

BRITAIN NEPAL ACADEMIC COUNCIL'S

17th Nepal Study Days (Nepal Conference)

15-16 APRIL 2019

University of Edinburgh and Royal Botanic Garden Edinburgh

NEPAL CONFERENCE

17th BNAC NEPAL STUDY DAYS

ROYAL BOTANIC GARDEN & UNIVERSITY OF EDINBURGH

15-16 APRIL 2019

KEYNOTE:
Professor Stacy L. Pigg, Simon Fraser University

15-16 APRIL 2019
MONDAY 15 APRIL - INVERLEITH ROW, ROYAL BOTANIC GARDEN
TUESDAY 16 APRIL - CHRYSTAL MACMILLAN BUILDING, GEORGE SQ
WEBSITE: bnac.ac.uk

Britain-Nepal Academic Council

Royal Botanic Garden Edinburgh

THE UNIVERSITY OF EDINBURGH
School of Social and Political Science

PROGRAMME AND ABSTRACTS

Programme

17th BNAC Nepal Study Day, 15-16 April 2019

University of Edinburgh and Royal Botanic Garden Edinburgh

Day 1, 15 April 2019

(Venue: Lecture Theatre, Royal Botanic Garden, 20a Inverleith Row, EH3 5LR)

09.00-09.30	Arrivals / Registration (Board Room)
09.30	Welcome (Krishna Adhikari, BNAC Chairman)
09.30-11.00	Panel 1: Arts and Culture (Chair: David Gellner)
	<i>Mobilizing for the future – with the past</i> , Ulrik Høj Johnsen
	<i>Elitist imaginaries through visual arts: the building of Nepal during the Panchayat</i> , Andrea de la Rubia
	<i>Missing Rani Pokhari</i> , Stefanie Lotter
	<i>Songs from a Nepali aftermath</i> , Michael Hutt
11.00-11.30	Tea/coffee (Conference room)
11.30-13.00	Panel 2: Mental Health (Chair: Pia Noel)
	<i>The Good, the Dead and the Other: Chronicles of a Nepali Phantasmicide</i> , Sam Poletti
	<i>Shamans, Counsellors, and the Church: Shifting Ecologies of (Mental Health) Care in Post-Earthquake Nepal</i> , Liana Chase
	<i>A case study of a social approach to community mental health in Nepal</i> , Bidya Maharjan, Sumeet Jain, Gael Robertson and Mark Smith
	<i>Life after armed group involvement in Nepal</i> , Emilie Medeiros
13.00-14.00	Lunch (Conference Room) (Also posters display)
14.00-15.30	Panel 3: Politics and Space A (Chair: Feyzi Ismail)
	Nepali energy histories and narratives on Nepal-India relations: Nepal as “quasi-colony”, Mikkel Vindegg
	<i>What’s not in a name? The significance of calling the Nepali lowlands ‘Madhes’ or ‘Tarai’</i> , Darshan Karki & Miriam Wenner
	<i>Displacement and Vulnerability: Understanding the consequences of interacting hazards in Post-Earthquake Nepal</i> , Kerstin Rieger
	<i>Impacts of Secondary Education Examination on students and parents in Nepal</i> , Saraswoti Dawadi

14.00-15.30	Panel 4: Development A (Chair: Heleen Plaisier)
	<i>The health risks of informal waste workers in the Kathmandu Valley</i> , Michelle Black, Jiban Karki, Andrew C.K. Lee , Prabina Makai, Yuba Raj Baral, Evangelos Kritsotakis, Adeline Bernier and Astrid Fossier Heckmann
	<i>Informal settlers and sustainable energy justice</i> , Ben Campbell
	<i>Reproduction of Trafficking phenomenon: A case of Nepal</i> , Shovita Dhakal Adhikari
	<i>Being “Gurkha”, Becoming British: Creativity and Diaspora Identity Formation Amongst Young Nepali Migrants</i> , Premila van Ommen
15.30-16.00	Tea/coffee
16.00-17.30	Panel 5: Gender (Chair: Mark Watson)
	<i>“Hear My Pain, I am a Human Too”</i> : Violence against Women and Girls with Disabilities during and Post 2015 Nepal Earthquake, Sapana Bista, Shaurabh Sharma, Kay Standing, Rose Khatri and Padam Simkhada
	<i>Localising the Global: a feminist analysis of violent nationalism and extremism</i> , Punam Yadav, Hanna Ketola and Heidi Riley
	<i>How much gendered is a migration decision-making process?</i> Sanjaya Aryal
	<i>Women construction workers in Nepal: negotiating precarity and agency</i> , Feyzi Ismail, Kalpana Wilson, Sambriddhi Kharel and Swechchha Dahal
17.30-18.15	Visit to Nepalese area of the Garden
18.15	BNAC Dissertation prize award
18.30-19.30	Dinner (Conference Room)
19.30-22.30	Ceilidh (Fletcher Building)

Day 2, 16 April 2019

(Venue: Seminar Room 1&2, Chrystal Macmillan Building, 15a George Square, Edinburgh)

09.15-10.15	Key Note by Stacy L. Pigg (Chair: Ian Harper)
10.15-10.45	Tea/coffee (Venue: Foyer)
10.45-12.15	Panel 6: Development B (Chair: Jeevan Sharma)
	<i>Building Capacity Not Infrastructure: Lessons from Hydropower Development</i> , Mark Liechty
	<i>Hururu Aayo Ra Gayo: Nepal's Post-Earthquake Development Surge</i> , Tracy Fehr
	<i>Hopes for development: visions of the future among Nepalese followers of a Japanese New Religion</i> , Marilena Frisone
	<i>Cooperative and Cohesion: Exploring the role of cooperatives as grassroots civil society organizations in Nepal</i> , Krishna Adhikari and David Gellner
12.15-13.30	Lunch (Venue: Foyer area)
12.45-13.30	BNAC General Council Meeting - BNAC members only (Seminar Room 1&2)
13.30-15.00	Panel 7: Politics and Space B (Chair: Punam Yadav)
	<i>Ruptured space and spatial estrangement: (Un)making of Tundikhel, Kathmandu</i> , Urmi Sengupta
	<i>Ganatantra Smarak (Republic Memorial): The politics of memory</i> , Bryony Whitmarsh
	<i>Part-time Peacekeepers: Impact of peacekeeping deployments on civil-military relations in Nepal</i> , Monalisa Adhikari
	<i>The Comprehensive Peace Agreement of Nepal: an analysis of its legal status and reception in Nepal's post-conflict legal order</i> , Sara Bertotti
15.00-15.30	Tea/coffee (Venue: Foyer)
15.30-17.00	Panel 8: Social Change (Chair: Colin Pendry)
	<i>Recent patterns of smaller scale agricultural and rural mechanization in Nepal: Causes and outcomes</i> , Stephen Biggs and Scott Justice
	<i>Changing relationships between people and plants: an ethnobotanical study of the village of Dandabas in central Nepal</i> , Kamal Adhikari
	<i>Mapping historical agrarian transformation and capitalist infiltration in a complex upland environment</i> , Fraser Sugden, David Seddon and Manita Raut
	<i>Impacts, Vulnerabilities and Adaptation of Climate Change on Nepalese</i> , Nimesh Shrestha

