

From practice and responses given by the manufacturing enterprises, it is concluded that if they do not consider the expected future environment and use past trends of the company or competitor's practice, the forecasting of cash flow would not be matched. The applicants of capital budgeting technique while making the capital expenditure decision preferred the evaluation techniques in this order NPV, IRR, PBP, ARR & PI. The use of CB techniques is mainly based on the time, available resources, investment types, investment range etc. The use of CB evaluation techniques vary with different limits of investment. Only one CB evaluation technique is not suitable for all of the investment/ investment range. Thus, it is concluded that CB evaluation techniques do not vary with investment range. The application of CB techniques is useful only for large types of organizations and small types of organizations do not want to evaluate project by using CB techniques. Most manufacturing enterprises get advantages after implementation of the CB evaluation techniques. Organizational objectives can be achieved through effective management and use of CB techniques. Most of the sample companies in Kathmandu district are not foregone profitable investment opportunities in view of some limit imposed on the size of capital budget.

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Political and Cultural Inclusion in Nepal

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ABSTRACT

Political and social inclusion refers to political participation at different levels of the power structure and the language, religion, social habits, and knowledge of a particular group of people. The review of the literature method is used in the study. The study aims to analyze the political and cultural inclusion and their implementation status in Nepal. The secondary data have been studied by textual, average, percentage, and number. It is found that the constitution of Nepal has given equal rights to everyone and provided special quotas for women and others led to federal to local governments and has managed different fundamental rights. On the other hand, it is seen that no cultural provisions in implemented practices. The women present are 37.33 percent, 40.75 percent, and 16.02 percent in NA, HoR, and PA, in local governments, and in political parties' central committees, respectively.

Political and social inclusion indicates the political participation at different levels of the power structure and the language, religion, social habits, and knowledge of a particular group of people. The review of the literature method is used in the study. This study analyzes the political and cultural inclusion and its implementation status in Nepal. The secondary data has been studied, and these data have been analyzed by text, average, percentage, and number. Nepal's constitution has given everyone equal rights, provided special quotas for women and others, led federal to local governments, and managed different fundamental rights. On the other hand, it is seen that no cultural provisions have been implemented in practice. The women present are 37.33 percent, 40.75 percent, and 16.02 percent in NA, HoR, and PA, in local governments, and in political parties' central committees, respectively.

Introduction

Inclusion legitimizes the process of subjugation and domination of vulnerable groups, and these groups have existed in our society for a long time (Hodkinson, 2011). However, this concept contradicts the involuntary exclusion of individuals and groups from social, political, and economic perspectives. It removes the impediment to their full participation in society (Atkinson & Marler, 2019). It promotes opportunities for

involvement in multi-dimensional, collaborative processes, enhances capacity, fulfills the role assigned by standards, and enhances bonds, unity, integration, and solidarity at the collective level by expanding the relationship of respect and recognition.

There are different dimensions of inclusion, and its indicators are used differently depending on the situation and circumstances. It means that roles, requirements, and conditions or circumstances are different. Still, the value of the index of any inclusive indicators gives the same meaning to all. Inclusion is classified into social, political, economic, cultural, spatial, educational, gender, linguistic, and ethnic inclusion. However, the Nepal Social Inclusion Index (NSII) introduces new dimensions needed to understand inclusion in Nepal's context and measure inclusion in different social groups (Das et al., 2014). Hillary Silver says there are at least three social exclusion and inclusion senses. The first is the strong image, the outline, and the idea of society. The second is the history, culture, institution, and social structure of the society and the third is the social context (Rajat, 2015). Donlevi (2009) has used ten dimensions to measure inclusion: social, cultural, political, economic, legal, ethnic, administrative, educational, psychological, spiritual, and philosophical in his study of non-Catholic students in Catholic schools.

Political inclusion describes the degree of political participation at different levels of the power structure. It includes the concepts of representation, "voice," and 'agency.' Representation Domain Index is calculated by measuring factors such as the representation of political parties in the central committees, representation in the Council of Ministers, and representation in the national bureaucracy. 'Voice' and 'agency' indicate whether or not it is possible to hear a person's voice when trying to access services (Das et al., 2014). Political inclusion is a way to ensure full political participation and representation for all based on equal law. Likewise, expanding voting rights or creating advisory councils for different immigrant communities increases political inclusion (UNESCO, 2020).

Culture is the characteristics and knowledge of a particular group of people, including language, religion, food, social habits, music, etc. (Zimmermann, 2017). All of these promote law and policy, while law and policy ensure cultural participation, access, and the right to express and interpret culture. From an urban policy perspective, cultural inclusion calls for a mix of best-problem-solving, creative, innovative, and entrepreneurial practices (UNESCO, 2020). The cultural dimension is a significant marker of inclusion/ inclusion in Nepal. It is seen as a driver of social inclusion. Changes in traditional value systems encourage social inclusion (Das et al., 2014). Traditional governance, religious beliefs, linguistic beliefs, etc., are used to explain cultural inclusion.

Nepal is a country of high diversity. The ethnic, cultural, geographical, linguistic, and religious diversity has given this country a distinct identity (Bhandari, 2016). Nepal's first law was the Civil Code of 1854, which bound all the various groups in Nepal's

single legal system. It made the law based on Hindu values and the caste system, but later it became institutionalized. This law provided discriminatory facilities and obligations to each caste and sub-caste (Shaw, 2016). Likewise, different social groups were treated differently based on this law. The history of modern Nepal began in BS 1768/69 with the "Unification Campaign" by the Gurkha rulers. King Prithvi Narayan Shah was the initiator of this campaign. He dreamed of a unified Nepal, but he sowed the seeds of exclusion by declaring Nepal as Asali Hidustan', meaning a 'true Hindu kingdom' (Kafle, 2008)

The worst instance is the oppression of Dalits and women. They were considered impure and treated severely in terms of legal punishment. For example, a "lower caste" man committing adultery with a "higher caste" woman would have been jailed for up to 14 years. However, if the man belonged to the same caste as the woman, he would have received a much lighter sentence. Therefore, for many groups, the conquest by the Gorkha rulers and their subsequent unification of Nepal was 'exclusionary inclusion' (Sha, 2016).

The 1990 constitution, drafted after the People's Movement against the Panchayat regime, established Nepal as a more inclusive state. It described the country as 'multi-ethnic, multi-lingual and democratic' and stated that all citizens were 'equal irrespective of religion, race, gender, caste, tribe or ideology.' The constitution also gave all communities the right to preserve and promote their language, script, and culture, education for children in their mother tongue and practice their religion. Nevertheless, it retained some contradictions and ambiguities, explicitly protecting 'traditional practices.' The constitution provided space for another significant development- the growth of civil society organizations, especially those based on ethnic and caste identity. Likewise, the constitution of Nepal 2015 has also provided the rights to the people for every sector of the society.

The lack of laws is not the main issue in Nepal. Only current acts, rules, and constitutions are not simple. The Constitution and the Civil Rights Act of 1955 also prohibit discrimination on the grounds of "religion, race, sex, caste, tribe, ideological conviction or any of these." The laws also prohibit untouchability, denial of access to any public place, or depriving citizens of the use of public utilities. The women, Dalit, Janajati, and Terai-Madhesi's movements have succeeded in placing questions of gender equality, justice, identities, and discrimination; and bringing fundamental issues of fair ethnic and political representation to the fore. Resulting, all laws and acts have been revised and redefined once again to secure the people's fundamental rights. In the current time, these provisions allow full rights for political parties and cultural groups to participate in the state's mainstream.

However, there are some problems or shortcomings in these provisions. That may be why some leaders of political parties, experts, media, social activists, and political

thinkers are not satisfied, and some political parties have declared that we do not abide by the constitution of Nepal. Why are they saying that? Similarly, everyone has accepted that Nepal is a country united in diversity. Therefore, the Constitution of Nepal should cover all these dimensions of inclusion. However, some unsolved questions arise here. For example, has Nepal's constitution fully included the political and cultural rights of the people? In what form of these provisions has been included in the body?

Similarly, the provisions included in the constitution for political and cultural inclusion are one thing, and its proper implementation is another. Without proper implementation, the body's requirements have no meaning in real life of the people. So one next question arises: whether the constitution has been implemented well in practice following the values and norms? These are the main problems of this study.

Based on these problems, it can be said that the main aim of this study is to analyze the political and cultural provisions of the constitution of Nepal and its implementation practice. However, the general objectives are to explore the political and cultural inclusive clauses mentioned in Nepal's constitution and examine the implementation status of these provisions in real life of the people. This study needs to be done because the results give vital information to the policymakers and the people who deserve it. Policymakers will realize that these provisions are not in the current constitution and should be included in the future. The study results also provide other important information to the government and its bodies about the actual implementation status of the constitution in practice. In the same way, the communities entitled to these constitutional rights may know that the body has given us these rights and that we must consume these and speak up for the remaining requests.

Methodology

The survey research design based on literature review has been used in the article. This design is helpful to develop long-range planning for further study (Gothberg, 1990). It is a systematic collection of data concerning a system, and its primary purpose is to collect, organize and disseminate the information (Singh, 1998). In reviewing the literature, the researcher selects, reads, and writes the related text and submits it to the supervisor, and then he concise and lucid the text (Mcmenamin, 2006). All these processes and norms have been followed in this research. Essential text materials were collected using the purposive sampling technique. Reliable and authentic reference books, research-based articles, research-based papers, and Ph.D. dissertations were used as literature from e-library and physical libraries, and grey literature was not comprised.

Likewise, both qualitative and quantitative data have been used, and secondary data have been used. These data were collected from the constitution of Nepal, and several periodic plans of the National Planning Commission, census report -2012 of the central bureau of statistics of Nepal, publications of Institute for Integrated Development

Studies (IIDS), and other authentic sources like library and e-library's books, articles and different reports. Purposive sampling methods were used to choose the constitution of Nepal. It focused on generalization and criteria of internal/external validity. The study site of this study was the entire Nepal. The collected data were analyzed using descriptive statistics such as average or mean table, and then the results were interpreted. Ethical consideration of the research has entirely been applied.

Result and Discussion

Nepal's diversity and inclusive features are clearly defined by the constitution of Nepal in article 3 of the preliminary Part. There said that Nepal is multi-ethnic, multi-lingual, multi-religious, multi-cultural characteristics. In addition, it is a geographically diverse country and having common aspirations and being united by a bond of allegiance to national independence, territorial integrity, national interest, and prosperity of Nepal, collectively constitute the nation. Moreover, in clause (1) of Article 4 of the same Part, Nepal is an independent, indivisible, sovereign, secular, inclusive, democratic, socialism-oriented, federal democratic republican state. The fifteenth periodic plan of Nepal has appreciated the sentiment of the constitution concerning inclusion. Based on similar provisions of the constitution, economic plan, and other laws, the chapter caters for analysis, interpretation, and discussion of the obtained results from the study. In addition, it presents the analysis of the collected data from secondary sources. However, this study is mainly divided into political and cultural inclusion.

Political Inclusion in Nepal

In the case of Nepal, political activity has a decisive impact on the whole process of exclusion/inclusion. Political inclusion can be measured by representing social groups in various state bodies based on inclusive rules. For that, some measurable indicators can be used, like political and civic participation, representation in the Central Committee of major political parties, Council of Ministers, National Assembly, House of Representatives, Provincial Assembly, and local-level government. Nevertheless, not all researchers use all kinds of indicators, like Burchardt et al. (2002) had used one indicator like participation in local and national decision-making to measure political inclusion.

Nepal is a federal democratic republic nation with a multi-party system. In 2008, the CA declared the country for the Federal Democratic Republic. In 2015, the CA decided a three-tier governing structure incorporating the center, provinces, and local governments (Acharya, 2018). Hence, it is called the parliament system. The executive branch of government includes the President, the prime minister, the council of ministers or cabinet, constitutional and statutory bodies, and the bureaucracy, comprising various personnel services, formed to carry out executive functions. The President does not perform day-to-day executive functions. The cabinet is the highest executive body with the authority to issue directives to guide, control, and govern (Asia Foundation, 2012).

Council of Ministers in Nepal

The Constitution of Nepal has mentioned the formation process of the council of ministers. According to article 76 (1), the President shall appoint the leader of a parliamentary party that commands the majority in the House of Representatives (HoR) as the prime minister. The council of ministers shall be constituted under his or her chairpersonship. Likewise, cluster (9) of the same article has said that the President shall, on the recommendation of the prime minister, constitute the council of ministers comprising a maximum of twenty-five ministers, including the prime minister, by the inclusive principle, from amongst the members of the federal parliament.

In practice, all these provisions have been fulfilled. To this date, Nepal has 23 members in the council of ministers, including the prime minister, ministers, state ministers, and assistant ministers, but there is no body as assistant minister. If we watch with an inclusive eye, we can see somewhat inclusive. Among 23 ministers, 52.17 percent from the Hill Brahman/Chhetri group, 17.39 percent from the Janajati groups, 13.04 percent from the women, 8.70 percent from the Terai groups, 4.35 percent from the Newar group, and 4.35 percent from the Dalit group are included in the council of minister.

Diversity and inclusive features of the Nepal are clearly defined by the constitution of Nepal in its article 3 of the preliminary part. There said that Nepal is a multi-ethnic, multi-lingual, multi-religious, multi-cultural characteristics and geographical diversities country, and having common aspirations and being united by a bond of allegiance to national independence, territorial integrity, national interest and prosperity of Nepal, collectively constitute the nation; and it further said in its clause (1) of article 4 of same part, Nepal is an independent, indivisible, sovereign, secular, inclusive, democratic, socialism-oriented, federal democratic republican state. Fifteenth periodic plan of Nepal has appreciated the sentiment of the constitution concerning inclusion. Based on similar provisions of constitution, periodic plan and other laws the chapter caters for analysis, interpretation and discussion of the obtained results from the study and presents the analysis of the collected data from secondary sources. However, this study is mainly divided into two parts like political and cultural inclusion.

National Assembly in Nepal

National Assembly (NA) is also called the upper house of representatives. The constitution of Nepal has managed the NA in the article (86). The sub-clause (a) of clause (2) has said that there should be fifty-six members in NA. Among them, at least three women, one Dalit and one disabled or minority community, should be selected. Similarly, from each state by an electoral college, the same clause has said in sub-clause (b) that three members consist of at least one woman nominated by the president on the recommendation of the government of Nepal. Therefore, at least 22 women members of 59 must be selected for the NA (21 from Electoral College of provinces; minimum three from each province and one from president's nomination (Nepal Law Commission,

2015). Therefore, the above constitutional provision is fully implemented in practice, and the representation of women in the NA is 31.88 percent. Similarly, according to the above provision of the constitution, the representation of the Dalit group is seven members or 11.86 percent, and the representation of disabilities/minorities' group is also the same number as Dalit in the NA of Nepal.

House of Representative in Nepal

Nepal is divided into seven provinces and 165 election constituencies for the federal election to the House of Representatives (HoR) under the first-past-the-post (FPTP) electoral system based on article 84 of the Constitution of Nepal. Article 84 has said that political parties should ensure the proportional representation (PR) of women, Dalits, Indigenous peoples, Khas-Arya, Madhesi, Tharu, Muslims, and backward regions. Persons with a disability should be given a certain quota while filing candidacy under the PR system for the HoR and the Provincial Assembly (PA) elections (Nepal Law Commission, 2015). Nepal held its first national and province-level legislative elections in 2017 AD for 60 percent or 495 seats (165 for the HoR and 330 for the PA) using the FPTP electoral system and for 40 % or 330 seats (110 for the HoR and 220 for the PA) using the PR electoral system. In total, 275 seats are for the HoR and 550 for the PA (Election Commission, 2018).

Clause (8) of Article 84 has said that "notwithstanding anything contained elsewhere in this Part, at least one-third of the total number of members elected from each political party representing in the Federal Parliament must be women. Therefore, according to sub-clause (a) of clause (1) and sub-clause (a) of clause (2) of Article 86, every political party has to elect one-third of women of elected members. However, if they are not elected, such a political party must elect women to meet one-third in Federal Parliament according to the following provision like sub-clause (b) of clause (1) (Nepal Law Commission, 2015).

Table 1. House of Representatives by the FPTP Electoral System - 2074

Provinces	1	2	Bagmati	Gandaki	5	Karnali	SP	Total
Male	26	32	32	17	24	12	15	158
Female	2	0	1	1	2	0	1	7
Total	28	32	33	18	26	12	16	165

Source: Election Commission Nepal – 2018.

The FPTP electoral system elects the 165 members for the HoR, and among them, only 7 members, or 4.24 percent are women, and 158, or 95.76 percent, are males. So it can be said that the house of Representatives of Nepal is male-dominated. Province No. 2 and Karnali province are nil in women participation. Post of Member of Parliament is directly related to the people, development programs of the election regime, etc. When the people elect leaders, their social status, respect, and regards are high in the society,

and they are directly involved in every task of the society. Therefore, the importance of this post is high in society. Nevertheless, it is true in our society that women, Dalits, Disabilities, and Minorities' participation are deficient. However, 110 members of the HoR are elected by the PR electoral system, and among them, 84 members (76.36 percent) are women, and 26 members (23.64 percent) are males. The total number of HoR is 275; among them, the women are only 33.09 percent.

This data covers nearly the Nepalese social tradition, this tradition is that "women can't well do anything beyond the household, therefore, it is better that they have to stay within the home". This data shows that women are somewhat functioning outside the home, but they have no right to do something new. It is proved that anybody cannot do anything without any power and rights. Therefore, it can also be said that it is a modified antique tradition because, in that tradition, it was believed that women are made to care for children, parents, husband, and so on, and they have to do that. However, something is different between past and present. At present, women are somewhat outside the home, but they are rights-less and powerless, so none of them have been able to do anything new.

Provincial Assembly in Nepal

The women's participation in the provincial government shows the political inclusion of Nepal. The constitution of Nepal has said that women must be there at least one-third of the total number of members elected to the Federal Parliament. It means 33.33 percent of the women must be elected as a member of provincial parliament.

Table 2. Provinces' Assembly (PA) by the FPTP Electoral System - 2074

Election System	PA by FPTP System			PA by PR System			Total PA Seats		
Number of Members	Male	Female	Total	Male	Female	Total	Male	Female	Total
Provinces	53	3	56	6	31	37	59	34	93
Pro.No. 1	59	5	64	11	32	43	70	37	107
Pro.No. 2	61	5	66	12	32	44	73	37	110
Bagmati	34	2	36	6	18	24	40	20	60
Gandaki	50	2	52	4	31	35	54	33	87
Lumbini	24	0	24	0	16	16	24	16	40
Karnali	31	1	32	4	17	21	35	18	53
Sudurpashchim	312	18	330	43	177	220	355	195	550

Source: Election Commission Nepal – 2018.

Two election systems have been used to elect the members of the PA for seven provinces first is the FPTP electoral system, and the second is the PR electoral system. There is seen low participation (18 of 330 members, or only 5.45 percent) of women from the first electoral system and high participation (177 of 220 members, or 80.45 percent) from the second electoral system. The total number of the PAs' members is 550; among

them, the number of women of the PAs' members is 195 or 35.45 percent only. There is seen further participation of women in different provinces. The highest participation of women (37.93 percent) has reached province No. 5, and the lowest (33.33 percent) is seen in Gandaki province.

The total number of NA, HoR, and PA members is 825 (59 from the NA, 275 from the HoR, and 550 from the PA). However, among them, women's participation as a member of parliament for state and provinces is only 308 (22 from the NA, 91 from the HoR, and 195 from the PA) or 37.33 percent in Nepal. Based on this information, it can be said that women were only involved in the political sector to fulfill the constitution's provision but not to encourage them.

Local-level Assembly in Nepal

Local-level assembly is the next sector to show political inclusion. It is known as the metropolitan, sub-metropolitan, urban, and rural municipality, and their number is 6, 11, 276, and 460, respectively. One by one, mayor and deputy-mayor for metropolitan, sub-metropolitan and urban municipalities, one by one chairperson and vice-chairperson for rural municipalities, one by one ward chairperson, and four by four ward members for every single ward member ward are elected based on FPTP electoral system by the people.

Constitution of Nepal, article 215, clause four has declared that executive shall also include four women members elected by the Village Assembly (VA) members from amongst themselves and two members elected from the Dalit or minority communities. Article 216, clause four has also declared the same provision for Municipal Assembly (MA), but the women members shall be five and Dalit, or minority communities' members shall be 3. Likewise, according to article 220, clause 3, one District Assembly (DA) will be in each district. That assembly shall elect the District Coordination Committee consisting of at least three members from women and at least one member from Dalit or minority communities. Similarly, article 222, clause three, has clearly defined that at least two women from each ward must have represented in VA, and article 223, clause three, has also mentioned the same provision for MA (Nepal Law Commission, 2015).

If we see in the practice based on those provisions, all have been fulfilled. However, males have occupied almost all paramount seats like the mayor of metropolitan, sub-metropolitan and urban municipalities, chairperson of rural municipalities, ward-chairperson, chairperson of VA and MA, chairperson of DA, chief, and deputy chief of the district coordination committee. The women and Dalit and minority communities' members have stayed in the deputy, vice, and member seats. The total seats are 35,216 at the local level of Nepal, but the election has fulfilled only 35,041 seats. The seats of the mayor are 293; and among them, the male occupied 286 seats or 97.61 percent, and the women have only seven seats or 2.39 percent. Likewise, in the case of deputy-mayor, the male elected in 17 seats or 5.80 percent and the women elected in 276 seats or 94.20 percent.

Likewise, the total number of rural municipalities is 460 in Nepal, which means there are 460 seats for chairperson and 460 seats for vice-chairperson. Among them, the male occupied 449 seats or 97.60 percent of chairperson's post, and the women have hardly gifted only 11 seats or 2.40 percent. However, in the case of vice-chairperson, it is seen as the reverse of it as the male have taken only 34 seats or 7.39 percent, and the women have taken 426 or 92.61 percent. The next important post is the ward-chairperson of metropolitan, sub-metropolitan, urban municipalities, and rural municipalities. Its total seat number is 6742 in Nepal, and among it, the male elected in 6,681 seats or 99.09 percent and the women elected just in 61 seats or 0.91 percent. There are four posts for the members in each ward of all local-level bodies, and the total number of these types of posts is 26,968. Among it, males are 13,220 or 49.02 percent, women are 7,006 or 25.98 percent, and Dalit women are 6,567 or 24.35 percent, and 175 or 0.65 percent seats of Dalit women have lost due to lack of candidates. The total seat number of local-level governments is 35216, with women present in 14354 seats by 40.75 percent.

Representation in Political Parties

There are a large number of parties in Nepal. However, the largest are the Communist Party of Nepal (NCP), the Nepali Congress Party (NCP), the Janata Samajwadi Party (JSP), and the Rashtriya Prajatantra Party (RPP). To this day, the Communist Party of Nepal is the ruling party of Nepal and was established by the unification of the two parties, the Communist Party of Nepal (Unified Marxist-Leninist) and the Communist Party of Nepal (Maoist Center). The second-largest party is the NCP, while the third and fourth largest parties in Nepal are the JSP and the RPP. The JSP and RPP parties were formed by unifying various smaller parties. Therefore, the JSP has not yet made public the list of members of the Central Committee. Representation of different social groups in the central committee of political parties is presented in the table as:

Table 3. Representation of Communities in Political Parties (2077)

Communities	NCP		NCP		RPP		Total	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
Hill Brahman/ Chhetri	219	49.66	43	47.25	61	52.13	323	49.77
Women	66	14.98	18	19.78	20	17.09	104	16.02
Janajati	75	17.00	10	10.99	13	11.11	98	15.10
Dalit	15	3.40	4	4.40	7	5.99	26	4.01
Terai/Madhesi	48	10.88	11	12.08	7	5.99	66	10.17
Newar	18	4.08	5	5.50	9	7.69	32	4.93
Total	441	100	91	100	117	100	649	100

Source: The Rising Nepal- 2018, Website of NCP and RPP

Table 3 shows that the Brahmin/Chhetri community is most in Nepal's politics. This community has occupied a 49.77 percent share in the central committee of different parties. Similarly, the representations of women, Janajati, Dalit, Terai/Madhesi, and Newar in the central committee of different parties are 16.02 percent, 15.10 percent, 4.01 percent, 10.17 percent, and 4.93 percent, respectively. The data show that women's representation is high than others, and Dalit is the lowest.

Cultural Inclusion

The term culture indicates the behaviors, habits, characteristics, and knowledge of a particular group of people, and these indicators have been affected by language, religion, food, music, climate, etc. It is a collective phenomenon, and it is shared among its members (Kashima, 2000). It is a concept such as value and belief assumed to influence behavior. These places culture inside the minds of individuals as members of a cultural group, and it is the collective programming of the mind (Hofstede, 1980). Culture helps to organize collective life by providing solutions to problems of everyday activities. It guides individuals by reducing the number of available interpretations of an event or person, and in this way, it is giving order to the world. This sense of order is that people transmit cultural values to new cultural members, such as employees in an organization, migrants in a host country, or growing children (Baldwin et al., 2006). Nepal is a multi-cultural country with beliefs, values, habits, knowledge, systems, and events.

Nepal has its cultural history. After 1990, the old paten of a single Nepali culture of the upper caste was dismissed, and women, Dalit, Janajati, and minorities emerged to replace it. However, many hierarchical institutions or robust informal networks, behaviors, norms, values, and expectations have not yet been changed. Therefore, the habited unitary, centralized and non-inclusive state structure still exists. The political parties also failed to adequately integrate issues of exclusion into their action plans (Sah, 2016). Even the aid agencies focus on their needs, but they do not focus on fundamental societal changes. However, having come to democracy or having the changed governance system, cultural inclusion of Nepal has slowly been improving. Likewise, come to the constitution of Nepal 2015, all exclusionary provisions have been removed. However, those who have disobeyed these provisions have somewhat been given the punishment also. Nevertheless, the concern of my study is only to analyze the current situation of cultural inclusion in Nepal. I have used language, religion, and caste as indicators for it.

Language Inclusion

Mother tongues in Nepal are categorized into four families: Indo-Aryan, Tibeto-Burman, Austro-Asiatic, and Dravidian. Nepal is one of the linguistically diverse countries in South Asia. Indo-European languages, which are of the Indo-Aryan (Indic) sub-family (excluding English), constitute the largest group in terms of the numeric strength of their speakers, nearly 82.1 percent of the population. In addition, Nepali, Maithili, Awadhi, Bhojpuri, Tharu, and others languages are included (Ghimire, 2009).

The Sino-Tibetan family in Nepal's languages has become part of its Tibeto-Burman group. Although spoken by relatively fewer people than the Indo-European family (17.3 percent of the population), it has included more than 63 languages. Languages belonging to this group are Tamang, Nepal Bhasa (Newari), Magar, Limbu, and others. The small number of Dravidian languages is represented by Kurux, and the Munda languages of the Austroasiatic family by Santali and Mundari (Kansakar, 1993).

Constitution of Nepal, part 1, article (6) has said that 'all languages spoken as the mother tongues in Nepal are the languages of the nation' and in the article (7), Cluster (1), it has been mentioned that the Nepali language shall be the official language of Nepal. Likewise, Cluster (2) of the article (7) has given some rights about the languages like 'a state may, by state law, determine one or more than one languages of the nation spoken by a majority of people within the state as its official language(s), in addition to the Nepali language. Similarly, Cluster (2) of Article 18 has mentioned that 'no discrimination shall be made in the application of general laws on the grounds of language, and cluster (3) of the same article has also said that 'the state shall not discriminate to the citizens on the grounds of language.' Moreover, Cluster (5) of the article (31) mentioned that 'every Nepalese community residing in Nepal shall have the right to get education in its mother tongue and open and operate schools and educational institutes. Similarly, article 32 has given 'rights to use and protect of own language' (Nepal Law Commission, 2015).

According to a census report of 2012, there are 123 languages spoken as a mother tongue. The people speak the Nepali language as a mother tongue by 44.6 percent (11,826,953) of the total population. Other people speak as a mother tongue- Maithili by 11.7 percent (3,092,530), Bhojpuri by 6.0 percent (1,584,958), Tharu 5.8 by percent (1,529,875), Tamang by 5.1 percent (1,353,311), Newar by 3.2 percent (846,557), Bajjika by 3.0 percent (793,418), Magar by 3.0 percent (788,530), Doteli by 3.0 percent (787,827), and Urdu by 2.6 percent (691,546) (CBS, 2012).

Religion Inclusion

Nepal is a multi-religion country. The total population of Nepal is estimated at 26,494,504 (26.49 million), and Hinduism is the dominant religion in Nepal. Cluster (2) and (3) of Article 18 of the constitution of Nepal says that no discrimination shall be made in the application of general laws, and the state shall not discriminate against citizens on the grounds of origin of religion, race, and caste. Likewise, the constitution says that every person shall have the freedom to profess and practice his religion which has come down to him from time immemorial according to the traditional custom. However, no person shall be entitled to change the religion of any other person forcibly. Many non-Hindus consider this statement on religion in the constitution to be unnecessary. It is well-accepted that religion has always been a subject of inquiry owing to various factors.

According to CBS, ten types of religion categories are reported in the census. Hinduism is followed by 81.3 percent (21,551,492) of the population while Buddhism 9.0 percent (2,396,099), Islam 4.4 percent (1,162,370), Kirat 3.1 percent (807,169), Christianity 1.4 percent (375,699), and Prakriti 0.5 percent (121,982). Likewise, others are Bon (13,006), Jainism (3,214), Bahai (1,283), and Sikhism (609) in Nepal (CBS, 2012). Nepal's feature is that all religious people have remained with a sense of help and unity. However, occasionally some discrimination and domination behaviors arise in society. This behavior is also found among people of different religions and people of the same religion. For example, Muslims do not eat goat meat slaughtered by Hindus. Muslims and Hindus both do not marry each other. Likewise, some thoughts are in the society they believe that our religion is only correct and big. Therefore, we can say that this type of thought should be needed to change.

Caste/Ethnic Inclusion

The caste system socially defined all Nepalese. For most people living in the territorial boundaries of the modern Nepali state, especially after the promulgation of the National Code or Muluki act in 1854 – the caste system has been a significant determinant of their identity, social status, and life chances. In this system, everyone is organized according to their relative ritual purity into the four classical Hindu caste systems: the Brahman, the Kshatriya, the Vaisya, and the Sudra (Bennett, Dahal, & Govindasamy, 2008).

Article 24 of the constitution of Nepal has given the 'rights against untouchability and discrimination. Cluster (1) said that no person should be subjected to any form of untouchability or discrimination in any private and public place based on his or her origin, caste, and tribe. According to Cluster (2) and (3), any person shall have the right to purchase, sell and acquire any goods and services in any place, and they shall not be discriminated against on the grounds of his or her caste and tribe. Likewise, Cluster (4) has also said that no discrimination in any form shall be allowed at a workplace with or without making untouchability on the ground of caste.

In Nepal, there are 125 castes/ethnic groups. Hill Chhetri is the largest caste/ethnic group having 16.6 percent of the total population, followed by Brahman-Hill, 12.2 percent. The total population of other castes/ethnic groups is as such as Magar 7.1 percent, Tharu 6.6 percent, Tamang 5.8 percent, Newar 5.0 percent, Kami 4.8 percent, Musalman 4.4 percent, Yadav 4.0 percent, and Rai 2.3 percent (CBS (2012). All ethnic people have stayed as a unified form. However, discrimination and untouchability behavior is also remarkable in society. For example, none of the Brahmins of Hinduism eat food cooked by goldsmiths or blacksmiths, but they also belong to the same religion. This type of behavior is mainly found in people with traditional thinking and rural and remote areas in large numbers, and educated and urban areas in small numbers.

Currently, a significant incident has taken place in the Salyan district of Nepal. There, a young boy from a family named Vishwakarma fell in love with a Brahmin girl, and they wanted to marry each other, but the Brahmin family disagreed. One day a battle broke out between the two groups, resulting in the death of five Vishwakarma. The news spread to every sector of the state. The House of Representatives of Nepal had formed a search committee to investigate the facts. This incident clarifies that the constitution's provisions, law, and act are one thing, but the practice is the most important thing. Based on this, it can be said that cultural change is needed in Nepal.

Conclusion

Political and cultural inclusions are interrelated because sometimes politics guides culture, and sometimes culture guides politics. Nepal's constitution gives everyone the right to equal representation. The constitution also provides special quotas for Women, Dalits, Janajatis, Terai/Madhesi, Minorities, and disabilities in the NA, HoR, PA, DA, and local governments. It is seen that these provisions have been fully implemented in practice. However, all these groups have been given only seats provided by the constitution. For example, 17.39 percent of Janajatis are present in the Council of Ministers, the highest number except for Brahmins/Chhetri, and the women present only 13.04 percent. Likewise, the women, Dalit, and Disabled/Minorities represent 31.88 percent, 11.86 percent, and 11.86 percent, respectively, in the NA of Nepal.

For HoR, 165 members are elected from the FPTP electoral system, and 4.24 percent are women. However, 110 members are also elected from the PR system for HoR, and out of them, 76.36 percent are women. Adding these two numbers, the total number of members of HoR is 275. Among it, women present only 33.09 percent. Similarly, for PA, 330 members are elected from the FPTP electoral system, and the women are only 5.45 percent. However, 220 members are elected from the PR electoral system in PA, and out of them, the women are 80.4 percent. Adding these two numbers, the total number of members of PA in the seven provinces of the country is 550, of the women, present only 35.45 percent.

Similarly, the total number of seats in local-level government is 35,216. Among them, women are elected by 2.39 percent in the post of mayor, but 94.20 percent in the post of deputy-mayor of the urban municipality. Likewise, they are represented by 2.40 percent in the post of chairperson, but 92.61 percent in the post of vice-chairperson of the rural municipality. The women are represented by 0.91 percent in the post of ward-chairperson of metropolitan, sub-metropolitan, urban, and rural municipalities. There are four posts for the member in each ward of all local-level bodies, and the total seats of these types of posts are 26,968; and among it, women are 25.98 percent, Dalit women are 24.35 percent, and 0.65 percent seats of Dalit women have been lost due to lack of candidates. The total seat number of local-level governments is 35216, with women present in 14354 seats by 40.75 percent.

The Brahmin/Chhetri community is the majority in Nepal's politics. This community has occupied 49.77 percent. Others like women, Janajati, Dalit, Terai/Madhesi, and Newar are 16.02 percent, 15.10 percent, 4.01 percent, 10.17 percent, and 4.93 percent respectively in the central committee of different parties of Nepal. Constitution of Nepal has given rights to speak in mother tongues, rights to choose of official language for provinces, rights to no discrimination on the grounds of language, rights to get education in its mother tongue, rights to open and operate educational institutes in own language and rights to use and protect of own language. The constitution has further given rights to no discrimination on religion, the right to freedom to profess and practice his religion, and the right not to change the religion forcibly. Likewise, the constitution has managed rights against untouchability and discrimination in private and public places based on his or her origin, caste, and tribe. It further said that any person should have the right to purchase, sell and acquire any goods and services in any place. No discrimination in any form shall be allowed at a workplace with or without making untouchability on the ground of caste. However, all these provisions are not fully implemented in the people's actual practice. There are 123 languages, 125 caste/ethnic groups, and ten types of religion are in Nepal. Among them, the majority of the people have spoken the Nepali language by 44.6 percent, believed in Hinduism by 81.3 percent, and remained in the Hill-Chhetri group by 16.6 percent.

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A Test of the Ricardian Equivalence Hypothesis for Nepal

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ABSTRACT

This study is undertaken to verify the application of Ricardian Equivalence Hypothesis (REH) for Nepal by using annual time-series data covering from 1975 to 2019. The study employs Augmented Dickey–Fuller unit root test, Engel Granger causality test, the long run multiple regression model, Error correction model (ECM) in estimating the systems equations to examine the objectives of the study. From the perspective of this study, the empirical findings demonstrated that the Ricardian Equivalence Hypothesis (REH) doesn't hold for Nepal invalidating the proposition of the Ricardian Hypothesis.