ABSTRACTS

Panel 1(09.30-11.00)

Arts and Culture

Chair: David Gellner

Title: Mobilizing for the future – with the past

Presenter: Ulrik Høj Johnsen

Abstract: In January 2018, the exhibition “A Divine Visit – Encounters with the Past” was on display in 5 different locations in the Kathmandu Valley. The exhibition was the outcome of a collaboration between a class of museology students at the Lumbini Buddhist University in Nepal, and me, a Danish PhD student and curator in a museum holding a collection of artefacts collected in Nepal in the late 1950s. If anything, the exhibition emphasizes the value of ‘heritage’; a concept which has become a buzzword in contemporary Nepal and indeed among Newars, who are the focus of my research. Not only objects, and artefacts, as those presently in Danish and Western museum collections are included in the definition of ‘heritage’; also temples, ritual objects, festivals, places, musical traditions and the like is included in the category. Inherent in the concept of ‘heritage’ is a particular valorization – ‘it is heritage, therefore it is valuable and needs to be preserved for the future’. This implies that the ‘heritage’ should be preserved, conserved or ‘frozen in time’, which more or less is the way museum artefacts are conceptualized.

The concept of ‘heritage’, however, is not an emic one to Newars. It has been – like much else in a civilization, which for centuries has incorporated cultural, political, religious and social impulses from outside – imported from abroad. The terms was coined by UNESCO in the early 1970s, but has widespread implications around the world today. In Nepal, and in the Kathmandu Valley in particular, where the Newars are considered to be the indigenous populations, the concept of ‘heritage’ and its strategic potential resonates which very real challenges. This resonance is due to both historical developments and events, but indeed also to the contemporary political landscape. Heritage – and references to ethnic identity – is crucial for the positioning of ethnic groups in a poly-ethnic nationstate like Nepal.

Title: Elitist imaginaries through visual arts: the building of Nepal during the Panchayat

Presenter: Andrea de la Rubia

Abstract: This paper intends to present a brief summary of the main aim and conclusions achieved in my (recently presented) PhD dissertation, entitled Modern Art of Nepal (1850-1990). Picturing a Nation, Performing an Identity, which consists in an historical reconstruction about the process of development of the avant-garde aesthetics in Nepalese art, implying a reviewing perspective with regard the following points:

- The analysis of the nation of Nepal as a utopian idea and reflection of the Oriental myth generated by the East/West dichotomy.
- The invention of the Nepalese traditional history and culture by Western sciences which focuses on the arts and architecture developed within Kathmandu Valley.
- The concepts of “Orientalism”/“Occidentalism” as a process of round trip exoticism, during which while the foreigners mythicise Nepal, the Nepalese mythicise the foreigners.

- And the local appropriation of the Oriental idea of “Nepal”, as a fundamental aspect in the self-construction of the national identity and projection of the country towards the outside world.

This research establishes that modern art of Nepal is to be understood mainly as a visual tool that contributes to describe the idea of the country as Shangri-La. This fact occurs in order to promote the nation-state in a global level, emphasising its traditional culture through a round trip process of adaptation of the international aesthetics and its progressive nationalisation with the local trends, but also it is a means to gather the multicultural societies of Nepal around a single culture and country, represented by a series of the national icons of the mountain, the King, and the cultural heritage of Kathmandu. Consequently, the concept of “Nepaliness” was raised as a local strategy with the aim of making a modern art “authentic Nepalese”, and through which the temporary parameters of “traditional” and “modern” are here understood in a complementary way.

Title: Missing Rani Pokhari

Presenter: Stefanie Lotter

Abstract: In this paper I envision the missing as paradoxically present, foregrounding possible futures. Ruins leave room for interpretation as they refer to historical building practices and indicate as witnesses also past modification. With time the apparent original is not always easily established. Missing a monument imprinted as memory or referred to in moments of nostalgia, relates the emotional dimension of heritage, one that can also be evoked by discovering new evidence, historical sources or even alternative pasts. Value given to particular heritage sites is not necessarily related to the value assigned to the same site before destruction. Loss can be realised in different ways by different groups, as it is not necessarily apparent. In a monument, layers of the past with alternative interpretations predate those images imprinted in people’s memory. Alternative interpretation make tangible heritage part of a negotiated past, one that alike history is chosen and is not absolute. Studying material culture, one tends to forget the plurality of interpretation hiding behind the apparently ‘scientific evidence’ of archaeology backed by ‘historical facts’. When the past serves to imagine the future of destroyed monuments emotions can run high. At Rani Pokhari we are confronted with many possible futures not only in the design of the pond and the temple but in the interpretation of a previously neglected site by many communities. Bhushan Tuladhar created a powerful metaphor evoking the image of the 16th century pond turned through the use of concrete into something that looked like a ‘swimming pool deprecating its cultural and archaeological value’. Dipesh Risal on the other hand conjured up an imagined past in his fictionalised account of the creation of Rani Pokari while for others the drawing of Prince Waldemar of Prussia from the mid 19th century suggests a definite past, in the design of a shikara style temple. When we describe change and loss as the beginning of new possibilities we can turn the focus from the destruction of heritage buildings onto the interpretative plurality of possible futures. Loss has the capacity to renegotiate values, to open options and unravel alternative pasts as well as futures.

Title: Songs from a Nepali aftermath

Presenter: Michael Hutt

Abstract: This is an analysis of the lyrics and accompanying images of four music videos that were posted on YouTube by Nepali artists in the early weeks of the aftermath of the earthquakes that struck central Nepal in April and May 2015. One was commissioned by a Kathmandu-based INGO, two feature songs by well-known local performers from two different musical genres, and the fourth was created by three of Nepal’s leading rap artists. The paper will explain the origins of each video, compare their representations of the

disaster, and discuss the social and political messages they are intended to convey. It also proposes that the local cultural production generated by a disaster represents an aspect of the 'endogenous response' that has been sorely neglected by researchers, especially in cases where it appears in a non-European language.

Panel 2: Mental Health

Chair: Pia Noel

Time: 11:30-13:00

Title: The Good, the Dead and the Other: Chronicles of a Nepali Phantasmicide

Presenter: Sam Poletti

Abstract: Is an experience the private matter of an inner individual self? The phantasmicide committed by my friend Laxmi with the assistance of his uncle suggests otherwise. Actually, the perception of a wandering spirit in Nepal—like that of a dragon in the Middle Ages—instantiates how subjective experiences may sometimes acquire a degree of independence in the blurred margins between reality and imagination. This line of reasoning is supported by a distinctive ethno-ontology of personhood envisaging a multitude of situational souls emerging as corresponding reactions to the circumstances—circumstances to which they may also be pinned. So, defamiliarizing the individualist ontology that psychoanalytic and phenomenological approaches to experience seem to take for granted, the chronicle of this phantasmicide fosters an alternative to psychological transference. This wishes to contribute to the debate opposing a 'one world anthropology' to an ontological multi-realism by postulating an *Intersubjective-I* that avoids constraining 'the self' and 'the world' within rigid ontological boundaries.