Key Words: Ricardian Equivalence Hypothesis (REH), Augmented Dickey–Fuller unit root test, Engel Granger causality test, Error correction model (ECM)

Introduction

The Ricardian equivalence theorem (RET) is important in macroeconomic theory. It specifies that a person's consumption is decided by the present value of their lifespan after-tax income. Therefore, the Ricardian equivalence says a government cannot encourage consumer spending, since people assume that whatever is gained in the present will be offset by higher taxes due in the future. Thus, the main idea behind Ricardo's theory is that no matter how a government chooses to increase spending, whether by debt financing or tax financing, the outcome is the same and demand remains constant.

Furthermore, Ricardian equivalence is an economic theory that argues that, to stimulate an economy by increasing debt-financed government spending and the consumers anticipate future taxes will rise. Therefore, lifetime income of the consumer remains constant and similar impact is seen in the consumer's spending as well. This theory was the first propounded by David Ricardo in the 19th century and later was elaborated by Robert Barro in 1974. Hence it is also known as the Barro-Ricardo equivalence proposition.

REH is very important to examine the effect of fiscal policy actions because otherwise it is very difficult for the government to adopt best policy to achieve its objectives. As, Ricardian equivalence holds in the presence of certain assumptions i.e., Consumers are

infinitely lived and are rational, liquidity constraints aren't faced by consumers, Taxes are lump-sum and perfectly known to the other side, high indebtedness causes problems for both developed but mainly for developing countries. Moreover, at the start of 21st century, the major challenge faced by developing countries is successful management of public debt. From past few years Nepal is facing the problem of budget deficit. Nepal's government is financing its deficit and developmental projects with public debt from past few years but due to high indebtedness country is facing problems like circular debt, high debt outstanding etc. In Nepal, domestic debt is also raising compared to past few years. Hence, it is essential to know about the relationship of debt and private consumption and savings and its impact on macroeconomic variables.

Nepal, being the least developed country, is heavily dependent on remittances, which amount to about 30% of GDP. Furthermore, agriculture is the mainstay of the economy which provides the livelihood for almost two-thirds of the population but accounting for less than a third of GDP. The empirical test of the Ricardian Equivalence is appropriate for Nepal because in recent years there has been a major concern about government debt as a % of GDP.

The major reason for selection of the Nepalese economy is because it is relied on remittance and debt besides that the effect of external disturbances cannot be ignored in the process of economic development in Nepal. In particular, the external shocks have significantly influenced economic activity in Nepal. On contrary, in developing countries like Nepal, there are many queries regarding the existence of Ricardian Equivalence. In this regard, further studies are required to find either presence or absence of Ricardian Equivalence in Nepal. The main significance of the Ricardian approach to budget deficits are the prediction that consumers don't spend much when they get a deficit-financed tax cut.

This study contributes to existing literatures by testing the validity of Ricardian Equivalence Hypothesis based on Nepalese data. Hence, this study intends to contribute to existing literatures by testing the Ricardian Equivalence Hypothesis empirically in Nepalese consumption.

Objective of the Study

The aim of the present study is to explore the applicability of the Ricardian equivalence theory in Nepal. Thus, the general objective of this study is to determine the existence of REH in Nepalese economy.

Literature Review

Many studies related to REH can be found and they result that liquidity constraints affect an appreciable number of households. There are many issues being related to Ricardian hypothesis.

Drakos (2001) investigated the long run relationship between government domestic borrowing and private savings for EU country Greece. The study found an inverse to the Ricardian Equivalence hypothesis i.e., households, distinguish government bonds as net wealth and consequently stimulate their private consumption to some extent.

Waqas and Awan (2012) explored the existence of Ricardian equivalence in Pakistan using the data from 1973 to 2010. The study had utilized the ARDL cointegration approach to find out the short run and long run relationship among the variables whereas Wald test was applied to check restrictions on Ricardian equivalence hypothesis. They found no evidence of REH in Pakistan. Saeed and Khan (2012) also found no evidence of REH.

Nickel and Vansteenkiste (2008) examined the relationship between the current account and fiscal policy in 22 different decentralized countries to check the existence of REH. The study used a dynamic panel threshold model to enlighten on the relationship between the current account and the fiscal balance. The study found that in highly indebted countries where debt ratio above 90percent of GDP, the association with current account was negative.

Berben and Brosens (2005) found that OECD countries have less private consumption and high government debt and showed that within the OECD, a fiscal expansion results an increment in government debt, and will partly be crowded out by a decrease in consumption of household.

Gogas, Plakandaras, and Papadimitriou (2014) tested the effect of real private spending to changes in the level of public debt for 15 OECD countries. The study failed to detect a cointegration between consumption and public debt in the long run and implied that the Ricardian Equivalence proposition was rejected.

Bhattacharya and Mukherjee (2010) investigated the relationship between private expenditure, government expenditure and debt in OECD economies. The results from the study indicate that the negative relationship between private expenditure and government debt during periods of high government indebtedness mainly for Australia, Belgium, Canada and Spain.

Haris and Mohammad (2015) studied the role of government debt by the changes in private expenditure. ARDL method was used to investigate the relationship between government debt and private expenditure in Malaysia. It was found that government debt has a positive and significant effect on household expenditure at 5percent significant level. Waqas and Awan (2012), and Haris and Mohammad (2015) explored the validity of Ricardian Equivalence in Asian countries. In most of the studies REH was rejected which suggests that consumers in Asian economies are forward looking while spending.

Datta Kanchan and Mukhopadhyay (2009) had rejected the existence of Ricardian equivalence in Nepalese economy. They found that the high interest rate fueled the accumulation of more debt through an increase in interest payments and consequent debt-deficit spiral.

To analyze the existence of Ricardian Equivalence in Nepal is one of the important issues for the reason that in recent years there has been a major concern about government debt. Several studies have been carried on the existence of REH in international level. However, in context of Nepal, only one study was conducted. Datta Kanchan and Mukhopadhyay (2009) found that there is no existence of Ricardian equivalence in Nepalese economy. It is considerable for developing country like Nepal to study and interpret empirical evidence on the relationship between private consumption with expenditure, domestic saving and government borrowing.

Research Methodology

The following methodology procedures were followed to carry out the research.

Research Design

This study focuses quantitative technique. The descriptive and analytical approaches have been employed as descriptive statistics of the variables are calculated and presented in table and later the study is analyzed by using tables. Similarly, different economic tools and methods are used. The time series data from 1975 A.D. to 2019 A.D. has been used to analyze the existence of Ricardian Equivalence in Nepalese consumption.

Tools for Data Collection

The required data and information were collected by the researcher herself by visiting concerned institutions and collected various published documents of these institutions like Quarterly economic bulletin from Nepal Rastra Bank (NRB) and Economic survey reports from Ministry of Finance (MoF).

Specification of Tools and Method of Data Analysis

The tables and graphs were used to examine the existence of Ricardian, Engel Granger causality test, the long run multiple regression model, Error correction model (ECM) were used. The study uses the E-views, "Econometric Views" software for data analysis and verifies the existence of Ricardian equivalence in Nepalese consumption.

Variables

The dependent variable used in this research is Household final Consumption Expenditure (HFCE) whereas independent variables are Gross Domestic saving (GDS), Government Final consumption Expenditure (GFCE), Domestic government borrowings (GD) and Population.

Sample Period Covered

The study covers the annual data set of 45 years from the FY 1974/75 A.D. to 2018/19 A.D. This time period is chosen due to the unavailability of data of all variables before this time period.

Tools and methods of data collection

The required data and information were collected by the researcher herself by visiting concerned institutions and collected various published documents of these institutions like Quarterly economic bulletin from Nepal Rastra Bank (NRB) and Economic survey reports from Ministry of Finance (MoF).

Data Organization and Processing

The collected data and information were organized in different groups and sub groups and processed as per the objectives and hypothesis of the study. The variables were at first collected in terms of millions and nominal terms converted into real terms by dividing the value of GDP deflator. Later, all the variables were expressed per capita. For that the real terms were later divided by the population.

Specification of Tools and Method of Data Analysis

The tables and graphs were used to examine the existence of Ricardian Engel Granger causality test. The long run multiple regression model and Error correction model (ECM) were used. The study uses the E-views, "Econometric Views" software for data analysis and to test the existence of Ricardian equivalence in Nepalese consumption.

The augmented Dickey–Fuller unit root test was employed in the analysis of the study to find out about the stationarity of the domestic savings and domestic government debt and find out whether there is any convergence between them. Further, the study employed Engel- Granger cointegration test, which determined whether the null hypothesis of no cointegration was accepted or rejected in the study.

The data collected through online sources were entered in MS-Excel and were converted into real per capita to remove variability and present it as close to a normally distributed form as possible. The data were then imported to EViews for the further analysis. EViews was used to run the augmented Dickey–Fuller unit root test for stationarity, Engle Granger cointegration test which was used to test the variables and the error correction model (ECM).

All the data were converted into real terms and then changed into per capita from to make our analysis convenient. The formulas used to obtain the variables are listed below:

Real per capita household final consumption expenditure (HFCE) =

$$\frac{\text{Real household final consumption expenditure}}{\text{Total Population}}$$

Real per capita government domestic savings (GDS) =

$$\frac{\text{Real government domestic savings}}{\text{Total Population}}$$

Real per capita domestic government borrowings (GDB) =

$$\frac{\text{Real domestic government borrowings}}{\text{Total Population}}$$

Real per capita government final consumption expenditure (GFCE) =

$$\frac{\text{Real government final consumption expenditure}}{\text{Total Population}}$$

Econometric Model Specification

Following the approach pioneered by Feldstein (1972) and Kormendi (1983), the following consumption function using equation is estimated (1):

HFCE = $\beta 0$ + $\beta 1$ GDS + $\beta 2$ GDB + $\beta 3$ GFCE+ e………………...(4), where HFCE is real household final consumption expenditures in per capita, GDS is real gross domestic saving in per capita similarly, GDB is the real per capita domestic government borrowing and GFCE is real Government final consumption expenditure in per capita lastly, e is the error term.

The relationship between household final consumption, gross domestic savings, and government debt should offer answers as to the extent of dependence of each variable on the other. In order to validate the no debt policy of the Ricardian equivalence hypothesis, the debt variable must have a negative coefficient. The Ricardian equivalence stands correct if the coefficient of the government spending is less than zero.

Analysis and Interpretation of Result

The descriptive statistics of the variables are calculated and presented in table.

Table 1.1: Result of Augmented Dickey Fuller Unit Root Test

Variable	Level	First Difference	Order of integration
HFCE	0.9959	0.0000	I (1)
GDS	0.9846	0.0000	I (1)
GD	0.4027	0.0000	I (1)
GFCE	1.0	0.0011	I (1)

Source: Calculation by author from E-views

It is found that all the variables are stationary in their first difference form and so the results for their unit root test are significant. The p-value for the variable is found to less than the critical values and the significant value of 0.05 at 5% significance.

Prior to the estimation of the private consumption model to test the validity of Ricardian Equivalence Hypothesis in Nepal, it is necessary to check the long-run and short-run relationship among the variables. To do this, we employed Engel granger causality test and error correction mechanism.

Table 1.2 : Long Run Model by OLS Method: HFCE as Dependent Variable

Variable	Coefficient	Std. Error	t-Statistic	Prob.
GDS	-0.897727	0.194515	-4.615204	0.0000
GD	19.39192	4.260669	4.551379	0.0000
GFCE	5.918095	0.271240	21.81864	0.0000
C	4264.881	333.3670	12.79335	0.0000
R-squared	0.966126	Mean dependent var		13681.85
Adjusted R-squared	0.963647	S.D. dependent var		4549.925
F-statistic	389.7892	Durbin-Watson stat		1.189714
Prob(F-statistic)	0.000000			

Source: Author's computation, 2021

Table 1.2 shows the long run model and the coefficient gives the long-run coefficient. The result implies that real domestic borrowings per capita and real government final consumption expenditure have the significance positive role in increasing real household final consumption expenditure per capita but real gross domestic savings per capita has significance negative effect on real household final consumption expenditure per capita.

The Engle-Granger Cointegration test indicates that variables are cointegrated and long run OLS model is free from spurious regression. The long run OLS model shows that real domestic borrowings per capita and real government final consumption expenditure have the significant positive role in increasing real household final consumption expenditure per capita but real gross domestic savings per capita however has significance negative effect on real household final consumption expenditure per capita. The coefficients of GD and GFCE depict that one percent increase in real domestic government borrowing per capita (GD) and real government final consumption expenditure per capita (GFCE) increase the real household final consumption expenditure (HFCE) by 19.39 percent and 5.92 percent respectively. Similarly, the coefficient of government domestic saving per capita (GDS) is negative which implies that when GDS increase by 1 percent then real household final consumption expenditure per capita (HFCE) will decrease by 0.90%.

Null Hypothesis : ECM has a unit root

	t-statistic	Prob.*
Augmented Dickey-Fuller test statistic	-4.228244	0.0017
Test critical values:	1% level	-3.588509
	5% level	-2.929734
	10% level	-2.603064

Source: Author's Computation, 2021

The result of stationary test of the residual indicates that the probability value of Augmented Dickey- Fuller Test statistic is 0.0017 which is less than the Critical value at 5percent level of significance. So, the null hypothesis that the ECM has unit is rejected. ECM is stationary at level. Thus, being residual term is stationary at level form which concludes that there exists co-integration among the variables and the long run model will not be spurious.

The above shows the result of ECM model in the short-run, real Government final consumption expenditure per capita has positive and significant effect on real household final consumption expenditure per capita. But real domestic government borrowing per capita and real gross domestic savings per capita have negative effect on real household final consumption expenditure per capita. To test the short-run relationship between real household final consumption expenditure per capita and other explanatory variable the study has used the Error Correlation Model.

Table 1.4: Regression Result of Short-run Error Correlation Model: DHFCE as Dependent Variable

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	337.3886	84.68778	3.983911	0.0003
DGDS	-0.569229	0.118783	-4.792168	0.0000
DGD	-16.65235	11.03383	-1.509208	0.1393
DGFCE	1.139390	0.752740	1.513655	0.1382
ECM (-1)	-0.209428	0.114538	-1.828455	0.0751
R-squared	0.386613	Mean dependent var		302.2575
Adjusted R-squared	0.323701	S.D. dependent var		572.6145
F-statistic	6.145343	Durbin-Watson stat		2.033119
Prob(F-statistic)	0.000620			

Source: Author's computation from E-views, 2021

Table 1.4, is the short-run error correction model and the coefficient of short-run model shows the short-run elasticity of the variables with respect to real household final consumption expenditure per capita. In the short-run, real Government final

consumption expenditure per capita has positive and significant effect on real household final consumption expenditure per capita. But real domestic government borrowing per capita and real gross domestic savings per capita have negative effect on real household final consumption expenditure per capita.

To hold Ricardian equivalence to be true then any increase in government expenditure that increases the budget deficit would lead to a corresponding decrease in consumption expenditure, as households save more in anticipation of their future tax liability. The net effect on aggregate demand then is zero and fiscal policy is entirely ineffective. REH also states that individuals tend to save more with an increase in government debt. But opposite is the case in our study. Simultaneously, in accordance to our empirical result government expenditure and household expenditure have the positive and direct relationship.

Thus, the restriction of models is rejected and the study found no favor for Ricardian Equivalence Hypothesis with reference to Nepal.

Conclusion

In this paper, we tested the validity of the Ricardian equivalence theorem (RET) using a time series data of 45 years. RET implies that the level of private consumption decreases in response to an increase in public debt. In a similar vein, if the increase in public debt is due to an increase in public expenditure and if consumers expect this increase to be persistent (implying that taxes need to be raised in the future), then the optimal level of current and future private consumption decreases but the result of the study shows the contradictory result. The results imply to the absence of Ricardian equivalence in Nepal.

Suggestions for Future Research

The data is being used annually in this study but if we conduct the study by using the quarterly data, the empirical result would be more exact. The other main factors such as tax revenue and private sector credit, total wealth which state in causality empirical part might be performed as the main variables to test the REH and of course, this is beyond the scope of this paper, but this is open agenda for future research.

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A Comparative Study of Algorithms for Maximum Flow Problems

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ABSTRACT

The max flow problem means to send as much flow as possible from source to the sink satisfying the following two conditions: the capacity of each edge is greater than or equal to its flow and inflow and outflow are same throughout the network for every node except source and sink. Those problems which are related to maximum flow are called maximum flow problems. The maximum flow problem has its wide   applications in real life situation like airline scheduling, communication networks; electrical power etc. Various algorithms are there to solve this problem in the literature. In this paper, we present comparative study of the existing algorithms to maximum flow problem.

Keywords: Maximum Flow Problem, Augmenting Path, Dinic Algorithm, Karzanov Algorithm.

Introduction

The maximum flow problem (MFP) is one of the basic problems in the network optimization. There are four types of network model: Shortest-path model, Minimum spanning tree model, Maximal-flow model and Minimum-cost capacitated network model. Among these four models, we have restudied on the Maximal-flow model. The objective of this model is to find the maximum number of flow that can be sent from source to sink through the different edges of the network. The network consists nodes and arcs. Arcs connect the nodes.

At first, the maximal flow problem was studied by Ford and Fulkerson [1962] and solved this problem by using the augmenting path algorithm by them. In 1962, Ford and Fulkerson gave well known Ford-Fulkerson algorithm [1962] to find the maximum flow in a flow network. Ford-Fulkerson uses depth-first search to find the augmenting paths through a residual graph. Edmond and Karp [1972] gave two labeling algorithms: first augments flow along shortest augmenting paths which runs in $O(nm^2)$ time and

second augments flow along paths with maximum residual capacity which runs in $O(m^2 \log U)$ time. Dinic [1970] introduced the concept of shortest path network, called layered network, and showed by constructing blocking flows in layered network, and the maximum flow can be obtained in $O(n^2 m)$ time. Karzanov [1972] introduced the concept of pre-flows and showed that an implementation that maintains pre-flows and pushes flow from nodes with excess obtains a maximum flow in $O(n^3)$ time. Cherkasssky [1977] presented further improvement of Karzanov's algorithm runs in $O(n^2 m^{\frac{1}{2}})$ time. Gabow incorporated scaling technique into Dinic's algorithm [1970] and developed an $O(nm \log U)$ time algorithm. Goldberg and Tarjan suggested First In First Out (FIFO) and highest label pre-flow algorithms ran in $O(n^3)$ and $O(nm \log (n^2/m))$ time using simple data structures and dynamic tree data structures respectively. Derigs and Meier [1989] implemented several versions of Goldberg and Tarjan's algorithm and then they found that Goldberg and Tarjan's algorithm is substantially faster than Dinic's and Karjan's algorithms. Similarly, Anderson and Setubal [1992] find different versions like First In First Out, Highest Label, Stack to be the best for different classes of networks and queue implementations to be about four times faster than Dinic's algorithm [1970]. After Ford and Fulkerson [1962], many researchers have improved several algorithms for solving maximum flow problems. Maximum flow problem is used in many applied fields like Computer Science, Transportation, Scheduling, Telecommunication, Management, Logistics and other branches of Operations Research.

In this paper, we have restudied some of the existing maximum flow algorithms and compared their performance. This paper has been organized as follow: Section 2 includes formulation of maximum flow problem; Section 3 includes solution techniques; Section 4 includes the comparison of the approaches and Section 5 includes the concluding remarks.

Mathematical Formulation

Let G be the directed graph containing N and A as the sets of nodes and arcs that is edges respectively with positive integer capacity $c_{ij} \; \forall \; (i, j) \in A$. Also, let $|N| = n$ and $|A| = m$. Suppose that the graph does not contain multiple arcs and $\forall \; (i, j) \in A, \exists \; \forall \; (j,i) \in A$, possibly having zero capacity. We define $A(i) = \{(i, j) \in A : j \in N\}$ and $U = \max.\{c_{ij}, (i, j) \in A\}$. Mathematically, the maximum flow problem is stated as follow:

Maximize the flow value v,

Subject to

$$\sum_{i \in V} (x_{ij} - x_{ji}) = 0 \; \forall \; j \in V - \{s,t\} \; \cdots\cdots(1)$$

$$\sum_{i \in V-(s)} x_{si} = v \; \cdots\cdots(2)$$

$$\sum_{i \in V-(t)} x_{it} = v \; \cdots\cdots(3)$$

Where V stands for the set of nodes; A stands for the set of edges; suffices I and j stand for the intermediate nodes; v stands for the total flow value of the problem; x_{ij} stands for the flow from a node i to the another node j and c_{ij} stands for the capacity on the arc (i, j). The unique nodes s and t are called the source and sink or destination respectively. Equation 1 represents the flow conservation; Equations 2 and 3 represent the net flow out of source and into the sink respectively. The main objective of this problem is to maximize the flow value in the network.

Solution Techniques

We have described here solution techniques which are used to solve the maximum flow problems as:

Breadth First Search (BFS) Algorithm

BFS [2014] is a graph traversing (traversing means visiting each and every vertex and edge exactly once in a well-defined order) algorithm. In this method, we start traversing from any vertex and then traverse the graph layer wise to exploring the neighbouring connected nodes. Then we move towards the next level neighbouring nodes. If the given graph is un-weighted, then we can use this algorithm which is very simple and fast. The time complexity of BFS is O(m + n), where n and m are number of nodes and number of edges respectively.

Depth First Search (DFS) Algorithm

It is an algorithm for traversing or searching tree or graph data structures. The algorithm starts at the root node (selecting some arbitrary nodes as the root node in the case of a graph) and explores as far as possible along each branch before backtracking. DFS [2014] is a recursive algorithm which uses the backtracking (backtracking means when we are moving forward and there are no one nodes along the current path then we move to backwards on the same path to find node to traverse) idea. All nodes are visited on the current path till all the unvisited nodes have been traversed after which the next path will be selected. The time complexity of DFS is O(m + n), where n and m are number of nodes and number of edges respectively.

Largest Augmenting Path Algorithm

A path from source to sink is said to be augmenting whose edges either non-full forward or non-empty backward edges. In Largest Augmenting Path Algorithm [1972], first we select a path from source to sink, we find minimum capacity or bottleneck capacity along the selected path and then send that minimum capacity to sink. Its time complexity is O(F.E), where F is total flow value and E is number of edges respectively.

Dinic Algorithm

Dinic's algorithm [1970] is a strongly polynomial maximum flow algorithm with running time $O(n^2m)$. It proceeds by constructing shortest path network, called layered

networks and by blocking flows in these networks. It is extremely fast in practice and works even better on the bipartite graphs giving a time complexity $O((mn)^{\frac{1}{2}})$ due to the algorithm's reduction to Hope-croft Karp. The algorithm was originally invented by Yefim Dinitz in 1969 and published in 1970. The algorithm was later modified slightly and popularized by Shimon Even [1976]. The introduction of the concepts of the level graph and blocking flow enable Dinic's algorithm to achieve its performance. It can be shown that the number of edges in each blocking flow increases by at least 1 each time and thus there are at most (n - 1) blocking flows in the algorithm, where n is the number of vertices in the network.

Layer Updating Method

Layer updating is the method proposed by To-Yat Cheung [1980] with the main ides is to maintain, by updating without destruction, a two way layered sub-networks throughout the whole process. On the basis of current flow pattern (construct two sun-networks) is called layered sub-network and referent sun-network of the original network.

Karzanov Algorithm

It is a pre-flow push algorithm, but pushes flow from the source to the sink using layered networks instead of distance labels. Karzanov [1972] describes a pre-flow based algorithm to construct a blocking flow in a layered network in $O(n^2)$ time. This repeatedly performs two operations: push and balance. The push operation pushes the flow from one layer an active node to the next layer very near to the sink in the layered network and the balance operation returns the flow that can't be sent to the next layer to the nodes in previous layer it came from. This algorithm repeatedly performs forward and reverse passes on active nodes. In a forward pass, the algorithm examines active nodes in the decreasing order of the layers they belong to and preforms push operations. In a backward pass, the algorithm examines active nodes in the increasing order of the layer they belong to and performs balance operations. The algorithm terminates where there are no active nodes. This algorithm constructs a blocking flow in a layered network in $O(n^2)$ time and hence the running time of the algorithm is $O(n^3)$.

Dinic-Karzanov Algorithm

Dinic-Karzanov Algorithm [1976] is the combination of Dinic [1970]and Karzanov [1972] methods but this method is same as the Karzanov method. In this method, the layered sub-network is replaced by Dinic's referent sub-network throughout all the advance and balance operations.

Kinariwala-Rao Algorithm

Kinariwala-Rao [1977] uses the flow switching method which is complicated and lengthy. It is alternate approach to the maximum flow problem based upon the concept of redistribution of flows so as to maximize the flow from the source to the sink. In this

method, flow conservation is achieved by decreasing the flow along those eliminating paths which connect a vertex with more outgoing flow than incoming flow to another vertex with more incoming flow than outgoing flow. Flow switching means, flow refers to velocity or physical movement of gas, steam, or liquid within a pipe that triggers the flow switch. When there is no flow present, the velocity either drops or completely stops, in either case, the switch will revert to its original position. The flow switching is used in water treatment systems, additive or blending systems, air supply systems and duct type heating etc.

Ford-Fulkerson Algorithm

The Ford–Fulkerson algorithm, a greedy algorithm for maximum flow that is not in general strongly polynomial. Ford-Fulkerson gives many basic facts about the maximum flow problem. In particular, the maximum flow value is equal to the minimum cut capacity and this theorem is called the max-flow min-cut, and that a flow is called maximum if and only if no augmenting path is found, called the augmenting path theorem. We introduce the Ford-Fulkerson augmenting path algorithm [1972], and give its implementation using the labelling method. They use the algorithm to prove the integrality theorem, which states that a maximum flow problem with integral arc capacities has an integral optimal solution.

Goldberg-Tarjan Algoriyhm (or, Push-Relabeling Algorithm)

The push relabel algorithm given by A.V. Goldberg and R. E. Tarjan [2014] works by manipulating the pre-flow in a graph. First step is saturating all the edges exiting the source. Next step is moving the excess into nodes that are estimated to be very near to the target. If at some point the excess of a node cannot reach the target, the excess is moved back into the source. At last, the pre-flow is therefore an actual flow and is the maximum flow.

Shortest Augmenting Path Algorithm

The shortest augmenting path algorithm (SAP) is given by Edmonds and Karp [1977] and Dinic [1970]. It is shown that the augmenting path length in SAP is non-decreasing monotone, and at most m augmenting paths of length k,k∈(1,n-1), are found by the algorithm. Thus the number of iterations of the algorithm is at most (n-1)m = $O(n^3)$. This bound is tight by Zades, N. [1973] and concludes with a discussion of the implementation of the SPA by using BFS for finding shortest augmenting paths. The time complexity of the resulting method is $O(nm^2)$. However, SAP can be discovered in an average of $O(n)$ time.

Generic Pre-flow Push Algorithm

The pre-flow-push algorithms [1995] maintain a pre-flow and proceed by examining the active nodes, i.e., nodes with positive excess. The main idea of the algorithm is to select an active node and to attempt to send its excess near to the sink. As sending flow

on admissible arcs pushes the flow near to the sink, the algorithm always pushes flow on admissible arcs. If the active node being examined has no admissible arc, then we increase its distance label to create at least one admissible arc. If active nodes are not found then the algorithm terminates.

Highest Label Pre-flow Push Algorithm

This algorithm always pushes flow from an active node with the highest distance label. Let $d^* = \max\{d(i):i \text{ is active}\}$. The algorithm first examines nodes with distance label d^* and pushes flow to nodes with distance label d^*-1, and these nodes, in turn, push flow to nodes with distance labels equal to d^*-2, and so on, until either the algorithm relabels a node or it has exhausted all the active nodes. When it has relabelled a node, the algorithm repeats the same process. Goldberg and Tarjan [2014] obtained a bound of $O(n^3)$ on the number of non-saturating pushes performed by the algorithm. After that, Cheriyan and Maheshwari [1989] showed that this algorithm actually performs $O(n^2\sqrt{m})$ non-saturating pushes and this bound is tight.

Lowest Label Pre-flow Push Algorithm

The lowest-label pre-flow push algorithm always pushes the flow from an active node with the smallest distance label. Its implementation is same as the highest-label pre-flow push algorithm. This algorithm performs $O(n^2 m)$ non-saturating pushes and runs in $O(n^2 m)$ time.

First In First Out (FIFO) Pre-flow Push Algorithm

This algorithm examines active nodes in the FIFO order and maintains the set of active nodes in a queue called QUEUE. It selects a node i from the front of QUEUE for examination. The algorithm examines node i until it becomes inactive or it is relabelled. Later, node i is added to the rear of QUEUE. The algorithm terminates when QUEUE becomes empty. Goldberg and Tarjan [2014] showed that the FIFO implementation performs $O(n^3)$ non-saturating pushes and can be implemented in $O(n^3)$ time.

Capacity Scaling Algorithm (CSA)

Capacity Scaling Algorithm was originally suggested by Gabow [1985]. Ahuja and Orlin [1988] subsequently developed a variant of this approach which is better empirically. The main idea behind the CSA is to augment flow along a path with sufficiently large residual capacity such that the number of augmentations is sufficiently small. The CSA uses a parameter Δ and with respect to a given flow x, defines the Δ - residual network as a sub-graph of the residual network where the residual capacity of every arc is at least Δ. We denote the Δ- residual network by $G(x, \Delta)$. The capacity scaling algorithm has the following three representative operations: Relabels, Augmentations and constructing Δ- residual networks. The running time of the capacity scaling algorithm is $O(nm \log U)$.

Excess Scaling Algorithms (ESA)

Excess-scaling algorithms [1988] are special implementations of the generic pre-flow push algorithms and incorporate scaling technique which dramatically improves the number of non-saturating pushes in the worst case. The essential idea in the (original) excess scaling algorithm is to assure that each non-saturating push carries sufficiently large flow so that the number of non-saturating pushes is sufficiently small. The algorithm defines the term sufficiently large and sufficiently small iteratively.

Let e_{max} = max{e(i):i active} and Δ be an upper bound on e_{max}. We refer to a node i with $e(i) \geq \dfrac{\Delta}{2} \geq \dfrac{e_{max}}{2}$ as a node with large excess, and a node with small excess otherwise initially, $\Delta = 2^{[logU]}$, i.e. the largest power of $2 \leq U$.

Original Scaling Algorithm

The original excess scaling algorithm performs a number of scaling phases with different values of the scale factor Δ. In the Δ - scaling phase, the algorithm selects a node i with large excess, and among such nodes selects a node with the smallest distance label, and performs push / relabel (i) with the slight modification that during a push on arc (i, j), the algorithm pushes min{e(i), r_{ij}, Δ-e(j)}, units of flow. (It can be shown that the above rules ensure that each non-saturating push carries at least $\dfrac{\Delta}{2}$ units of flow and no excess exceeds Δ). When there is no node with large excess, then the algorithm reduces Δ by a factor 2, and repeats the above process until Δ=1, when the algorithm terminates. To implement this algorithm, we maintain the singly linked stacks SLIST (k) for each k = 1, 2, … , 2n − 1, where SLIST (k) stores the set of large excess nodes with distance label equal to k. We determine a large excess node with the smallest distance label by maintaining a variable level and using a scheme similar to that for the highest-label pre-flow push algorithm. Ahuja and Orlin [2] have shown that the excess scaling algorithm performs $O(n^2logU)$ non-saturating pushes and can be implemented in $O(nm+ n^2log\ U)$ time.

Performance Analysis

The main aim of this paper is to compare the above approaches. Dinic [1970] and Edmonds and Karp [1972] independently showed that an augmenting path obtained by the BFS method is the shortest. Karzanov's [1972] max-flow algorithm is based on a concept of pre-flow, which is a function on the arcs that may violate, in a certain way, the flow conservation condition in nonterminal nodes. The algorithm, called the pre-flow method, takes advantages of handling pre-flows on intermediate iterations, due to which the running time of reduces to $O(n^3)$; here n and m are the numbers of nodes and number of arcs. Subsequently pre-flows and the idea of push operations have been widely used in other max-flow algorithms, in particular, in Cherkassky's algorithm [1977] is slightly faster and in Goldberg's pus-relabel algorithm [1985] of the same

complexity $O(n^3)$. Similar to Dinic algorithm, the pre-flow algorithm consists of $O(n)$ stages, each solving a blocking flow in a layered network. The pre-flow algorithm solves the auxiliary problem in $O(n^2)$ time, thus yielding the time bound $O(n^3)$ for the whole algorithm. In fact, the algorithm of finding a blocking flow can be slightly modified so as to work with an arbitrary acyclic, not necessarily layered network.

Concluding Remarks

We consider here some of the algorithms related to maximum flow problems and compare their performance. There are number of efficient algorithms based on the Ford-Fulkerson method. Among them, DFS, BFS, and Largest augmentation methods are simple to solve the problems and each consist of cycles in which labels are created and paths are augmented, if found. The Dinic method is simple to use and is same as the BFS method except that a referent is created within each cycle and that a sub-procedure path is used for path searching within a referent (i.e. layer). The layer updating method is so lengthy, mainly because of the complicated process involved in updating the tree structures of the labels. Following sub procedures are used: advance, candidate, delete, update and flow change. The Karzanov method consists mainly of alternative calls to two sub procedures advance and balance. The Dinic-Karzanov method is a modification of the Karzanov method. An additional sub-procedure is used to create a referent, within which the advance and balance operations are confined. The Kinariwala-Rao method performs alternatively two processes: flow augmentation by saturating a cut and flow conservation by decreasing flow along eliminating paths. A sub-procedure called ELIM is used to identify and eliminate all the eliminating paths, each of which connects a vertex with excessive outflow to a vector with excessive inflow.

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Professional Quality of Life: Frontline and Non-frontline Workers of Sukraraj Tropical and Infections Disease Hospital

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ABSTRACT

During the coronavirus pandemic health care workers are one of the most at risk of infection and work-related stress, which can have negative impact on their professional quality of life. A cross-sectional study was conducted at Sukraraj Tropical and Infections Disease Hospital where professional quality of life was examined among 89 healthcare providers. This study showed high level of compassion satisfaction, low level of burnout, moderate level of secondary traumatic stress. When using Mann-Whitney U-test, significant difference between frontline (Median=20) and non-frontline (Median=17) workers regarding burnout (p < 0.05) was observed, no significant difference was observed among frontline (Median=43) and non-frontline (Median=47) workers regarding compassion satisfaction, and secondary traumatic stress frontline workers (Median=26) and non-frontline workers (Median=23). This study showed that the frontline workers and non-frontline workers were dealing well with the pandemic situation. However, as the pandemic continues further with increasing cases, increase in burnout and secondary stress, along with decrease in compassion satisfaction is probable. As such, timely preventive psychological intervention would be beneficial for overall professional quality of life of healthcare workers.

Keywords: Frontline workers, Non-frontline workers, Compassion Fatigue, Compassion Satisfaction, Burnout, COVID, Secondary Traumatic Stress

Introduction

The feelings of an individual working as a helper feel is known as professional quality of life (PQL). It might be positive as well as negative emotions and consist of compassion fatigue (CF), compassion satisfaction (CS) and burnout (BO) (Stamm, 2002). The sense of fulfillment of pleasure and satisfaction an individual gets from their work which drives him/her to perform the duties smoothly when taking care of patients at trauma or critically ill is compassion satisfaction (Hinder et.al, 2014). The mental and physical exhaustion and emotional pull-out experienced by person taking care of sick or

traumatized people is compassion fatigue (Mathieu, 2007). CF consist of two different part burnout which is characterized as exhaustion, frustration, anger, depression and secondary traumatic stress (STS), which is fear and work related traumatic negative feeling (Stamm, 2019).