Title: Shamans, Counsellors, and the Church: Shifting Ecologies of (Mental Health) Care in Post-Earthquake Nepal

Presenter: Liana Chase

Abstract: Following the devastating earthquake of 2015, Nepal saw an unprecedented expansion of mental health services into rural communities across the Himalayan foothills. Drawing on 14 months of ethnographic fieldwork, my thesis considers how this post-disaster influx of mental health discourses and practices is reconfiguring 'local ecologies of care' (Das & Das, 2006) in the region. In this paper, I explore the processes through which complex manifestations of suffering traditionally addressed by shamans have increasingly come to fall within the purview of psychosocial counselling— as well as, unexpectedly, Christian faith healing. My focus is a set of afflictions commonly attributed to the interference of spirits, deities, and witchcraft, but which often prove resistant to shamanic treatment and unrecognizable to rural health providers. Through a series of case studies, I show how these intractable and unintelligible illnesses slip through the cracks in existing formal and informal care systems. It is precisely these cracks, I argue, that constitute the therapeutic niche in which both psychosocial counselling and Pentecostal Christianity are gaining traction in Nepal today. Both have adapted in language and practice with translation into the Nepali context, yet offer new explanations for suffering – linked with the mind and the devil, respectively – enabling them to mobilize hope and care when other resources have been

exhausted. This analysis unsettles critiques of the globalisation of mental health care which focus exclusively on top-down drivers. A close examination of how Christian faith healing and psychosocial care are taken up in rural Nepal suggests a more complex and dialogical relationship between local needs and available care practices, in which both are profoundly shaped by place-specific constraints and affordances.

Title: A case study of a social approach to community mental health in Nepal

Presenter: Sumeet Jain

Authors: Bidya Maharjan, Sumeet Jain, Gael Robertson and Mark Smith

Abstract: Mental health in Nepal has long been neglected at policy and practice levels. Formal services almost exclusively emphasize biomedical interventions with limited attention to social dimensions and interventions. In earlier research we conducted, mental health stakeholders in Nepal described a spectrum of social approaches to mental health from 'thick' approaches, community engaged mental health work addressing social dimensions of mental health to 'thin' approaches that primarily relied on service delivery 'outreach' to communities.

The current research investigated two questions: 1) What are components of a 'thick' social approach to mental health in Nepal?; 2) How does such an approach impact on people with mental health problems?

The paper develops an ethnographic case study of one community mental health programme, Chhahari Nepal for Mental Health (a second case study is currently in development). This involved analysis of programme documentation, case notes, participant observation of programme activities and interviews (n=17) with clients and their family members and programme staff.

A 'thick' social approach is characterized by a process of relationship building between workers and clients that draws on 'deep' knowledge of context and family dynamics. Interventions emphasize a 'slow' approach to build trust and engagement both with clients, family members and wider social and medical systems. A holistic approach emphasizing values of 'care', 'respect' and the complementarity of social and biomedical interventions was crucial to positive mental health outcomes for clients. This holistic working permitted a humanizing of mental health problems, better quality of life for clients and caregivers, increased acceptability of mental health care, and improved medication management.

This research is set within wider global mental health debates about the nature and hierarchies of 'evidence'. Our case study approach suggests the value of evidencing 'practice experience' to better understand the 'mechanisms' that enable mental health outcomes.

Panel 3 (14.00-15.30)

Politics and Space (A)

Chair: Monalisa Adhikari

Title: Nepali energy histories and narratives on Nepal-India relations: Nepal as "quasi-colony"

Presenter: Mikkel Vindegg

Abstract: Inspired by the 2015/16 blockade of Nepal by India, I trace a historicised pattern of asymmetrical energy exchanges between Nepal and India to argue that the two countries'

relation may be characterised as “quasi-colonial” (c.f. Blaikie et. al. 1980). I specifically look at the supply of: Gurkha troops, historical and contemporary labour migration, and Terai timber for building the (British-)Indian railway. Framed by my doctoral work, I suggest that seeing these exchanges as asymmetrical energy transfers provides a lens with which to appreciate contemporary energy quandaries in Nepal. Two examples are the eye watering trade deficit with India and a reluctance towards working with Indian companies for the development of Nepal’s hydropower potential. Albeit grounded in a limited and particular slice of history, this context may also help in understanding a general antipathy towards India reflected in narratives about the politics of the blockade. The phrase “*nepal indiale chalchha*” (Nepal is run by India) is one I heard several times, even before the 2015/16 blockade. Through such phrases and narratives, Nepalis seem to question Nepal’s independence as a nation-state. To crudely paraphrase Marx: Nepal has made its own history, but to what extent has it been made in circumstances of sovereignty? I do not mean to overstate this case—Nepal was quite rightly never conquered by a foreign power—but its geographic location has impinged on its geopolitical clout, especially in relation to India. In this context, the blockade was just one of several overt instances where India has used Nepal’s geographic dependence to assert its interests in Nepal. As I hope to show, a historical analysis centred around a particular perspective on energy exchanges can reveal less explicit patterns of the same kind—Patterns that have shaped the history and contemporary geopolitics of Nepal.

Title: What’s not in a name? The significance of calling the Nepali lowlands ‘Madhes’ or ‘Tarai’,

Presenter: Darshan Karki & Miriam Wenner

Abstract: Naming places involves an act of will where a certain version of history, identity, and belonging is foregrounded over others. Thus, place names are not just innocent signifiers of geographical space but also social arenas where different actors struggle for recognition, power, and legitimacy. This paper examines the dual toponyms of the Nepali flatlands, Tarai and Madhes, using the conceptual frameworks of naming as symbolic resistance and toponymic identities. Drawing on qualitative interviews conducted with Nepali politicians, activists, journalists and political analysts, this article seeks to contribute to theoretical discussions surrounding the two frameworks by making the following three things. First, naming contestations in multi-ethnic, multilingual, multicultural contexts could reproduce the hegemonic order by one minority over the other. Second, meanings attached to place names reveal political subjectivities and the gradations of inclusion and exclusion within groups engaged in toponymic resistance and their versions of toponymic identity. Third, toponymic practices within and among dominant and marginalized groups are not distinct from the modern’s state endeavors to name and categorize people.