The first case of Coronavirus Disease 2019 (COVID-19) was reported to WHO on December 31, 2019 which was declared by WHO as pandemic on Mach 11, 2020 (Cennimo et al., 2020). A lot of impact was observed on professional life of health care workers during pandemic such as psychological disturbances which is directly related to increase of CF and decrease of CS (WHO, 2020; Hinder et al., 2014; Upton, 2018). Cases of suicide by medical care providers while serving large number of COVID-19 cases at hospital in USA, China, United Kingdom and Italy is taken as alarming signs (Thakur & Jainb, 2020).

Similar study was found in 1918-19 influenza pandemic where an increase in number of suicide deaths was observed by people in USA than that of World War I (Wassermann, 1992). Moreover, increase in number of suicide cases was observed in Nepal after the declaration of lockdown ("Suicide cases on the rise, mental health expert warns of grim situation", 2020). Further, such emergency situation increases work load in health care workers along with increasing distress (Amanda, et al., 2010; Khalid et al., 2016). Past studies conclude when providing acute medical care, nursing the sick and dying person is physically as well as emotionally demanding and can cause care providers vulnerable to CF which can further cause change in compassionate care ability of care provider (Upton, 2018). Symptoms of secondary trauma stress such as irritability, inability to concentrate, anger, sleep disturbances, disturbances in sleep were observed in ICU nurse with higher level of CF (Hinderer et al., 2014). The significant rise in cases of different psychological disturbances such as anxiety, depression, panic disorders, emotional imbalance, economic shutdown, financial and future insecurities, fear of getting infected were seen with rise of case (Thakur & Janib, 2020). Thus, for proper assessment and management of frontline workers to provide necessary psychological and psychosocial help for needed one it is necessary for timely identification and it holds high value of importance to study the professional quality of life of staff working as frontline and non-frontline workers at STIDH.

The general objective of the study was to study Professional Quality of Healthcare Workers (HCWs) at Sukraraj Tropical and Infectious Disease Hospital (STIDH) working during Covid-19 pandemic. The specific objectives of the study were to analyze and compare level of Compassion Satisfaction (CS), Burnout (BO) and Secondary Trauma Stress (STS) among frontline and non-frontline HCWs of STIDH working during COVID-19 pandemic.

Method

This study was conducted using cross-sectional research design in which permanent staffs working as frontline and non -frontline was surveyed by using purposive sampling techniques. Among the 169 permanent staffs, 120 were approached, only 90 respondents responded to the survey and one out of them didn't complete the survey. Therefore, data from 89 respondents was used for study out of them 51 were working as frontline and 38 non-frontline workers. Descriptive analysis and Mann-Whitney U test was performed for data analysis.

The study was conducted using professional quality of life scale version 5 (ProQOL-5) tools. Its tool consists of 30 statements, ten each for the three scales: CS, BO, and STS where respondents had to respond to the statements using 5-pomt Likert type scale. ProQOL-5 has good construct validity (Stamm, 2010) and good reliability for CS (α= 0.88), BO (α= 0.75) (Stamm, 2010) and STS (α= 0.81) (Adhikari, 2017).

The data was collected after obtaining ethical consideration from Nepal Health Research Council (NHRC), Janamaitri Multiple Campus and STIDH only after written consent from the respondent was taken where respondents were free to withdraw any time from the study.

Result

The sociodemographic distribution of the respondents shows that 57.3 percent were frontline workers, 74.16 percent were females, 84.27 percent were married and 52.81 percent had more than 5 years of service experience in STIDH. Mean age, in years, of the respondents was 39. 02 (SD= 10.47), and mean years of service was 8.12 years (SD= 7.39).

Descriptive statistics (Mean and standard deviation) for study variables have been presented in Table 2.

Table 2: Mean and Standard Deviation for Study Variables: CS, BO and STS

Variables	Frontline workers		Non-frontline workers		Total participants	
	M	SD	M	SD	M	SD
CS	42.65	6.50	44.76	5.56	43.55	6.18
BO	20.76	5.48	18.11	4.51	19.63	5.23
STS	25.98	7.11	23.11	6.43	24.75	6.94

Note: N=99 (Number of frontline workers= 51, Number of non-frontline workers= 38, CS= Compassion Satisfaction; BO= Burnout; STS= Secondary Trauma Stress.

Mean score of all respondents for CS was 43.55 (SD= 6.18), which indicates high level of compassion satisfaction, for BO was 19.63 (SD= 5.23), which indicates low level of burnout, and for STS was 24.75 (SD= 6.94), which indicated moderate level of secondary

trauma stress. Comparing frontline and non-frontline workers, frontline workers, both scored at high level of CS, low level of BO, moderate level of STS. Higher percentage of respondents (67.42%) scored at high level of CS. On the contrary, high percentage of respondents scored at low level of BO (73.03%) and high percentage of respondents scored at moderate level of STS (62.92%). No respondent scored at high level of BO. In case of both frontline and non-frontline workers, high percentage of respondents scored at high level of CS, low level of BO, and moderate level of STS.

Mean score of study variables showed non-normal distribution. Therefore, to compare the study variables between frontline and non-frontline workers, Mann-Whitney U-test was used, the results for which have been presented in Table 4

Table 4: Mann-Whitney U-test for Study Variables between Frontline and Non-Frontline Workers

	Frontline workers		Non-frontline workers					
Variable	Median	n	Median	N	U	Z	P	r
CS	43	51	47	38	773	-1.63	0.103	-0.17
BO	20	51	17	38	670.5	-2.48	0.013*	-0.26
STS	26	51	23	38	743.5	-1.87	0.061	-0.19

*Note: N= 89; CS= Compassion Satisfaction; BO= Burnout; STS= Secondary Trauma Stress; *p< 0.05.*

Mann-Whitney U-test showed that there was significant difference between frontline and non-frontline workers regarding BO, and no significant difference was observed regarding CS, and STS. Frontline workers (Median= 20, n= 51) had significantly higher BO score compared to non-frontline workers (Median= 17, n= 38), U= 670.5, z= -2.48, p< 0.05, r= -0.26.

Discussion and Conclusion

The professional quality of life related to COVID-19 was assessed in healthcare workers of STIDH, Teku working during the period of pandemic. The mean and standard deviation of the components of ProQOL indicated low level of burnout, moderate level of STS and higher level of CS in total sample collected. When compared between frontline and non-frontline HCWs, significant differences emerged with regard to BO, whereas there was no significant difference observed in CS and STS. Similar finding was found in previous study done using ProQOL-5 tool. Studies by Buselli et al., (2020) and Zhou et al., (2020) reported low level of BO in health care workers. However, in the study conducted in USA by Cantu and Thomos (2020) showed moderate level of BO and in study by Franza et al., (2020) low to moderate level of BO was found among different groups of health care workers. Moderate level of STS was reported by Zhou et al., (2020) and Cantu and Thomas (2020). However, Buselli et al. (2020) reported

low level of STS and Franza et al reported low to moderate level of STS. In case of CS studies reported overall moderate level of CS (Buselli et al., 2020; Cantu & Thomas, 2020; Franza et al., 2020; Zhou et al., 2020) which is contrary to our study.

Further, our study finding was alike previous studies on medical professional which was performed using ProQOL-5 during non-pandemic period. Al Barmawi et al., (2019) and Mckinely et al., (2020) reported moderate level of STS. Moreover Adhikari (2020) and Shepherd (2020) reported low level of BO. However, some studies reported moderate level of BO (AL Barmawi et al., 2019; McKinely et al., 2020; Shepherd, 2019).

Adhikari (2020) reported that the numbers of years of experience had significantly negative affect of BO and STS, and has positive affect on CS. The mean years of experience in this study was 8.12 where SD was 7.39 years. Along with that level of maturity in regards to age and marital status (Adhikari, 2020) and work experience (Sprang et al., 2007) has been related to lowered vulnerability of BO and STS, and higher CS (Adhikari, 2020). In our study mean age of respondents was 39.02 years i.e., 10.47 in SD and 84.26?5 of them were married. When there is increase in CS, the negative factors in ProQOL decreases (Bercier & Maynard, 2015, as cited in Adhikari, 2020). Therefore, BO and STS might have been balanced by CS (Adhikari, 2020; Busselli et al., 2020) in the current study as only 1.1% of the participants had low level of CS and more than half of the participants (67.4%) had high level of CS. The sense of gratification and sense of personal success in treating patients with COVID-19 (Buselli et al., 2020) is the positive impact of serving the patients (Adhiakri, 2020) which might be reason to balance the negative effects like BO and STS in our study.

In a study conducted by Luo et al., (2020) it was found that having sufficient medical resources, taking adequate precautionary measures and having timely and accurate information have been found as protective factors against negative psychological impacts during COVID-19 pandemic. This might also explain low level of negative aspects of ProQOL in the current study. STIDH is one of the focal and dedicated hospitals of Nepal during the COVID-19 pandemic and so has been handling cases form the very beginning and since the first case in Nepal. Moreover, the health care workers at STIDH received proper safety and protective equipment, they were trained with skills needed to use it and provided with accurate and timely information about handling crisis situation. Also, being the only and specialized infectious hospital of the country the staffs their experience of handing infectious disease from the past like HIV, SARS, rabies etc. As half of the participants had more than 5 years of service experience in STIDH, these factors can be the reason that helped the staff to reduce the negative impacts like BO and STS.

In this current study, when the levels of CS, BO and STS of frontline and non-frontline workers was compared, frontline workers showed significantly higher level of BO (Median:20, n=51) than non-frontline worker (Median:17, n=38), U=670.5, z=-2.43,

p=.013, r=-0.26 whereas, there was no significant difference for CS and STS. Ruiz-Fernandez et al. (2020) reported similar finding for BO in which earlier version of ProQOL was used for the study. Mckinley et al. (2020) found significantly higher burnout than other specialty groups when compared between different specialties of doctors, those working in emergency medicine. Physicians working in the frontline care were found significantly more burned out than other specialties (Shanafelt et al., 2020). The other factors like work pressure, number of patients, time constraints, understaffing, being the first to respond in emergency department are probable reasons for BO (McKinely et al., 2020).

The finding of the current study contradicts findings from Buselli et al. (2020) and Adhikari (2020). Buselli et al. (2020), using ProQOL-5, found higher level of CS among frontline workers than that of non-frontline workers working during COVID-19 as healthcare providers and no significant difference was reported in BO and STS. Similarly, no significant difference in all subscales of ProQOL-5 was reported by trauma care providers working with earthquake survivors and other trauma group by Adhikari (2020).

The pressures of working higher number of patients, patients with COVID-19 patient being the high-risk situation for contacting infection for frontline workers might be possible reason for significantly higher level of BO in frontline workers than those working in non-COVID unit (McKinely et al., 2020). On the other hand, frontline workers had to follow strict and rigorous safety measures under high work pressure environment, like working in PPE for longer hours, decreased family time and interaction even after getting home for avoiding possible transmission of infection to family might have contributed for higher BO in frontline workers.

The current study shows low level of burnout and moderate level of STS among healthcare workers at STIDH which needs to be soon addressed. When the data was collected the rate of COVID-19 was rapidly increasing which adds more pressure directly to healthcare workers working in during the pandemic. Compassion fatigue when not addressed timely can result in physical and emotional exhaustion which affect job performance, increase staff turnover and absenteeism (Sheppard, 2014). Therefore, it is recommended to conduct psychological intervention at both individual and organizational level for STIDH. Programs such as yoga, mindfulness, mediation, music therapy can increase CS and decrease CF at individual level (Wlodarczyk, 2013; Duchemin et al, 2015; Horner, Piercy, Eure, & Woodard, 2014). Along with that support from peers and peers and supervisors can be helpful to decrease the effects of professional burnout at organizational level (Lakey & Cohen, 2000; Ray & Miller, 1984; Whittaker, 1983: Winnubrust, 1993). Health care workers working under pandemic situation of COVID-19 are vulnerable to exposure of infection, concern about contracting the virus themselves and exposing to family members which can lead to unwillingness to

seek help from friends and family, this reduce the capacity to be compassionate in the workplace (Wallace, Wladkowski, Gibson, & White, 2020). Therefore, activities that promote better coping strategies, including social support system and management of healthier and supportive work environment (AL Barmawi et al., 2019) are recommended for management and administrative team of STIDH.

Limitation of Study:

The finding from the study is especially applicable for STIDH and doesn't reflect professional quality of life of HCWs at other hospital so it lacks generalization. Data about BO, CS, and STS before pandemic was not available, so to exactly determine how much the impact on these variables is due to COVID-19 is not possible.

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लैङ्गिक सवालका सन्दर्भमा कक्षा शिक्षणमा महिला शिक्षकको अनुभव

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लेखसार

प्रस्तुत अध्ययन कक्षा शिक्षणमा महिला शिक्षकहरूको अनुभवमा केन्द्रित रहेको छ । लैङ्गिक सवालका सन्दर्भमा महिला शिक्षकहरूको कक्षा शिक्षणको अनुभव सङ्कलन गरी विश्लेषण गर्नु यस अध्ययनको उद्देश्य रहेको छ । गुणात्मक अनुसन्धान अन्तर्गतका विभिन्न विधिहरूमध्ये परिघटनामूलक (फेनोमेनोलोजी) अध्ययनमा आधारित भएर गरिएको छ । यस क्रममा काठमाडौँ जिल्लाका विद्यालय, सामुदायिक क्याम्पस र आङ्गिक क्याम्पसमा अध्यापन गर्ने तीनजना महिला शिक्षकहरूसँग गहिरो र लामो अन्तर्वार्ता लिई उनीहरूका अनुभवहरू सङ्कलन गरेर कक्षा शिक्षण कार्यमा देखिएका समस्याहरूको अध्ययन विश्लेषण गरिएको छ । यस अध्ययनसम्बन्धी पूर्व सूचनाको लागि पुस्तकालयीय अध्ययन प्रक्रिया अवलम्बन गरिएको छ । हाम्रो सामाजिक पृष्ठभूमिको प्रभावले कलेज तथा विद्यालयमा लैङ्गिक सवालहरू खडा हुने भएकाले कक्षा शिक्षण गर्दा महिला शिक्षकहरूलाई विद्यार्थीहरूले गर्ने विभेदपूर्ण व्यवहार र त्यसले शिक्षकहरूमा पार्ने असरलाई विश्लेषण गर्दै त्यसलाई कसरी समाधान गर्न सकिन्छ भन्ने कुरालाई निष्कर्षमा लिइएको छ । यस अध्ययनबाट विभेदपूर्ण व्यवहार गर्ने हाम्रो समाजका सम्पूर्ण वर्ग तथा पक्षमा सही सूचना सम्प्रेषण हुने अपेक्षा पनि लिइएको छ ।

मुख्य शब्दावली : कक्षा शिक्षण, पितृसत्तात्मक सोच, लिङ्ग, लैङ्गिकता, विभेदपूर्ण व्यवहार ।

पृष्ठभूमि

प्रस्तुत अध्ययन लैङ्गिक मुद्दाका सन्दर्भमा कक्षा शिक्षणमा महिला शिक्षकको अनुभव सङ्कलन गर्ने उद्देश्यले तयार पारिएको हो किनभने हाम्रो समाजमा उठ्ने गरेका विभिन्न मुद्दामध्ये लैङ्गिक मुद्दा पनि एक हो । शाब्दिक अर्थमा लैङ्गिकता लिङ्गसँग सम्बन्धित देखिए पनि समाजिक सन्दर्भमा हेर्दा लिङ्ग र लैङ्गिकतामा भिन्नता पाइन्छ । लिङ्ग प्रकृतिद्वारा निर्धारित हुन्छ भने लैङ्गिकता कृत्रिम कुरा हो । यो सामाजिक सांस्कृतिक सन्दर्भबाट निर्मित हुन्छ (भण्डारी, २०१६, पृ.८४) । लिङ्गका आधारमा महिला र पुरुषमा समाजले जेजति सामाजिक मूल्य र मान्यताहरू निर्धारण गर्छन्, त्यसलाई लैङ्गिकता भनिन्छ । यो भिन्नता जैविक भिन्नता नभई समाजले सिर्जना गरेको भिन्नता हो । समाजले वा सामाजिक सांस्कृतिक मान्यताअनुसार महिला र पुरुषलाई दिइएको भूमिका तथा दायित्वबाट निर्मित सम्बन्ध र व्यवहारको परिणति नै लैङ्गिकता हो (कोइराला, २०७३) ।

लैङ्गिकताको अध्ययन बिसौं शताब्दीको उत्तरार्धबाट सुरु भएको हो । परिवार र समाजमा महिलालाई महिला भएकै कारण भिन्न भूमिका र व्यवहारले विभेद ल्याएको देखिन्छ (थापा, २०७७) । कानुनी रूपमा समान अधिकार र अवसर पाए पनि प्राकृतिक रूपमा पुरुष र महिलाबिच हुने भिन्नताले नै महिलाहरू पुरुषसरह काम गर्न असमर्थ हुन्छन् । महिलाहरूले गर्भवती हुने, बच्चा जन्माउने, बच्चालाई दुध खुवाउनुपर्ने तथा बच्चाको रेखदेखमा समय खर्चिनुपर्ने हुन्छ । महिलाहरू बढी दयालु, कोमल मन, ममतामयी स्वभावका हुन्छन् । शारीरिक दृष्टिले पनि महिलाहरू पुरुषभन्दा भिन्न हुन्छन् । यस्तै प्राकृतिक भिन्नतालाई आधार बनाएर समाजले लैङ्गिक रूपमा विभेद गरेको पाइन्छ । नारी पुरुषबिचमा आज जे जति भिन्नता देखिन्छ, त्यो प्रकृति प्रदत्त हो वा पुरुष प्रधान समाजले गरेको निर्णय हो ? के पुरुष शक्तिशाली, ज्ञानी, पूर्ण र महिला कमजोर, अज्ञानी, अपूर्ण, आश्रित हो ? के पुरुष मर्द र नारी नामर्द हो (भण्डारी, २०१६, पृ.८५) ? यस्ता प्रश्नहरूले लैङ्गिकताका सम्बन्धमा सवाल खडा गरिरहेका छन् ।

विद्यालय समाजको अभिन्न अङ्ग हो । यही समाजको प्रभाव विद्यालयमा पर्ने भएकाले विद्यालयमा पनि यस्ता लैङ्गिक सवाल तथा मुद्दाहरू नदेखिने गरेर उठ्ने गर्दछ । विद्यालयमा शिक्षक र विद्यार्थी दुबै तर्फबाट कुनै न कुनै रूपबाट लैङ्गिक विभेदजन्य व्यवहार प्रदर्शन गरिरहेकै देखिन्छ । विद्यार्थीहरूले पनि पुरुष शिक्षक र महिला शिक्षककका बिचमा विभेद गर्ने भएकाले र यस विषयमा कमै मात्र अध्ययन अनुसन्धान भएकाले पनि विशेष गरी यस विषयलाई उठान गरी अध्ययनको शीर्षक चयन गरिएको हो । यस अध्ययनले हाम्रो घरपरिवार, समाजमा तथा विद्यालयको कक्षाकोठामा देखिने सूक्ष्म लैङ्गिक विभेद र लैङ्गिक विभेदपूर्ण व्यवहार गर्ने समाजका अग्रज तथा विद्यार्थीहरूमा सही सूचना सम्प्रेषण हुने अपेक्षा पनि राखिएको छ ।

विद्यालयलाई समाजको अभिन्न अङ्गको रूपमा लिइन्छ । विद्यालय शिक्षाको महत्त्वपूर्ण केन्द्र हो ; जहाँ बच्चाको शारीरिक, मानसिक तथा बौद्धिक विकास हुन्छ । बच्चाहरूको सिकाइ औपचारिक र अनौपचारिक रूपमा हुने गर्दछ । विद्यालयमा औपचारिक रूपबाट सिकाइ हुन्छ भने घर तथा समाजमा अनौपचारिक रूपबाट सिकाइ हुने गर्दछ । विद्यालय जाने केटाकेटी तथा शिक्षक, शिक्षिकालाई उनीहरू बसेको समाजले प्रभाव पारेको हुन्छ । त्यही समाजबाट प्रभावित भएर नै कक्षाकोठामा लैङ्गिक सवालहरू खडा हुने गर्दछन् । केटा र केटीमा लिङ्गमा आधारित विशिष्ट भूमिकाको बुझाइ विद्यालयको सुरुवातमा नै स्थापित हुन्छ । बच्चाले लैङ्गिक सम्बन्ध एवम् भूमिका जाति, वर्ग आदिलाई उसकै पूर्व अनुभवका रूपमा देखेर बुझ्छ र सम्झिन्छ; जसलाई दिन प्रतिदिन शिक्षक /शिक्षिकाद्वारा प्रोत्साहन गर्ने गरिन्छ । शिक्षाको औपचारिक संस्था विद्यालयले आफ्नो नियमअनुसार सञ्चालित पाठ्यक्रमद्वारा बच्चालाई शिक्षित बनाउने गर्छ । कक्षा शिक्षणले बच्चाहरूमा चौतर्फी हुने परिवर्तनको अवलम्बन तथा आफू अनुकूल हुन मद्दत गर्छ । कक्षा शिक्षणका क्रममा छात्र र छात्राबिच पक्षपातपूर्ण व्यवहार तथा लैङ्गिक असमानता सम्बन्धी मुद्दाहरू सूक्ष्म रूपमा उठिरहेका हुन्छन् । हाम्रो घर तथा समाजमा अग्रजहरूले जतिसुकै आदर्शका कुरा गरे पनि समान व्यवहार अपनाएका छौं भने पनि लैङ्गिक सवालहरू उठिरहेकै छन्, विभेद कायम नै छ । समाज परिवर्तन हुन सकिरहेको अवस्था छैन । समाजमा लैङ्गिक समानताका लागि सर्वप्रथम प्रत्येक घरबाट परिवर्तनको दिशानिर्देश गर्नुपर्छ । यस अध्ययनले सम्पूर्ण महिलाहरूलाई पनि आफू परिवर्तन भई घरपरिवारमा आफ्नो हक अधिकारका लागि सजग र सचेत रहने सूचना सम्प्रेषण गराउने र सभ्य र समतामूलक समाजको निर्माण गराउन सहयोग पुग्ने छ ।

अध्ययन विधि

यो अध्ययन गुणात्मक अनुसन्धानका विभिन्न विधिहरूमध्ये परिघटनामूलक (फेनोमेनोलोजी) अध्ययनमा आधारित भएर गरिएको छ। "परिघटनामूलक अध्ययन (फेनोमेनोलोजी) ले व्यक्तिका अनुभूतिलाई केन्द्रविन्दुमा राखेर सामाजिक यथार्थको खोजी गर्दछ" (खनाल, २०७४, पृ.३०२) । परिघटनामूलक दर्शनको प्रवर्तकका रूपमा जर्मन दार्शनिक एडमन्ड हुर्सेललाई चिनिन्छ । हुर्सेलका अनुसार परिघटनामूलक (फेनोमेनोलोजी) सचेतनाको विज्ञान, सचेत रूपमा गरिएका मानिसका भोगाइको अध्ययन हो । यो तर्क र ज्ञानको सिद्धान्तमा हुने समस्याको सम्बन्धमा बढी केन्द्रित हुन्छ (Beyer, 2010) । प्रस्तुत अध्ययनमा आफूले जुन उद्देश्य राखेर अनुसन्धान गर्ने हो, त्यो उद्देश्यपूर्तिका लागि आफ्नै विवेकको प्रयोग गरी नमुना छनोट गर्न लागिएको हुनाले उद्देश्यपूर्ण नमुना छनोट विधि अवलम्बन गरिएको हो । सम्भावित नमुना छनोट विधिबाट महत्त्वपूर्ण एकाइहरू छुट्ने सम्भावना रहने भएकाले पनि असम्भावित नमुना छनोट विधिको प्रयोग यस अध्ययनमा गरिएको छ । नमुनाका रूपमा विद्यालयका पाँचजना, सामुदायिक क्याम्पसका पाँचजना र आङ्गिक क्याम्पसका पाँचजना गरी जम्मा पन्ध्रजना महिला शिक्षकहरू आफूसँग राम्रो चिनजान तथा आत्मीय सम्बन्ध स्थापित भएकाले उहाँहरूले आफ्ना भोगाइ तथा अनुभवहरू खुलस्त रूपमा राख्नु हुनेछ भन्ने अपेक्षाका साथ चयन गरिएको हो । पन्ध्रजना महिला शिक्षकमा विद्यालयका पाँच, सामुदायिक क्याम्पसका पाँच र आङ्गिक क्याम्पसका पाँचजनामध्येबाट एक-एकजनाको प्रतिनिधित्व हुने गरी तीनजना महिला शिक्षकलाई नमुनाका रूपमा चयन गरिएको छ ।

यस अध्ययनमा विद्यालय, सामुदायिक क्याम्पस र आङ्गिक क्याम्पसमा अध्यापन गर्ने महिला शिक्षकहरूलाई सूचकको रूपमा लिइएको छ । ती शिक्षकहरूको नाम परिवर्तन गरी क्रमश : रमा, उमा र निमा दिइएको छ । विद्यालय तथा क्याम्पसमा शिक्षण गर्ने तीनजना महिला शिक्षकहरूसँग मोबाइलबाट गहन अन्तर्वार्तालाई रेकर्ड गरी तथ्याङ्क सङ्कलन गरिएको छ । अन्तर्वार्तामा ती महिला शिक्षकद्वारा व्यक्त गरिएका अनुभवहरूको रेकर्डलाई बिस्तारै सुन्दै लिप्यान्तरण गरी, लिप्यान्तरण गरेका कुरालाई कोडिङ गरेर ती कोडिङ गरिएका मिल्ने मिल्ने कुराहरूलाई ग्रुपिङ गरी त्यसबाट तीनओटा थिम निर्माण गरी थिमहरूका आधारमा सहभागीका भनाइलाई पनि समावेश गर्दै विश्लेषण गरिएको छ । कक्षा शिक्षणका क्रममा महिला शिक्षकहरूले भोगेका अनुभवलाई सङ्कलन गरेर त्यसको विश्लेषण गर्न आगमनात्मक विधि तथा विश्लेषणात्मक पद्धति अवलम्बन गरिएको छ । यसैका आधारमा कक्षा शिक्षणमा देखिने लैङ्गिक सवालका सन्दर्भमा महिला शिक्षकहरूको अनुभव र समस्यालाई व्याख्या विश्लेषण गरी निष्कर्षमा पुग्ने प्रयास गरिएको छ । प्रस्तुत लेख गुणात्मक अनुसन्धानमा आधारित भएकाले काठमाडौँ जिल्लाका पनि फरक-फरक विद्यालय तथा क्याम्पसमा अध्यापनरत तीनजना महिला शिक्षक लिइएकाले ठुलो जनसङ्ख्यालाई सामान्यीकरण गर्न नसकिए पनि सम्बन्धित विद्यालय र क्याम्पसमा देखिएका समस्याप्रति सचेत बन्न शिक्षक तथा संस्थालाई उपयोगी सामग्री बन्ने छ भन्ने अपेक्षा गरिएको छ ।

सैद्धान्तिक आधार

विद्यार्थीको पहिलो पाठशाला घर हो । घरको पारिवारिक वातावरणले उसको मनोवृत्ति, मनोदशामा फरक पार्छ । उनीहरूको शिक्षा आर्जन गर्ने दोस्रो थलो विद्यालय हो; जहाँ विद्यार्थीहरूले औपचारिक रूपमा शिक्षा आर्जन गर्दछन् । विद्यालयमा समाज प्रतिबिम्बित हुने भएकाले विद्यालय एउटा सानो समाज हो । विद्यालयले

घर, परिवार तथा समाजसँग एक मध्यस्तकर्ताको भूमिका निर्वाह गर्छ । विद्यालयबाट नै विद्यार्थीको औपचारिक सिकाइको थालनी हुने गर्छ । विद्यालय तहको सिकाइले नै विद्यार्थीमा समाजका परम्परागत मूल्यमान्यताले पारेको प्रभावलाई परिमार्जन गरेर असल शिक्षा आर्जन गर्न तथा असल मार्गमा हिँड्न निर्देश गर्छ । व्यवहार भनेको परिवर्तन हो । मानवीय खराब बानी व्यवहार पनि प्रेरणा, पुर्नबल, पृष्ठपोषण तथा उत्प्रेरणाले बिस्तारै परिवर्तन हुँदै जान्छ; जसलाई सिकाइले प्रभाव पार्छ । हाम्रो गाउँ, घर तथा समाजमा विद्वान्हरूले जतिसुकै लैङ्गिक समानताका नारा र नारी मुक्तिका आन्दोलन गरेर खोक्रा भाषण गरे पनि व्यवहारमा समानता लागु हुन सकिरहेको छैन । पितृसत्तात्मक सोचले समाजमा जरा गाडिरहेकै छ । घरमा श्रीमतीलाई कोठाभित्र थुनी, ताल्चा मारी, साँचो जनैमा झुन्ड्याएर बाहिर सभामा नारी मुक्तिको आवश्यकता र महत्त्वको भाषण गर्ने प्रवृत्ति समाजका शिक्षित वर्गमा जीवितै छ (शर्मा, २०१४, पृ.२१) । महिला र पुरुष जैविक रूपमा भिन्न विशेषता भएका तर समान क्षमता र सोच भएका वर्ग हुन् । सृष्टिको आदिकालदेखि नै यिनीहरू आआफ्नो कर्म र धर्ममा साधनारत छन् तर यी दुईबिच मूलतः कृषि युगदेखि एकले अर्कालाई हेर्ने दृष्टिकोण र गर्ने व्यवहारमा भिन्नता देखियो (पौडेल, २०६९, पृ. ४) । विद्यालयमा पनि एउटा सानो समाज प्रतिबिम्बित हुने र विद्यालय जाने शिक्षक तथा विद्यार्थीमा सामाजिक मूल्यमान्यता र संस्कारले प्रभाव पार्ने भएकाले विद्यालयमा पनि लैङ्गिक सवालहरू सूक्ष्म रूपमा उठिरहेकै हुन्छन् । यसकारण लैङ्गिक मुद्दाहरू विद्यालय तथा क्याम्पसमा अध्यापन गराउने शिक्षकहरूमा पनि पुरुष र महिला शिक्षकहरूको बिचमा के कस्ता लैङ्गिक सवालहरू खडा हुन्छन् भन्ने कुराको अध्ययन गर्न लैङ्गिकताको सन्दर्भमा कक्षा शिक्षणमा महिला शिक्षकको अनुभव भन्ने समस्यालाई उठाइएको हो ।

प्राप्ति र विमर्श

कक्षा शिक्षणमा उठ्ने विविध सवालमध्ये लैङ्गिक सवाल पनि एक हो । कक्षा शिक्षणमा दुई रूपमा लैङ्गिक मुद्दा उठ्ने गर्दछन्: एक विद्यार्थीमा र अर्को शिक्षकहरूमा । प्रस्तुत अध्ययनका लागि कक्षा शिक्षणका क्रममा महिला शिक्षकहरूले के कस्ता लैङ्गिक मुद्दाहरू झेलिरहेका छन् ?, विद्यार्थीहरूले पुरुष शिक्षक र महिला शिक्षकका बिचमा के कस्ता विभेदपूर्ण व्यवहार गर्छन् ? भन्ने विषयवस्तुलाई उठान गरी उनीहरूसँग लिएको अन्तर्वार्ताबाट आएको अनुभवलाई तथ्याङ्कको रूपमा लिएर तथ्याङ्क विश्लेषण प्रक्रिया अघि बढाइएको छ ।

प्रस्तुत अध्ययनमा कक्षा शिक्षणका क्रममा महिला शिक्षकहरूले लैङ्गिक विभेदजन्य थुप्रै समस्याहरूको सामना गर्नु परेको देखियो । महिला शिक्षक पुरुष शिक्षक सरह सबल र सक्षम हुँदाहुँदै पनि महिला शिक्षकहरूलाई उनीहरूको योग्यतामाथि शङ्का गरी विद्यार्थीहरूले शिक्षकको योग्यता जाँच गर्ने, आउने सामान्य प्रश्नहरूलाई तोडमोड गरी सोध्ने गरेको कुरा, गाह्रो विषय पुरुषले मात्र पढाउन सक्छन् तर महिलाहरूले गणित, विज्ञान, अङ्ग्रेजी जस्ता विषय पढाउन सक्दैनन् भन्ने विद्यार्थीहरूको मानसिकता पनि पाइयो । विद्यार्थीहरूले महिला शिक्षकहरूलाई नटेर्ने, हल्ला गर्ने, गृहकार्य नगर्ने, पुरुष शिक्षकसँग डराउने, उनीहरूले दिएको काम गर्ने प्रवृत्ति पनि अध्ययनबाट पाइयो । विद्यार्थीहरूले किन त्यस्तो विभेदपूर्ण व्यवहार गरेका हुन् भन्ने प्रश्नको जवाफमा उहाँहरू सबैको एउटै खालको भनाइ सामाजिक पृष्ठभूमि, संस्कार, पितृसत्तात्मक सोचको हावी, महिलाहरूप्रतिको सङ्कुचित सोचले होला भन्ने नै पाइयो । यसरी महिला शिक्षकहरूसँगको अन्तर्वार्तामा लैङ्गिक सवालका सन्दर्भमा आएका उनीहरूका जीवन्त अनुभव तथा

अनुभूतिहरू बुझ्नको लागि तीनजना महिला शिक्षकसँग टेलिफोन अन्तर्वार्ता लिइएको थियो । अन्तर्वार्तामा ती महिला शिक्षकहरूद्वारा व्यक्त गरिएका अनुभवहरूलाई प्रथमतः लिप्यान्तरण गरी लिप्यान्तरण गरेका कुरालाई कोडिङ गरियो अनि ती कोडिङ गरिएका कुराहरूमध्ये मिल्ने मिल्ने कुराहरूलाई लिएर तीनओटा थिम निर्माण गरिएको छ र उक्त थिमहरूलाई निम्नानुसार विश्लेषण गरिएको छ :