Title: Displacement and Vulnerability: Understanding the consequences of interacting hazards in Post-Earthquake Nepal

Presenters: Kerstin Rieger

Abstract: Imagine you are cutting grass for your buffalos just before lunch and a 7.8 magnitude earthquake strikes. Your house is destroyed, family members and friends died, neighbours are missing. Landslides and aftershocks amplify your fear and you decide to leave your place of origin. 3.5 years later you and your family are still living in a temporary shelter, displaced from your village, struggling with extreme heat and the uncertainty where to rebuild your life. This is a day-to-day reality in the bordering districts of Nuwakot and Rasuwa in Nepal, where my PhD research was conducted. The study aims to understand the impact of geological, meteorological and human-made hazards on people’s vulnerability after the 2015 earthquake. The qualitative study comprised of semi-structured

interviews, focus groups, photo elicitation workshops and photo exhibitions in which scientists, government officials, humanitarian agencies and displaced individuals at their original location or in camps took part. Preliminary findings show that the sequential geological and meteorological hazards that followed the earthquake and their interactions with human-made hazards are making people's assets, livelihood and infrastructure more vulnerable and cause prolonged recovery periods. Interactions between hazards are not well understood at policy level and therefore have not been sufficiently considered in the post-earthquake reconstruction process. No clear relocation plans for displaced people exist, and the lack of consideration of livelihood opportunities in new re-settlement areas and loopholes in the geo-hazard assessment by the National Reconstruction Authority are evident. Road construction by the Government of Nepal and hydropower companies impacted on people's safety, triggered further hazards and intensified people's vulnerability. Reasons for these relate to non-enforcement of road construction laws and corruption. The study shows the importance of understanding the consequences of interacting hazards in a post-earthquake scenario and of policy measures that could prevent human-made hazards.

Title: Impacts of Secondary Education Examination on students and parents in Nepal

Presenter: Saraswoti Dawadi

Abstract: This presentation aims to disseminate the findings of a study that explored the impacts of the Secondary Education Examination (SEE) English test on students (15 to 16 years old) and parents in Nepal. The SEE is a high-stakes examination in Nepal as its grades decide which course a student can study in higher education and it functions as a basic qualification for most jobs in the Nepalese market. However, almost no research has explored the impacts of the SEE on students and their parents. If the impacts of a high-stakes test is not known, this might bring undesirable consequences to the society at large. This study aimed to fill this gap in research.

The study was conducted with Grade 10 students (N=247) and their parents (N=6) in Nepal. It employed a mixed methods design comprising a longitudinal survey (pre-test and post-test survey) with students, six students' oral diaries intermittently recorded for three months (N=72) and interviews with six students and their parents (one parent each). The nature of the test impact was critically observed through the lens of critical language testing theory.

The findings suggest that the majority of students (79%) were motivated to learn English in the pre-test context, but not in the post-test context. Most students and their parents had positive attitudes towards the test fairness and accuracy in the pre-test context, but mostly negative attitudes in the post-test context. They reported feeling extremely anxious about the test and under enormous pressure to raise test scores. The test had huge impact on learning English and students' career development; parents provided any possible support to their children for the test preparation.

The presentation ends with a discussion on the pedagogical implications and recommendations for the improvement of assessment practices in Nepal.

Panel 4 (14.00-15.30)

Development (A)

Chair: Heleen Plaiser

Title: The health risks of informal waste workers in the Kathmandu Valley

Presenter: Michelle Black

Authors: Michelle Black, Jiban Karki, Andrew C.K. Lee , Prabina Makai, Yuba Raj Baral, Evangelos Kritsotakis, Adeline Bernier and Astrid Fossier Heckmann

Abstract: To describe the health and occupational risks of informal waste workers (IWWs) in the Kathmandu Valley and explore the factors associated with not using personal protective equipment (PPE).

Methods: Data were collected on the health and occupational risks of adult IWWs working on waste sites in the Kathmandu Valley, Nepal, in November 2017, through convenience sampling. Using a standardized health assessment questionnaire, face-to-face interviews were undertaken to record sociodemographic data, indicators of general health, data on healthcare access and use, physical risks, perception of occupational risks and use of PPE. Associations between use of PPE and gender, age, education, country of origin, injury and perception of occupational risks were examined using multivariate logistic regression analyses.

Results: In 1278 surveyed IWWs, prevalent physical risks included injuries (66.2% in the previous 12 months), and the main reported symptoms were respiratory in nature (69.9% in the previous 3 months). Most prevalent injuries were glass cuts (44.4%) and metal cuts (43.9%). Less than half of the IWWs (46.8%) had been vaccinated against tetanus and 7.5% against hepatitis B. The work was considered as 'risky' by 72.5% of IWWs, but 67.6% did not use PPE. Non-use of PPE was independently associated with male gender (odds ratio [OR] 2.19; $P < 0.001$), Indian origin (OR 1.35; $P = 0.018$), older age (OR 2.97 for more than the age of 55 years; $P = 0.007$) and low perception of occupational risks (OR 2.41; $P < 0.001$). Low perception of occupational risk was associated with older age (55 + years) and the lack of receipt of information on the risks

Conclusions: IWWs are at increased risk of injury in their work, yet are poorly protected in relation to vaccine-preventable infections and workwear. The results suggest that information is important in relation to perception of occupational risk, which in turn is associated with the use of PPE. There is a need for policymakers and public health practitioners to have a robust understanding of the needs and vulnerabilities of this group, as well as identify effective interventions that can be taken to safeguard the health and welfare of IWWs.

Title: Informal settlers and sustainable energy justice,

Presenter: Ben Campbell

Abstract: 'Energy on the Move' is a project that has gathered interview materials from informal settlers in capital cities in Nepal, Bangladesh, Nigeria and South Sudan. New and mostly unplanned urban settlement in the Global South confounds the ability of planners to implement sustainable energy services within the coverage of national grid systems. What does the research in Nepal say about the perspectives of informal settlers on their rights to grid connections, on the manner of their marginalisation from institutions of urban belonging, on their networks of self-help, their make-do methods of everyday coping for cooking, lighting and heat, and their familiarity with sustainable energy technologies? The paper argues that the discourse of energy lifted from the Sustainable Development Goals needs to be confronted with the lived realities of energy practices and active

neighbourhood rights awareness among the informal settlers, in order to open up the possibility for socio-technical imaginaries of inclusive sustainable energy access for urban citizens.

Title: Reproduction of trafficking phenomenon: A case of Nepal

Presenter: Shovita Dhakal Adhikari

Abstract: Bourdieu's work has steadily increased in social science research in the last few years. The theory has now been applied to unfold the how social practices perpetuate and reproduce over time. In the context of developing countries, the theory has been deployed to explore the role of calculative practices in the perpetuation of poverty (Jayasinghe and Wickramasinghe, 2011), traditional rituals (Alawattage, 2011), and domination and symbolic violence (Kuruppu et al., 2016). Limited (if any) studies are drawn on Bourdieu to explore the relationships between calculative practices and trafficking in the context of less developed countries. This paper intends to fill this gap by examining the ways the calculative practices are implicated in the reproducing of human trafficking in Nepal- a country which has been a major source destination for human trafficking and sex trade. Data for the study are derived from document analysis and 60 semi-structured interviews conducted with the representatives of donor agencies, government and I/NGOs officials, independent consultants, lawyers and human right activists all working in Nepal. The paper distinguishes two sub-fields, i.e. micro and macro fields, within Nepali trafficking context. At the macro-field, there are networks consisting of politicians, international organisations and policy makers exerting their influences in the control of trafficking through the enation of rules and regulations. At the micro-field, there are traffickers, brokers, NGO workers all of whom are involved in reproducing trafficking in different scale and forms manipulating such rules and regulations enacted at the macro level.