कक्षा शिक्षणमा सामाजिक पृष्ठभूमिको प्रभाव

विद्यालयमा हाम्रो सामाजिक पृष्ठभूमिको प्रभावस्वरूप कक्षा शिक्षणका क्रममा विद्यार्थीहरूले पनि पुरुष र महिला शिक्षकमा विभेद गर्ने परिपाटी कायम रहेको छ । महिला शिक्षक शिक्षण पेसामा योग्य र पूर्ण हुँदाहुँदै पनि उनीहरूको योग्यतामाथि प्रश्न चिन्ह खडा गरिएको पाइन्छ किनभने मानिस सामाजिक प्राणी हो । मानिसहरू समाजमा बसेर समाजका हरेक गतिविधिहरूलाई नियाल्दै सामाजिक नियमअनुसार उसले आफूलाई समायोजन गर्दै अघि बढ्छन् । समाजमा परम्परागत सामाजिक मूल्यमान्यताले प्रभाव पारेको हुन्छ । महिलाहरूलाई समाजको कुनै पनि क्षेत्रमा अघि बढेको देख्न नचाहने समाजले गर्दा महिलाहरूलाई पछि पारिएको देखिन्छ । छोरा र छोरीबिचको भेदभावको थालनी परिवारबाट र जन्मसँगै हुन्छ । छोरालाई वंशपरम्परा धान्ने, बुढेसकालको सहारा मान्नु र छोरीको जन्मपूर्व नै भ्रूणहत्या गर्नु यसको प्रमाण हो । धर्म र यसले निर्माण गरेका नियम र सांस्कृतिक पक्षले पनि महिलालाई पुरुषका तुलनामा भेदभाव गर्छन् र कतिपय कुरामा निषेध गर्छन् । महिनावारीको बेलामा मन्दिरमा प्रवेश निषेध यसका उदाहरण हुन् (पौडेल (ओफा), २०७७, पृ.५९) । यसरी नारीलाई हीन र कमजोर तुल्याउने कार्य प्रकृतिले होइन, सामाजिक व्यवस्थाले नै गरेको हो भन्ने दृष्टिकोणसँगै पुरुषसत्ताको विरोध र नारी अधिकारका लागि विभिन्न साहित्य सिद्धान्त र नारीवादी समालोचना जन्मिएको छ (शर्मा र लुइटेल, २०६१, पृ.३७२) । हाम्रो समाज सदियौँदेखि पितृशक्तिमा वा पुरुष केन्द्रित मानसिकताबाट जकडिएको हुनाले यसको प्रभाव समाजको सम्पूर्ण क्षेत्रमा परेकै हुन्छ । तिनै विविध क्षेत्रमध्ये एक शैक्षिक क्षेत्र पनि हो । शिक्षा आर्जन हुने मूल थलो विद्यालय हो । विद्यालय जाने विद्यार्थी तथा शिक्षकमा उनीहरू बसेको समाजले प्रभाव पार्ने गर्दछ । विद्यालयले सम्पूर्ण समाजको प्रतिनिधित्व गर्ने भएकाले सिकाइमा अर्थात् कक्षा शिक्षणमा पनि समाजको पृष्ठभूमिले प्रभाव पार्नुका साथै कक्षाकोठामा पनि लैङ्गिक विभेदको सामाजिक चित्र कोरिदिएको हुन्छ ।

अन्तर्वार्ता लिइएका तीनैजना महिला शिक्षकहरूको अनुभवलाई अध्ययन गर्दा तीनैजनाको एउटै एउटै प्रकृतिको अनुभव कक्षा शिक्षणमा सामाजिक पृष्ठभूमिले प्रभाव पारेको भन्ने कुरा मिल्दो जुल्दो रूपमा पाइयो । समाज तथा राष्ट्रमा जति नै समानताको नारा तथा आदर्शको कुरा गरे तापनि व्यवहारमा ती कुराहरू लागु हुन नसकेको हुनाले तथा सामाजिक पृष्ठभूमिको प्रभावले कक्षाकोठामा विद्यार्थीहरूले पुरुष र महिला शिक्षकमा विभेद गर्ने तथा महिला शिक्षक पुरुष शिक्षकभन्दा सक्षम भएको अवस्थामा पनि महिला शिक्षकले पढाउन नसक्ने हो कि भन्ने कुरामा आशङ्का गर्ने सम्बन्धमा शिक्षक रमा आफ्नो अनुभव यसरी सुनाउँछिन् :

विद्यार्थीको नजर महिला शिक्षकहरूले सही धारणा दिन नसक्ने हो कि भन्ने खालको, विश्वास गर्न उनीहरूलाई गाह्रो त्यही कुरा शिक्षकहरूलाई सजिलैसँग हेर्ने । गणित विषय भनेको चाहिँ महिलाले पढाउनै नसक्ने विषय भन्ने कुरा बुझियो । कक्षाकोठामा गएर पढाउँदा विद्यार्थीको मप्रति आशङ्का, अविश्वास धेरै व्यहोर्नु पर्‍यो ।

कक्षाकोठामा विद्यार्थीहरूले महिला शिक्षकलाई हेर्ने दृष्टिकोण पुरुष शिक्षकलाई हेर्नेभन्दा फरक हुने तथा महिला शिक्षकले सजिलो विषय मात्र पढाउन सक्छन्, गाह्रो विषय पढाउँदा आशङ्का गर्ने प्रवृत्ति पनि देखिनु साथै त्यसमाथि पनि पुरुष शिक्षक हुनुपर्छ भन्ने मान्यता पाइयो । हाम्रो समाजमा एउटा महिलाले सहज रूपमा केही पनि गर्न सक्दैनन् भन्ने मानसिकता अझै पनि छ । ऊ जुन पेसामा भए पनि उसलाई अलि गिराउन प्रयत्न गर्ने प्रवृत्ति व्याप्त छ । त्यसमाथि शिक्षण पेसा त महिलाले गर्ने, केही गर्न नसक्नेले गर्ने, पढाउने काम सजिलो हुन्छ भन्ने सोचले हाम्रो समाज गाँजिएको छ । यहाँ पितृसत्तात्मक प्रवृत्तिको हावी छ । विद्यालयमा पनि यही समाजका, यही प्रभावमा हुर्किएका केटाकेटी जाने हुनाले पनि यस्तो भएको हुन सक्छ । यसैले हाम्रो समाज तथा विद्यालयमा महिला शिक्षकहरूलाई पुरुष शिक्षकलाई भन्दा अलि कमजोर सोच्ने, कक्षामा हल्ला गर्ने ,गृहकार्य नगर्ने, क्रस चेक गर्ने प्रवृत्ति व्याप्त रूपमा पाइने जस्ता कुराहरूबाट महिला दक्ष नभएको हो कि भन्ने खालको मूल्याङ्कन पनि समाजमा रहेको पाइन्छ भन्ने कुरालाई जोड्दै उनी अगाडि भन्छिन् :

नेपाली संस्कारले नै आमाको कोखमा आएदेखि नै विभेद ल्याएको, केटीलाई कमजोर, छोरीको जात भनेको अर्काको घर जाने जात हो भनेर एक त पुरुषप्रति आश्रित नै गराइदिएर मनस्थिति नै कमजोर बनाइदिएको हुन्छ ।

एउटा महिलाको लेखपढ गर्ने समय घरायसी कार्यमै खर्चिनुपर्ने हुँदा उसले आफ्नो सिर्जना बाहिर ल्याउन नसकेको र आफ्नो पेसामा जति समय दिनपर्ने हो त्यो दिन सक्ने अवस्था छैन । यस्तो समस्याले महिलाहरू पछि परिरहेका छन् । हामीले यो विभेदलाई कसरी कम गर्ने त भन्ने कुरा चाहिँ बिस्तारै परिवर्तन गर्दै जानुपर्छ । हाम्रो सामाजमा लैङ्गिक विभेद रहेकै कुरामा थप्दै अर्की शिक्षक उमा आफ्नो अनुभव यसरी सुनाउँछिन् :

हाम्रो सामाजिक संस्कारमा लैङ्गिक विभेद त छ । आमाले त छोराछोरीलाई फरक ढङ्गले व्यवहार गर्छन् भने त्यही समाजमा हामी शिक्षकका रूपमा उभिइरहँदा हामीले विभेदको अनुभव त गर्छौं, गर्छौं । त्यही समाजबाट आएका पुरुष, प्रशासन र त्यही समाजबाट आएका हामी । हामीले छोराछोरी हुर्काउन बराबरी गर्न सक्दैनौं भने अरूले बराबरी रूपले हेर्छ भन्ने कुरा कल्पना पनि गर्न सक्दैनौं ।

हाम्रो समाजमा लैङ्गिक विभेद जीवितै छ । यसलाई हामीले चाहेर पनि बदल्न सक्दैनौं । आमाको गर्भमा आएदेखि नै छोरा र छोरीमा विभेद गरिन्छ भने पछि ठुलो भएपछि पनि महिलाले कुनै पद, प्रतिष्ठामा संलग्न भएको कुरालाई हाम्रो समाजले सहजै स्वीकार्न नचाहने कुरालाई जोडेर उमा फेरि थप्छिन् :

शिक्षण पेसामा जाँदाखेरि महिला र पुरुषमा विभेद एकदमै पाएँ । तल्लो तहमा चाहिँ महिला शिक्षक ठिक छन् । माथिल्लो तहमा चाहिँ पुरुष शिक्षक नै चाहिन्छ भन्ने मानसिकता पाइन्छ । यसले महिलामा दक्षता नभएको हो कि भन्ने खालको मूल्याङ्कन पनि समाजमा रहेको देखिन्छ ।

यसरी हाम्रो सामाजिक संस्कारले तथा पृष्ठभूमिले नै शिक्षक र शिक्षिकामा विभेद गरेको कुरा देखिएकाले यसलाई निरुत्साहित गर्न महिला र पुरुषलाई समान अवसर दिनुपर्छ । पुरुषहरू मात्र माथिल्लो ओहदामा पुग्न सक्छन् । महिलाहरू सक्दैनन् भन्ने पुरातन मान्यतालाई हटाई लैङ्गिक विभेदका विरुद्धमा जनचेतना

फैलाई आफ्नो घरबाट नै लैङ्गिक विभेदको अन्त्य गरी समतामूलक समाजको निर्माण गर्नुपर्छ । कक्षाकोठामा विद्यार्थीबाट महिला शिक्षकले विभेद खेप्नुपर्छ । महिला शिक्षकलाई विद्यार्थीले नटेर्ने, गृहकार्य नदेखाउने, हल्ला गर्ने, त्यसमाथि विद्यालय प्रशासनले पनि उनीहरूलाई विभेद गरी पुरुष शिक्षकलाई जस्तो सुविधा तथा अवसरबाट पनि वञ्चित गरेको कुरालाई शिक्षिका निमा आफ्नो अनुभव यसरी सुनाउँछिन् :

विद्यार्थीले भन्दा पनि विद्यालय प्रशासनबाट हामीलाई गाह्रो छ, माथिल्लो तहमा महिलाहरू पुग्दा कुनै पनि निर्णय गर्नबाट रोक्ने प्रवृत्ति पुरुष शिक्षकहरूमा जीवित रूपमा पाइन्छ । खै, यस्तो किन हुन्छ ? हाम्रो समाज पुरुष प्रधान भएकाले पनि हुन सक्छ ।

विद्यालय जाने केटाकेटी र शिक्षकमा पनि उनीहरू बसेको समाजले प्रभाव पारेको कुरा देखियो । पुरुष शिक्षकहरूले महिलालाई माथिल्लो कक्षा दिन नखोज्ने, महिलाले माथिल्लो कक्षा पढाउन सक्दैनन् भन्ने, आफू सक्षम र सबल हुँदाहुँदै पनि अनेक तरिकाले गिराउन खोजेको भन्ने कुराहरू पनि महिला शिक्षकहरूको भोगाइका रूपमा रहेको छ । त्यति मात्र होइन कि कुनै पनि निर्णय लिनुपर्दा महिलालाई अनेक दवाब दिई पुरुष स्वयम्ले निर्णय गर्ने प्रवृत्ति पनि हाम्रो समाजमा विद्यमान रहेको छ । यसै सामाजिक प्रभावले कक्षाकोठामा पनि लैङ्गिक सवालहरू खडा हुने भएकाले महिला शिक्षकहरूलाई शिक्षण गर्न पुरुष शिक्षकलाई जस्तो सहज छैन । सामाजिक रूपमा प्रतिष्ठा, प्राप्त गर्ने, आर्थिक उपार्जन गर्ने, सामाजिक नेतृत्व लिने, राजनीतिक नेतृत्व लिने जस्ता भूमिकाहरूमा पुरुष नै अग्रसर हुने अनि गृहिणी बन्ने, घरायसी कार्यहरूमा महिलाको जिम्मेवारी ठान्नेजस्ता कार्यहरू प्राकृतिक नभई समाज निर्मित हुन् (खनाल, २०७५, पृ.२६) । यस्ता विविध लैङ्गिक भूमिकाहरूले पनि विभेद गरिरहेको पाइन्छ । यी सामाजिक रूपमा विभेदपूर्ण व्यवहार गर्ने सबै किसिमका रूढिवादी मान्यता हटाई विभेदरहित समाजको रचना गर्नु हामी सबैको दायित्व हुने कुरा पनि प्रस्तुत अध्ययनबाट पुष्टि भएको छ ।

महिलाहरूप्रति सङ्कुचित सोच

लैङ्गिकताका सन्दर्भमा कक्षा शिक्षणमा विद्यार्थीहरू तथा विद्यालय प्रशासनबाट पनि महिला शिक्षकहरूप्रति सङ्कुचित सोच राखेको पाइन्छ । महिलाहरूलाई घरकै चौघेरोमा मात्र सीमित भई सधैँभरि पुरुषमा नै आश्रित भएर जिउन् भन्ने खालका पुरातन तथा महिलाहरूप्रतिको सङ्कुचित धारणा विद्यार्थीहरूको व्यवहार, विद्यालय तथा कलेज प्रशासनको शङ्कालाई शिक्षक रमा आफ्नो अनुभव यसरी बताउँछिन् :

म गणित विषय पढाउने भएकाले मैले विद्यालयमा पढ्दादेखि नै गणित केटाले पढ्ने विषय हो, केटीले सक्दैनन् भन्ने वातावरण थियो । मैले विद्यार्थी जीवन सकाएर जागिर खोज्ने धुनमा हिँड्दा, कत्तिको ढोका ढकढकाउँदा पहिल्यै उहाँहरूको नजर कस्तो भन्दा महिलाले पनि गणित पढाउन सक्छन् र भनेर कक्षाकोठामा छिर्नुभन्दा पहिल्यै शङ्का गरेर जागिर नदिएको घटनाहरूको अनुभव धेरै छ ।

यसरी महिला शिक्षक योग्य र सक्षम हुँदाहुँदै पनि महिलाप्रति साँघुरो सोच लिने पुरुष मानसिकता हावी भएको देखियो । महिलाहरू अघि बढ्न खोज्दा हतोत्साही गर्ने, अवसरका ढोका ढकढकाउँदा ढोका खोल्नै नदिने, खुट्टा तान्ने प्रवृत्ति हाम्रो समाजका पुरुष तथा सत्तामा आसीन शक्तिहरूमा देखिन गयो । महिला भन्ने बित्तिकै कमजोर, असक्षम हुन्छन्, उनीहरूले बाहिरी दुनियाँ देखेकै छैनन् र देखाउन पनि हुँदैन भनेर

महिलालाई पछि पार्न खोज्ने वातावरण देखिएको छ । यसले महिलाहरूलाई साथ र हौसला प्रदान गरी उनीहरूको यात्रालाई सहज बनाउनेभन्दा पनि मनोबल गिराउने काम गरेको कुरा जोड्दै रमा फेरि भन्छिन् :

एक क्याम्पसमा जाँदा ए, रात्रिकालीन कक्षा तपाईलाई विद्यार्थीहरूले हुटिङ गर्लान् । घर जान डर लाग्ला भन्ने कुराहरू, हौसलाभन्दा पनि यस्तो घटना आउन सक्छ भनेर हतोत्साही गर्न खोजेको अनुभव भयो है । मैले प्रशासनलाई कक्षामा प्रवेश गर्न दिनुहोस् । विद्यार्थीको चित्त बुझाउन सकिनँ भने आफैँ फर्किन्छु । जागिर दिनु पर्दैन भनेर सवाल जवाफ गरेपछि मात्र अवसर दिइयो ।

महिलाहरूलाई कुनै पनि बाहिरी कामका लागि सजिलै अवसर नदिने ,त्यसको लागि धेरै सङ्घर्ष गर्नुपर्ने देखियो । अवसर पाइहाल्दा पनि कसरी उनीहरूलाई गिराउने, दबाउने वा लडाउने भन्ने कुराको द्वन्द्व रहेको पनि पाइयो । पुरुष प्रशासनले हजुरहरूको योग्यतामाथि अविश्वास गरेर हजुरहरूको व्यक्तित्व विकासमा रोक लाउन खोजेकै हो त भन्ने प्रश्नको जवाफमा अर्की शिक्षिका उमा यसो भन्छिन् :

विद्यालयको परिवेशलाई नियाल्दा, मैले पढाउन सक्छु, मलाई अवसर दिनुहोस् भन्दा पनि तपाईंले समय दिन, विद्यार्थीलाई नियन्त्रण गर्न सक्नु हुन्छ, माथिल्लो तहमा पढाउन गाह्रो हुन्छ , महिलालाई भनेर धेरै प्रश्नहरू सोधेर हतोत्साही गर्ने प्रवृत्ति प्रशासनिक तहबाट छ । महिलाहरू माथि पुगेको देख्न नचाहने पुरातन सोचमा जकडिएको पुरुष मानसिकता हावी भएको भन्न रुचाउँछु म ।

महिलाहरू पुरुषभन्दा माथि पुगेको देख्न नचाहने, सधैँभरि महिलाहरू पुरुषहरूकै अधीनमा बसेर काम गरून् भन्ने महिलाप्रतिको सङ्कुचित विचार तथा मानसिकताले गर्दा हाम्रो समाजमा प्रगति हुन नसकेको हो । जुन देशमा पुरुष र महिलाहरू मिलेर दुबैजनाको संयुक्त प्रयासमा काम गर्दछन् । एक अर्कामा आपसी सद्भाव, सत् विचार कायम हुन्छ, त्यस देशको विकास द्रुत गतिमा अघि बढी सभ्य र समुन्नत समाज निर्माण हुन पुग्छ । हाम्रो देशमा समानता भन्ने कुरा भाषण र नारामा मात्र सीमित रहेको कुरा पनि प्रस्तुत अध्ययनमा देखियो । अरू कार्यमा सहयोग गरेको जस्तो व्यवहार देखाए पनि समानताको सवालमा त्यस्तो बोलीमा जस्तो व्यवहार लागु नहुँदा आफूहरू अप्ठ्यारोमा परेको कुरामा आफ्नो अनुभवलाई शिक्षिका निमा यसरी जोड्छिन् :

विद्यालयमा शिक्षकहरूले अगाडि त सहयोग नै गर्नुहुन्छ तर पछाडि खुट्टा तान्ने प्रवृत्ति त हुँदो रहेछ । महिलाहरू माथि नजाऊन् भन्ने सोच पाएँ । पुरुषहरूलाई विद्यार्थी र प्रशासनबाट हेर्ने दृष्टिकोण र महिलालाई हेर्ने दृष्टि फरक हुँदो रहेछ । सरहरूलाई कक्षा विभाजन, रुटिन र बिदा दिने क्रममा सहज हुन्छ । हामीलाई त्यही कुरामा कठिन हुन्छ ।

समग्रमा तीनैजना महिला शिक्षकहरूको अनुभवअनुसार हाम्रो समाजमा महिलाहरूप्रति सङ्कुचित सोच राखेकाले नै महिलाहरूलाई शिक्षणमा मात्र नभई जुनसुकै पेसामा आबद्ध हुन गाह्रो भएको पाइयो । कुनै पनि प्रतिफलसहितको कार्यमा महिलाहरू सक्रिय भए पनि पुरुषहरू नै पूर्ण रूपमा आर्थिक लाभ उठाउँछन् । महिलाहरूलाई प्रतिफलसहितको कार्यमा सरिक गराए पनि उनीहरूलाई कम पारिश्रमिक दिने, यौनाकर्षक प्रवृत्तिमा अग्रसर तुल्याउने तथा गैरव्यावसायिक वा गैरपेसागत ठान्ने गरी लैङ्गिक भूमिका निर्धारण गरेको अवस्था देखिन्छ । तर, परिवर्तित विश्वजननी परिवेशमा महिलाहरू पनि सबल र सक्षम बन्दै अधिकारको

पक्षमा लागिरहेका छन् । घरायसी कार्यलाई प्रतिफलमूलक कार्यमा गणना गर्नुपर्ने र त्यस्ता कार्यमा महिला तथा पुरुषले समान दायित्व निर्वाह गर्नुपर्ने भन्ने सन्तुलित आवाज र व्यवहारहरू विकसित भइरहेका छन् (खनाल, २०७५, पृ.२६) । हिजो हाम्रा हजुरआमा तथा आमाका पालामा भन्दा लैङ्गिक भूमिकामा क्रमिक परिवर्तन र सुधार भइरहेको पाउन सकिन्छ । महिलाप्रतिको सङ्कुचित सोच केही मात्रामा कमी भए पनि विभिन्न स्वार्थसिद्धका लागि पुरुषहरूले महिलालाई प्रयोग गर्ने क्रमको अन्त्य नभएसम्म महिलाहरू खुला आकाशमा पंक्षीसरह घुम्न र डुल्न असमर्थ हुन्छन् । तसर्थ महिलाहरूले मुक्तिको सास फेर्न र स्वतन्त्र भएर डुल्नका लागि महिला स्वयम् पनि सचेत र सजग भई आफैँबाट परिवर्तनको सुरुवात गर्नुपर्छ ।

पितृसत्तात्मक प्रवृत्ति प्रभुत्व

लैङ्गिक सवालका सन्दर्भमा कक्षा शिक्षणका क्रममा महिला शिक्षक र पुरुष शिक्षकका बिचमा देखिने विभेदको मूल कारण हाम्रो समाजमा पितृसत्तात्मक प्रवृत्तिको प्रभुत्व भएको तथा हाम्रो समाज सदियौँदेखि पुरातन पुरुष मानसिकता वा प्रवृत्तिमा गाँजिएकाले पनि हो भन्ने कुरा देखिएको छ । समाजमा पुरुषहरूले आफ्नो हालीमुहाली बनाएर सर्वेसर्वा भएर प्रभुत्व जमाइरहेका छन् । पुरुषप्रधान समाजले महिला र पुरुषका बिचमा भिन्न भिन्न छवि बनाएर पुरुषलाई सामाजिक रूपमा महिलाभन्दा माथिल्लो दर्जामा राखेको पाइन्छ । पुरुषको छविमा हुनुपर्ने गुणहरूलाई 'पुरुषार्थ' भनी उच्च मूल्याङ्कन पनि गरिन्छ भने महिलामा हुने गुणहरू जस्तै : सहनशीलता, माया, धैर्य तथा संवेदनशीलतालाई कमजोरीको रूपमा अवमूल्यन गरिन्छ (लामा, २०७२, पृ.२२) । हरेक महिलाहरू पुरुष अर्थात् पितृसत्ताबाट दमित र शोषित हुनु परेको छ । पुरुषले आफ्नो स्वार्थपूर्तिका निमित्त महिलाहरूलाई आफ्नो अधीनमा राख्ने गरेको पाइन्छ । यौनिक दमन र शोषण, आर्थिक पक्ष र स्वामीत्वमा अधीनता, सामाजिक मूल्यहरूबाट वञ्चित आदि पक्षहरू पनि लैङ्गिक विभेदका उपज हुन् (खनाल, २०७५, पृ.२९) । महिलाहरूले उनीहरूको निर्णयलाई शिरोपर गर्नुपर्ने बाध्यता पनि रहेको छ । समाजमा पितृसत्तात्मक प्रवृत्तिको प्रभुत्व भएकाले कक्षा शिक्षणका क्रममा पनि यसको प्रभाव पर्ने कुरालाई जोडेर शिक्षक रमा आफ्नो अनुभव यसरी बताउँछिन् :

हामी यस्तो संस्कारमा हुर्किएर आएका हौँ; जहाँ शिक्षकसँग आमनेसामने कुराकानी गरेर आफ्ना कुराहरू राख्नु हुँदैन भनेर सिकाइएर आएको अवस्थाले गर्दा हामीमा आत्मविश्वास कम गराइ दिएको हो कि समाजले । एक महिलाले आमाको गर्भमा आएदेखि उसले नमरुन्जेलसम्म विभेदको अनुभव त खेप्नुपर्छ । त्यसलाई के भनौँ म-पुरुषवाद !

हामी यस्तो पुरुष मानसिकताको हावी भएको सामाजिक संस्कारमा हुर्किएको हुनाले स्कुल पढ्ने बेलामा पनि आमाबुवाले शिक्षकको मुखमा नहेरी पढ् है भन्ने, शिक्षकसँग प्रत्यक्ष रूपमा आँखा जुधाएर छोरी मान्छेले पढ्दा, सिक्दा शिक्षकको नराम्रो दृष्टि पर्ने सम्भावनाप्रति सचेत गराउने, छोरीलाई आफ्नो अस्तित्व जोगाउन कठिन हुन्छ भन्नेजस्ता नकारात्मक कुराहरू मात्र सानैदेखि हाम्रो मानसिकतामा हालिदिएकाले अथवा महिला कमजोर र पुरुष बहादुर हुन्छन् भन्ने छाप पारिएको हुनाले पछि ठुलो भएर आफू सक्षम भइसक्दा पनि त्यही छापको प्रभावले हामीलाई समाजमा खुल्ला रूपमा अघि बढ्न कठिन हुन्छ । कोहीकोही समाजका यी कुराहरूलाई चिर्दै अघि बढ्दा पनि उनीहरूलाई पछ्यार्न समाजका पुरुषहरू तँछाडमछाड गर्ने गर्दछन् । महिलाले ज्ञान आर्जन गर्ने क्रममा प्रश्न सोध्न पनि हिचकिचाहट, अप्ठ्यारो महसुस गर्छन् । यी कुराहरू

हाम्रो संस्कारले हामी महिलालाई भरिदिएर हाम्रो आत्मबल नै कमजोर बनाइदिएको छ । यति हुँदाहुँदै पनि हाम्रो समाजमा महिलाहरूले पुरुषभन्दा पनि अफ्न बढी गर्न सक्छन् भन्ने लाग्छ मलाई किनभने एउटा महिला आमा, छोरी, श्रीमती, बुहारी बनेर पनि उसले आफ्नो काममा उत्तिकै समय दिएर आफ्नो जिम्मेवारी पूरा गरिराखेकी हुन्छिन् । महिला पुरुषभन्दा कमजोर त छैनन् । हाम्रो यो सामाजिक धारणा गलत छ । कतिपयलाई शङ्काको दृष्टिकोणले हेर्ने, भनौँ न सक्षम हुँदाहुँदै पनि सक्छन् र यिनीहरूले भन्ने महिलाहरू भनेपछि कमजोरै हुन्छन् भन्ने एक खालको आम भावनाले गर्दाखेरि त्यसले असर गरेर हामीलाई चाहिँ कमजोर बनाएको हो । समाजमा एक प्रकारको पुरुषवाद प्रवृत्ति देख्न पाइन्छ । यी प्रवृत्तिहरू पहिलेभन्दा केही कम भएको कुरालाई पनि शिक्षक रमा यसरी जोड्छिन् :

वास्तवमा त हाम्रा आमाका पालामा भन्दा हाम्रा पालामा केही कम छ । हाम्रा पालामा, भन्दा हाम्रा बच्चाबच्चीको पालामा कम होला । तर यो चाहिँ निर्मूल भइसकेको छैन । यो पितृसत्ताको जुन एउटा शक्ति त हामीले बेहोरिरहन परेको छ । यो विभेदलाई कम गर्ने कुरा बिस्तारै परिवर्तन गर्दै जानुपर्छ । हाम्रो सामाजिक संस्कारमा लैङ्गिक विभेद त छँदै छ ।

पहिलाको समयभन्दा आज केही मात्रामा भए पनि विभेद कम भएको त छ तर पूर्ण रूपमा हुन भने हामी सचेत हुनैपर्छ । यसलाई कम गर्दै लैङ्गिक विभेदको खाडललाई नपन्छ्याएसम्म महिलाहरू घरकै चौघेरोमा मात्र सीमित हुन्छन् । यही विभेदले शिक्षण पेसामा आबद्ध महिलाहरूलाई पनि कक्षा शिक्षणमा र तह निर्धारण गर्ने सन्दर्भमा प्रशासनिक तहबाट यिनै पुरुष मानसिकता हाबी भएका कारण धेरै चुनौतीहरूको सामना गर्नु परेको कुरालाई शिक्षिका उमा आफ्नो अनुभव यसरी सुनाउँछिन् :

विद्यार्थीले भन्दा पनि विद्यालय प्रशासनबाट हामीलाई गाह्रो छ, पुरुष शिक्षकहरूले महिलालाई माथिल्लो कक्षामा पढाउन सक्दैनन् भनेर माथिको कक्षा दिन नखोज्ने तथा आफू सक्षम र सबल हुँदाहुँदै पनि अनेक तरिकाले हामीलाई गिराउन खोज्नुहुन्छ । माथिल्लो तहमा महिलाहरू पुग्दा कुनै पनि निर्णय गर्नबाट रोक्ने प्रवृत्ति पुरुष शिक्षकहरूमा जीवित रूपमा पाइन्छ ।

महिला शिक्षकहरूलाई विद्यार्थीले भन्दा पनि ज्यादा विद्यालय प्रशासनले दुःख दिने गरेको तथा महिलाहरू चाहिँ माथिल्लो जुनसुकै पदमा रहे पनि पदमा मात्रै सीमित हुनुपर्ने, बाँकी सम्पूर्ण महत्त्वपूर्ण कार्य र निर्णयहरूमा भने पुरुषकै हालीमुहाली हुने गरेको कुरा पनि यस अध्ययनमा देखिएको छ । नाम महिलाको तर काम भने पुरुषको नै देखिन्छ । हाम्रो समाज पुरुषप्रधान भएकाले पनि यस्तो विभेदपूर्ण कार्यहरू भएको हुन सक्छ भन्ने प्रसङ्गलाई जोड्दै शिक्षिका निमा भन्छिन् :

यो विभेद त हामी महिलालाई आमाको गर्भदेखि नै गरिन्छ । एउटी आमाले त छोरा र छोरीमा विभेद गर्छन् भने अरूको त के कुरा । हाम्रो समाज नै यस्तै छ । पुरुषको हैकमवादी सोचले गर्दा हो कि ?

विद्यालय प्रशासनदेखि लिएर विद्यार्थीसम्मले हेप्न खोज्छन् । यस्तै त हो नि जहाँ गए पनि लैङ्गिक विभेद कायम नै छ । महिला शिक्षक सक्षम र सबल हुँदाहुँदै पनि सबैको हामीलाई हेर्ने दृष्टिकोण नै फरक छ । कक्षा व्यवस्थापनमा पनि महिला शिक्षकलाई पुरुष शिक्षकको तुलनामा गाह्रो छ । पुरुष मानसिकता हाबी भएकाले नै आफूहरूलाई गाह्रो भएको कुरालाई शिक्षिका निमा यसरी बताउँछिन् :

समग्रमा हामीलाई गाह्रो नै छ । कक्षाकोठामा विद्यार्थी नियन्त्रण गर्नेदेखि लिएर पढाउँदा विद्यार्थीको शङ्कालु नजर, सरहरू जान्ने, म्यामहरू नजान्ने ठान्ने, सरहरूसँग डराउँछन् । हामीलाई अटेर गर्छन् । कक्षामा साथीहरूसँग खासखुस गर्ने गर्छन् । सरहरूलाई भन्दा हामीलाई शिक्षण गर्न कठिन छ ।

यसरी कक्षा शिक्षण गर्ने क्रममा महिला शिक्षकहरूलाई गाह्रो हुने कुरा महिला शिक्षकहरूप्रति विद्यार्थीको शङ्कालु नजरजस्ता कुराहरू, एक पुरुष शिक्षकसँग डराउने, शिक्षिकाहरूको कक्षामा हल्ला गर्नेजस्ता विविध कारणहरूले एक पुरुषलाई भन्दा महिला शिक्षकलाई शिक्षण गर्न असहज रहेको कारण समाजमा नै पुरुषवादी प्रवृत्तिको हाबी भएकाले पनि होला भन्दै फेरि शिक्षिका निमा भन्छिन् :

मेरो अनुभवमा म महिला शिक्षक भएरै होला । विद्यार्थीहरू हल्ला गर्ने, कक्षामा लुकी लुकी मोबाइल चलाउने गर्छन् । जत्ति भन्दा पनि एकछिन मानेजस्तो गर्छन् । पछि फेरि उही तालमा फर्कन्छन् । महिला शिक्षकले केही गर्दैनन् भन्ने सोचाइले होला । घरमा पनि बच्चा आमासँग भन्दा बुवासँग डराउँछन् नि त्यस्तै हो कि ?

यसरी समग्र शिक्षिकाको अनुभवमा आधारित भएर हेर्दा शैक्षिक असमानता, पारिवारिक कर्तव्यमा असमानता, सामाजिक असमानता अर्थात् छोरीलाई समाजले हेयका दृष्टिले हेर्नु र महिलाहरूलाई सामाजिक राजनीतिक उच्चता तथा प्रतिष्ठा नदिइनु, सांस्कृतिक परम्परा तथा धार्मिक अनुष्ठानमा मान, सम्मान तथा निर्णयकर्ताको रूपमा पुरुषहरूलाई मात्र प्रधान्य दिइनु आदि कार्यहरूलाई लैङ्गिक विभेदका रूपमा लिन सकिन्छ (खनाल, २०७५, पृ.२९) । समाजमा जबसम्म यो लैङ्गिक विभेदजन्य क्रियाकलापको अन्त्य हुँदैन ; तबसम्म पुरुषले आफूलाई सर्वेसर्वा मानेर हैकम चलाउँदै आफ्ना विचारहरू लाद्न छोड्दैनन् तबसम्म यो विभेदपूर्ण व्यवहार कक्षा शिक्षणमा मात्र नभई जुनसुकै संस्था वा पेसामा आबद्ध महिलाले भोग्नैपर्छ । यो सोच परिवर्तनका लागि घरभित्रैबाट परिवर्तनका पाइला चालिनुपर्छ अनि मात्र सभ्य र समतामूलक समाज निर्माण हुन्छ ।

निष्कर्ष

लैङ्गिकताका सन्दर्भमा कक्षा शिक्षणमा महिला शिक्षकहरूको अनुभव पहिचान गर्ने उद्देश्यमा केन्द्रित भएर गरिएको यस अध्ययनमा कक्षा शिक्षणका क्रममा महिला शिक्षकहरूले लैङ्गिक विभेदजन्य थुप्रै समस्याहरूको सामना गर्नु परेको देखियो । महिला शिक्षकहरू पनि पुरुष शिक्षकजत्तिकै योग्य हुँदाहुँदै पनि महिला शिक्षकहरूलाई उनीहरूको योग्यतामाथि शङ्का गरेको पाइयो । विद्यार्थीहरूले पनि आफूहरूलाई आउने सामान्य प्रश्नहरूलाई घुमाइफिराई सोध्ने गरेको कुरा, गाह्रो विषय पुरुषले मात्र पढाउन सक्छन् । महिलाहरूले गणित, विज्ञान, अङ्ग्रेजी जस्ता विषय पढाउन सक्दैनन् भन्ने विद्यार्थीहरूको मानसिकता पनि पाइयो । विद्यार्थीहरूले महिला शिक्षकहरूलाई नटेर्ने, हल्ला गर्ने, गृहकार्य नगर्ने, पुरुष शिक्षकसँग डराउने, उनीहरूले दिएको काम गर्ने प्रवृत्ति पनि अध्ययनबाट पाइयो । यस्तो किन भएको होला भन्ने जवाफमा सबैको प्रायः एकै खालको प्रतिक्रिया सामाजिक प्रभावले, महिलाहरूप्रतिको साँघुरो सोच तथा पुरुषको हैकमवादी प्रवृत्तिको हाबीले होला भन्ने पाइयो । सबैको अनुभवलाई हेरेर के भन्न सकिन्छ भने समाजमा जबसम्म यो लैङ्गिक विभेदजन्य क्रियाकलापको अन्त्य हुँदैन; तबसम्म देशमा प्रगति हुन सक्दैन । समाजका सम्पूर्ण पक्षमा महिला र पुरुष एक भई हातेमालो गर्दै अघि बढ्नुपर्छ । महिलालाई पनि साथ, सहयोग र हौसला प्रदान गर्दै उनीहरूमा भएको अन्तर्निहित क्षमतालाई बाहिर ल्याउन अवसर दिनुपर्छ । जबसम्म महिला र पुरुष एक हुँदैनन्; तबसम्म समुन्नत समाज निर्माण हुन सक्दैन । त्यसैले यस अध्ययनबाट हाम्रो

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