Title: Being "Gurkha", Becoming British: Creativity and Diaspora Identity Formation Amongst Young Nepali Migrants

Presenter: Premila van Ommen

Abstract: This presentation updates my ongoing research which explores the extent of how diasporic events in Britain facilitate new categories of identity amongst Nepali youth. Most of these youth belong to military Gurkha families made up of indigenous minorities in Nepal. They are a creative cohort pursuing activities personally and professionally in fashion, design, music and fine arts. This research explores cultural ruptures, continuities and new developments of identity politics brought about by particular conditions of migration and settlement, as well as lifestyle and education choices. Nepali youths choose to become artists instead of engineers, creating runway shows and study subjects from jazz to design. How these choices are made are examined through analyzing inter and micro-generational relationships to find out why the children of soldiers are allowed to pursue the arts and what this means for a community's understandings of social mobility. Youth spaces of leisure and dance created for the cohort are also investigated alongside community events in order to seek out intergenerational networks of informal training for events management and transmission of traditions. Spaces of popular culture consumption expand and conflate borders in the context of race where most Nepalis see themselves as 'Mongolian' and pan-Asian; East Asian American media channels are consumed alongside South Asian sites. Nepalis may equally invoke other raced desires through consumption of popular British urban music, producing grime and drill music using the aesthetics of those genres, sampling Afro-beat and appropriating Caribbean patios. My research investigates these convergences of modes of dress and scenes in the context of masculinities, sexualities, and gendered agencies in relation to community norms.

Panel 5: Gender (TBC)

16:00-17:30

Title: “Hear My Pain, I am a Human Too”: Violence against Women and Girls with Disabilities during and Post 2015 Nepal Earthquake,

Presenter: Sapana Bista

Authors: Sapana Bista, Shaurabh Sharma, Kay Standing, Rose Khatri and Padam Simkhada

Abstract: Disasters affect people with disabilities disproportionately. Violence against women and girls, including sexual and psychological, have been reported to increase during and after natural disasters. Despite worldwide attention for devastation caused by the 2015 Nepal earthquake 2, the risk of violence against women and girls with disabilities and their experiences during the crisis and recovery phases remain under-researched. This study aims to explore experiences of violence against disabled women and girls’ immediately after the earthquake and during post-earthquake recovery period.

This paper is informed by thematic analysis of the qualitative data, from two larger studies, collected through semi-structured interviews and focus group discussions with 40 women and girls with disabilities from some of the hardest earthquake hit districts : Kathmandu valley (n=16), Sindhupalchok (n=8), Dhading (n=8) and Gorkha (n=8) in Nepal.

By comparison with their pre-earthquake experiences, women and girls with disability reported increased psychological, physical and sexual violence immediately after the earthquake mostly in and around temporary shelters. Physical and psychological violence were reported to be committed by partners, family members, relatives, and sometimes by people who lived in the same community; whereas sexual violence against girls with disabilities were reported to be committed by close relatives, family members or opportunist stranger. Women and girls with disability from female lead households where main male member of the family was absence, reported increase in verbal and physical abuses during and after the earthquake.

Our findings highlight that being female with disability, having limited rights and independence and having limited access to financial resources lead to increased longer-term violence even during recovery and reconstruction phase. We recommend that emergency responders to undertake gender and disability sensitization training to remove stigma against women and girls with disabilities. Government, national and international humanitarian agencies to work together with local-level organisations to strengthen gender and disability-inclusive preventative, reporting and justice mechanism.

Title: Localising the Global: a feminist analysis of violent nationalism and extremism

Presenter: Punam Yadav

Authors: Punam Yadav, Hanna Ketola and Heidi Riley

Abstract: Feminist scholarship on peace and conflict challenges clear-cut timeframes of ‘conflict’ and ‘post-conflict’, exploring the local and contextual realities within which violence continues, taking on new gendered forms. This temporal framing of violence is a crucial viewpoint from which to explore movements that have been designated as ‘extremists’ - by the state or by international actors. It allows us to question what kinds of ‘violences’ the current theoretical conceptualisations of ‘extremism’ make visible/invisible and reveal the gendered representations underpinning these conceptualisations. What remains under-explored in the feminist literature is what, taking a gendered perspective, tells us about how ex-fighters who have contributed to an armed insurrection engage with state-level/global framings of extremism.

This paper seeks to provide new insights into the intersecting boundaries of nationalism and extremism by examining the unique case of Nepal. It explores the Maoist Movement as well as new forms of ethnic and nationalist violence that have emerged since the signing of the Peace Agreement in 2006. Questioning the clear-cut temporal framing of the conflict, we primarily explore how the state-level framing of 'extremism' shifted in the 'post'-conflict context. We then examine how Maoist female and male ex-fighters engage with the temporal discourses through which the Nepalese state rendered the movement as 'extremist' or 'terrorist'. Finally, and importantly, we question how these engagements intersect with the agenda of gender equality that the movement propagated.

This article draws on ethnographic fieldwork conducted by three feminist peace scholars, during distinct time periods since the Peace Agreement. We foreground the ways women and men who fought in the Maoist army have experienced, as well as contested, dominant narratives of extremism and exclusionary nationalism. The article demonstrates the potential of feminist peace methodologies to enrich understandings of how top-down framings of extremism are lived, contested, and have inherently gendered implications.

Title: How much gendered is a migration decision-making process?

Presenter: Sanjaya Aryal

Abstract: Based on ethnographic case studies of Nepali care workers, i.e. both male and female, in the UK and their family members in Nepal, this paper investigates: the factors that influenced these migrants' motivation to move, and role of family in the migration decision. It analyses the gendered process along with other factors that underlies these decisions differently within the migrants' families. The data from the in-depth interviews with the migrants and their family members are also paired and analysed together to enhance the findings at the same time contribute towards fulfilling scarce resources. Literatures that deal with migration motivation and gender and migration decision making process at the family level are used while analysing the data. Building on these literatures, my analysis reveals that the migration motives is shaped by gendered power relationships and family constellations together with the push and pull factors - the common factors highlighted in the broader migration literatures such as peer pressure, education and skills, socio-economic context and linkages, job opportunities. It also reveals that the migration decision making process for some women is much more complicated and difficult than for men, which is further exacerbated by the gendered ideologies and expectations based on patriarchal value system. However, still the decision to migrate is much more complicated than straightforward gender differences as emphasised in the literatures on gender, patriarchy and migration decision making. Though patriarchal structures are there, family plays various roles. Therefore, I argue that even though gender plays a significant role in migration decision making process, it is neither a sole contributing nor an inhibiting factor.

Title: Women construction workers in Nepal: negotiating precarity and agency

Presenter: Feyzi Ismail

Authors: Feyzi Ismail, Kalpana Wilson, Sambriddhi Kharel and Swechchha Dahal

Abstract: The working conditions of women construction workers in Nepal have produced particular forms of marginalisation, vulnerability and exploitation. Gender inequalities intersect with other forms of inequality to intensify the poverty which women construction workers and their families experience. Women experience time poverty when combined with travel and household work, not being paid for hours worked and not being paid equally to men. They experience specific health and safety issues and sexual harassment. The post-earthquake mason training for thousands of women across Nepal made visible these gendered forms of exploitation, but also potentially provides opportunities to develop

strategies for transforming these conditions. This paper investigates the combination of strategies, including those of the state, trade union and workers themselves, that could challenge inequalities and resist exploitation. Women are negotiating with contractors and employers, forming new relationships with other women – including across castes – and challenging norms around women entering construction work. These informal collective strategies women engage in that are both increasing the autonomy of individual women and challenging the intensification of women’s labour, need to be strengthened, while at the same time ensuring that state and trade union policies ensure protection from the specific problems women construction workers face.

Day 2

Venue: Seminar Room 1&2, Chrystal Macmillan Building, 15a George Square, Edinburgh

Key Note by Stacy L. Pigg

09:15-10:15

Chair: Ian Harper

Bikās (development) has long been a potent, elusive, and polyvalent concept in Nepal. Researchers seeking to understand society, politics, and environment contend – one way or another – with this concept, often by tracking what various people do in the name of bikās. What development narratives get told in Nepal? Which get heard? In this talk, Dr. Pigg revisits three of her research projects, each carried out in distinct historical moments over nearly four decades, in order to reflect on these changing contexts and the questions they provoke.

Panel 6 (10:45-12:15)

Development (B)

Chair: Jeevan Sharma

Title: Building Capacity Not Infrastructure: Lessons from Hydropower Development

Presenter: Mark Liechty

Abstract: Amid countless examples of failed “development” in Nepal, one of the few bright spots is the Nepali hydropower development industry. I argue that the relative success of this sector is the result of a development logic (introduced by a Norwegian aid worker and quickly embraced by Nepalis beginning in the 1950s) that focused on the gradual building of human capacity rather than building infrastructure per se—an approach that put it starkly at odds with the logics of major “development” entities such as the World Bank, ADB, etc. Starting with slow, inefficient, primitive, and “make-do” equipment and methods, over decades this approach equipped Nepalis with skills, experience, and—maybe most importantly—confidence to tackle incrementally larger, more complex, and more technologically sophisticated projects. “Simple” or “appropriate” technology were never ends in themselves, but steps toward building competence and command over, eventually, the most cutting edge technology. Today Nepali companies commission, design, construct,

and equip hydroelectric installations up to around 100 megawatts, using Nepali investment capital in Nepali rupees. My goal in this discussion is to offer a case study that represents an alternative to the development logics that typically guide the implementation of large scale infrastructure projects in the “developing world.”

Title: Hururu Aayo Ra Gayo: Nepal’s Post-Earthquake Development Surge

Presenter: Tracy Fehr

Abstract: This study examines local unintended consequences of Nepal’s post-earthquake reconstruction from a sociological perspective. Building on concepts of disaster capitalism, this paper conceptualizes the influx of hundreds of NGOs and INGOs as an unprecedented “post-disaster development surge” that—under normal social conditions—would not be possible. It argues that this development surge is embedded within and shaped by the historical, cultural, social, and political context of Nepali society. In the case of Nepal—a country that was never formally colonized—development has historically functioned as its main link to the West. Therefore to understand the local impacts of reconstruction, the post-earthquake development surge must be situated within the country’s longer history and context of bikas (development). This paper finds that Nepal’s reconstruction produced two paradoxical effects at the local level: 1.) it accentuated subjectivities, practices, and scales of power previously defined by development; and 2.) it catalyzed shifting expectations and the questioning of prevailing development doxa. These findings have important implications for Nepal as it both transitions out of post-earthquake reconstruction and into a new political federalism system, and for future post-disaster reconstruction efforts more broadly.

Title: Hopes for development: visions of the future among Nepalese followers of a Japanese New Religion

Presenter: Marilena Frisone

Abstract: Every year a group of Nepalese pilgrims travels from Kathmandu to Tenri city, Japan, to train in the teachings of a Japanese New Religion called Tenrikyō. This religion, originated from a revelation of Oyagami-sama (‘God the Parent’), focuses on the idea that human beings were created by God to see them realising the Joyous Life, consisting in living each day with a spirited mind, appreciating God’s gifts, helping each other, avoiding selfishness, thus constructing a good society and environment. The Nepalese followers in Kathmandu, with whom I conducted thirteen months of anthropological fieldwork for my PhD research in 2012-13, meet every day to perform the morning service, including Japanese ritual songs, music and dances, and volunteer social work as a form of thanksgiving practice to God. In their narratives concerning the strongly communitarian life experienced in Tenri, a comparison emerges between the Nepalese and the Japanese context, in which Nepal is seen as what could be defined as a “not(-yet) Japan” (Bloch 1986), i.e. a country which has not reached the level of development visible in Japan, but that nonetheless could improve its condition if only Tenrikyō ethics were adopted by Nepalese people. Nepalese followers thus claim that Japan has not only realised development (*vikās*), which is felt to have failed in Nepal, but also, that it has successfully overcome the gap between tradition and modernity, a divide inherent in the *ideological discourse of development* (Pigg 1996, 1993, 1992; Paudel 2016; Leve 2009; Fujikura 2001). Discussing

current anthropological literature on hope and future (Salazar et al. 2017; Nielsen 2011; Miyazaki 2004; Crapanzano 2001) this paper will outline visions of the future expressed by Nepalese followers looking at Tenrikyō Japanese ethical models as viable paths to bring about the hoped-for change and development in Nepal, thus realizing the Joyous Life

Title: Cooperative and Cohesion: Exploring the role of cooperatives as grassroots civil society organizations in Nepal

Presenters: Krishna Adhikari and David Gellner

Abstract: Cooperatives, like NGOs (non-governmental organizations), are widespread in Nepal and draw in members across ethnic boundaries. Despite Nepal's turbulent recent history, unlike NGOs, second-generation cooperatives have continued to spread and to flourish. However, studies of civil society in Nepal have so far focused primarily on NGOs to the exclusion of other kinds of associations.

This paper attempts to address some practical as well as academic issues regarding the nature of cooperatives as grassroots organizations, especially their role as expressions of democratic local self-governance. Preliminary fieldwork was carried out between October 2018 and January 2019 in three districts, using semi-structured interviews (37), observations of meetings and operations (4), along with 10 group discussions, and 23 general informal discussions.

Preliminary results show that local cooperatives share significant features of civil society organizations through their principles of voluntary and open membership, democratic functioning, autonomy, and independence, and through their social objectives, such as concern for the local community and the promotion of education. Though the savings and credit element has often been core to the functioning and sustainability of all kinds of rural cooperatives, and though there has been some degree of unhealthy competition, rural cooperatives in Nepal have (a) created a more equal society by breaking up traditional lending practices, and (b) though less recognized, they have worked as the nursery school of democratic procedure, particularly for rural women and marginalized groups. While the current confusion and chaos created by the transition of regulatory power from the centre to local bodies may be a short-lived, governments' increasing treatment of cooperatives as business organizations may undermine the democratic and social role of cooperatives at the grassroots.

Panel 7 (13:30-15:00)

Politics and Space (B)

Chair: Punam Yadav

Title: Ruptured space and spatial estrangement: (Un)making of Tundikhel, Kathmandu

Presenter: Urmi Sengupta

Abstract: Public space is increasingly recognised to be central to spatial discourse of cities. A city's urbanism is displayed in public spaces, representing a myriad of complex socio-cultural, economic and democratic practices of everyday life. In cities of the Global South, especially those with nascent democracies, different values attached to a space by various actors – both material and symbolic – frame the contestation, making the physical space a normative instrument for contestation. Tundikhel, once believed to be the largest open space

in Asia, is an important part of Kathmandu's urbanism, which has witnessed two civil wars popularly known as Jana Andolans, and the subsequent political upheavals, to emerge as the symbolic meeting point of the city, democracy, and its people. The paper argues that the confluence of the three modalities of power – institutionalisation, militarization and informalisation – has underpinned its historical transformation, resulting in what I call 'urban rupturing': a process of (un)making of public space, through physical and symbolic fragmentation and spatial estrangement. The paper contends that unlike the common notion that public spaces such as Tundikhel are quintessentially public, hypocrisy is inherent to the 'publicness' agenda of the state and the institutional machinery in Kathmandu. It is an urban condition that not only maligns the public space agenda but also creeps into other spheres of urban development.

Title: Ganatantra Smarak (Republic Memorial): The politics of memory

Presenter: Bryony Whitmarsh

Abstract: The damage caused to the perimeter wall of the Narayanhiti palace compound by the 2015 earthquakes revealed the construction site of the *Ganatantra Smarak* (republic memorial), to anyone walking past its North East corner. These glimpses, snatched between strands of barbed wire, are representative of the lack of public visibility this project had throughout its design and construction. The design competition for a memorial "to symbolize [the] people's victory over the autocratic monarchy system in Nepal" was launched in 2009 with initial fanfare by the (then Communist Party of Nepal-Maoist (CPN-M) led) government. In April 2009 five shortlisted design teams were invited to give presentations to a jury. The winning design was that proposed by Abishek Bajracharya and Shekhar Dongol of John Sanday Associates. Since 2012 construction and design has continued under successive coalition governments, concealed behind the walls of the palace compound. The Ganatantra Smarak was due to be inaugurated on 28 May 2016, Republic Day, and is currently due to open to the public in May 2019. This presentation will summarise my examination of the design competition, design process and memorial-making process between 2009 and 2016¹, to reveal the politics of a memory project that embodies the problems of re-imagining the nation and proposing a credible resolution to the recent conflict.

I argue that the space of the palace is used to support the exchange of one national identity for another as the construction of the Ganatantra Smarak inscribes a new interpretation of the past into the national landscape. I suggest that it is not just the consigning of the monarchy to the past through the Narayanhiti Palace Museum, but also the fact that Nepal's monarchical past can be forgotten at all that is in part constitutive of the new Republican identity

Title: Part-time Peacekeepers: Impact of peacekeeping deployments on civil-military relations in Nepal

Presenter: Monalisa Adhikari

Abstract: Since the 1990s, the face of United Nations (UN) peacekeeping has changed drastically, with developing countries making the bulk of personnel contribution. Some of the most fragile states, marked with limited state capacity and conflicts in their own territory, have been deploying their security forces for UN peacekeeping missions in other parts of the world.² Using the framework of civil-military relations, this paper examines the impact of deployment of security forces in UN peacekeeping missions on domestic politics in Nepal. This paper makes two arguments. First, it argues that the current UN

¹ Undertaken as part of my completed doctoral research at SOAS, University of London.

² UN peacekeeping website: <https://peacekeeping.un.org/en/about-us>

peacekeeping vetting process treats coups as the sole indicator for a balanced civil-military relation which obscures other forms of dominance through which the security forces influence domestic politics. Second, it argues that peacekeeping deployments bring significant institutional, political and financial benefits to the security forces, which significantly shapes the civil-military equilibrium in Troop Contributing Countries like Nepal.

Title: The Comprehensive Peace Agreement of Nepal: an analysis of its legal status and reception in Nepal's post-conflict legal order

Presenter: Sara Bertotti

Abstract: The 2006 Comprehensive Peace Agreement (CPA) of Nepal marked the end of the ten-year-long internal armed conflict during which at least 13,000 people lost their lives and more than 1,300 went missing. This paper examines different aspects of the reception of the CPA into Nepal's post-conflict legal order in order to critically contribute to the growing field of research on law and peace emerging from the notion of *lex pacificatoria*. First, the paper provides an analysis of the nature and legal status of the CPA. This is done through an examination of the CPA's hybrid politico-legal status as well as through the perceptions expressed by key informants. Second, the paper proceeds to foreground the process of how the state after the conclusion of the conflict re-asserted its sovereignty through, among other initiatives, re-establishing its monopolistic domain over law and law-making. This is exemplified by the dismissal of all parastatal Maoist structures – including the legal ones – pursuant to Art 10.1 of the CPA. This analysis will illuminate the parallels between the concept of peace agreement and law-politics threshold concepts such as the state of exception. The paper continues with an analysis of the key *Liladhar Bhandari* case (2009) in which the Supreme Court of Nepal adjudicated the status of the CPA as a Schedule of the 2007 Interim Constitution. Throughout the paper the potential and the shortcomings of the use of law as an instrument for delivering peace and wide socio-political change are interrogated. The paper is centred around the idea of how the complexity and open-endedness of peace agreements might get lost in translation when documents that do not easily fit into positive legal categories – such as peace agreements – are interpreted through the positivist-minded state legal machinery while not accompanied (or only partially accompanied) by a wider change in power relations.

Panel 8 (15.30-17.00)

Social Change

Chair: Colin Pendry

Title: Recent patterns of smaller scale agricultural and rural mechanization in Nepal: Causes and outcomes

Presenter: Stephen Biggs

Authors: Stephen Biggs and Scott Justice

Abstract: The presentation investigates the spread of agricultural and other types of mechanization in rural areas of Nepal over the last 25 years. It concentrates on the spread of smaller scale technology, such as 2 wheel tractors, mini tillers, shallow tube wells, diesel and electric pump sets, harvesting equipment, etc.

It looks at the different causes for the national spread of these types of rural capital goods, and what have been some of the outcomes of these patterns of rural industrialization. This

includes the growth of smaller and medium sized entrepreneurs and industries supplying, maintaining and repairing this type of equipment in the rural economy.

The research uses conventional empirical Leontief input output economics and the literature on appropriate technology to position the analysis and frame current policy arguments.

The research uses data from relevant historical documents, and from current field work and surveys from social scientists and engineers.

Title: Changing relationships between people and plants: an ethnobotanical study of the village of Dandabas in central Nepal

Presenter: Kamal Adhikari

Abstract: The relationship between changes in traditional ecological knowledge and the micro dynamics of economic change stand at the forefront of our understanding of peripheral regions in the Himalayan foothills. This ethnobotanical study shows how the lives of the inhabitants of a Tamang hill village in central Nepal have altered in response to changes in knowledge resulting from increasing links with the outside world. Traditional domestic medical practice is in flux as a result of the introduction of allopathic medicines. The construction of a road to the village has changed agricultural practices and new crops have been introduced for the market. Basic needs which were previously met from the local forests now include commercial goods. Trading in plants is a way of raising the money needed to satisfy them. This can result in unsustainable practices in the utilisation of specific plant resources. The exploitation of plants is also influenced by government officials both at central level where policy is formulated and at district level where it is implemented. In this paper I use an ethnographic approach the better to understand the factors influential in changing ethnobotanical knowledge and practice. This changing knowledge and practice has led to a reduced dependence on forest resources but also to a decrease in food security. I argue that food security requires the maintenance of traditional practices in the usage of forest resources supplemented by modern scientific knowledge and practice rather than the replacement of the former by the latter.

Title: Mapping historical agrarian transformation and capitalist infiltration in a complex upland environment

Presenter: Fraser Sugden

Authors: Fraser Sugden, David Seddon and Manita Raut

Abstract: The relationship Nepal's upland communities have with global capitalism are complex, being mediated by a diverse topography and ecology, which both provide opportunities for capital accumulation, while also isolating older economic formations. This paper is focused on a case study valley from within the Arun basin. It traces over two centuries of agrarian change in the Majh Kirat region since its conquest by the Gorkhali empire, and analyses the evolving interactions between indigenous and feudal economic formations, and their subsequent interaction with a nascent capitalism. In recent years, the expansion of markets, cultural transformation, rising demand for cash and climate stress has solidified migrant labour as a core component of livelihoods, and the primary mechanism of surplus appropriation from the hill peasantry. Through a focus on three altitudinal zones however, it is demonstrated how the trajectory of this transformation, including the impact of migration on agrarian relations, is mediated by both localized political-economic and agro-ecological processes.

Title: Impacts, Vulnerabilities and Adaptation of Climate Change on Nepalese Agriculture

Presenter: Nimesh Shrestha

Abstract: There is increasing evidence that climate change, and the related rise in global temperature and erratic rainfall pattern, has brought about mixed impact in agricultural sector. While global temperature rise has brought in positive yields in certain crop types, rainfall patterns have negatively impacted. The impact of severe climate change has been imbalanced, with countries with fragile ecological system and diverse geographic topographies being more susceptible. Drawing on empirical research from Nepal, this paper argues that the impact of climate change further heightens the existing vulnerabilities of the Nepali farmers and the agricultural sector in general. The paper also highlights different coping mechanisms adopted by Nepali farmers including the use of hybrid seeds, use of fresh manure, as well as diversification of livelihoods, with farmers migrating or also moving to small enterprises such as tailoring, pot-making, beekeeping. It further underscores that while these impact has led Nepali farmer to adapt coping strategies, the limitations, inherent in Nepal's agricultural sector, including, lack of irrigation facilities and early warning system constrain the coping strategies further.

Posters

(Display during lunch break, day 1)

Title: "Visuals of Invisibles, by Invisibles": Degree of participation in Photovoice with People with Disability

Presenter: Sapana Basnet Bista (Sapana Basnet Bista (MPhil), S.Bista@2014.ljmu.ac.uk)

Authors: Sapana Basnet Bista, Rose Khatri, Dr Kim Ross-Houle, Prof Padam Simkhada. Public Health Institute, Liverpool John Moores University, UK

Abstract: Photovoice, often affiliated with participatory action research (PAR) with underrepresented groups, expands the forms of representation and diversity of voices. A growing body of evidence outlines benefits of engaging people with disability (PWD) in studies using photovoice.

In this paper, we reflect on our experience of using photovoice to explore the impact of Nepal earthquake on PWD and discuss benefits and challenges to participation and representation while adhering to institutional ethical guidelines. In particular, we focus on our rationale for using photovoice: to enable to voice their silent concerns by eliciting experience in its own right; and to encapsulate the principle of inclusion and participation based on the notion of 'nothing about us without us'.

Our findings highlight that degree of participation and representation can be nebulous while using photovoice in qualitative research independent from PAR. Participants reported the opportunity as co-researchers has offered 'skill for advocacy', 'tool to be reflexive' and stimulated 'elevation of inclusion in issues relating them' which is novel for people with disability in Nepal. We found institutional ethical guidelines somewhat conflicting to the ethos of photovoice. The guidelines expects researcher to know and list in advance what participants photograph, and does not acknowledge that what one chooses to photograph, or tell the story of, is shaped by one's cultural and community values and experiences. Even though well intended, having predetermined guidelines of what can and cannot be included, can limit capturing the complexity of issue.

We recommend that ethical boundaries not be generic in considering potential risks to participants, but have an open approach towards understanding benefits of letting participants choose what is important for them to include. Photovoice can be a great advocacy tool and it is therefore crucial for ethical boundaries to not compromise their inclusion on the back of perceived vulnerability.

Title: Understanding and Analysing Expenditure Patterns of Remittance Receiving Families of Dhading, Nepal

Presenters/Authors: Surendra Basnet, Prof. Dr. Padam Simkhada, Dr. Gordon Hay

Currently, Nepal is one of the highest remittance-receiving country in the world in terms of total percentage of Gross Domestic Product (GDP) that swelled from 1.5 percent of GDP in 1993 to 30.1 percent in 2018 that accounts US\$ 6.92 billion. Many studies confirm that remittances are essential in the battle against poverty, lifting millions of families out of deprivation or bare subsistence. However, at the same time, economic research has failed to find that remittances make a significant contribution to a country's economic growth. Similarly, in context of Nepal, besides daily consumption expenses most of the Remittance Receiving Households (RRHs) allocated it for repaying loans, savings followed by renovating house, purchase of asset and then education afterwards.

Overall objective of this study is to understand and analyse the patterns of expenditures of RRHs to ensure and ascertain where the remit monies are spending on. Study also aimed to explore social and economic impacts of remittance expenditures aswell as its impacts on livelihood and investments.

This study is conducting in Dhading, Nepal using mixed methods approach based on a pragmatic research philosophy gathering prospective data of RRHs. Quantitative data has been collected through household survey questionnaire and diary recording. The qualitative data will collect through in depth interviews.

So far first phase study (survey) is completed, demographic and economic information had collected through survey questionnaire from the sample of 322 households (HHs). Key findings such as social-demographic and economic profiles of migrants' families that had generated and analysed using SPSS software will be presented in this conference.

Key findings from preliminary study relate to respondents and migrants are summarised below.

Respondents- Highest percentage (66%) of migrants families main occupation is agriculture and most (72%) of them are belong to nuclear family and most respondents (62%) are low educated and no educated at all.

Migrants - 44% are low educated, 40% of migrants are staying between 3-5 years, almost migrants- 96% have salaried jobs, 58% migrants destination is GCC countries and main reasons of migration is work i.e., 90% migrate for better job opportunity.

Second phase is cross sectional study, i.e. recording incomes and expenditures information of 1 year in the given diaries (sample n = 322 RRHs) and it is ongoing. The second phase study, once completed will identified the expenditures behaviour of RRHs and provided useful insights. The paper will base on the findings of first phase study. The presentation will also highlight the plan for second phase and third phase of this study, which will explore the impacts of remittance upon livelihood and investment through interviews.