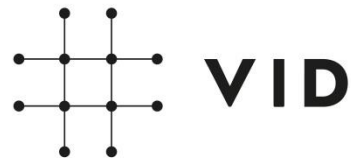


VID VITENSKAPELIGE HØGSKOLE



**Involvement of United Mission to Nepal for People's
Sustainable Livelihood and Methods Applied to Mitigate
Challenges**



Krishna Bahadur Shrestha

VID SPECIALIZED UNIVERSITY
Diakonhjemmet Campus
Oslo, Norway

Master's Thesis

Master in Diakonia and Christian Social Practice

Supervised by: Professor Dr. Hans Morten Haugen

Word Count: 25305

Date: 15 May 2017

Dedication

I would like to dedicate this work to my late father and mother, who left me forever during the master degree study here in Norway. This work is the outcome of their eternal love, moral, spiritual and physical supports and inspirations.

The other to whom I am dedicating this work, is my inspiration, my hope and my future; my daughter Sukripa, son Samyak and my beloved wife, Sumita.

Acknowledgement

This is my immense pleasure to come up with this work. This research would not have completed without regular support and cooperation from a number of individuals and organizations.

Firstly, I am extremely grateful to my supervisor Dr. **Hans Morten Haugen**, Professor, Faculty of Theology, Diakonia and Leadership Studies, VID Specialized University, for his genuine encouragement, valuable supervision and continuous feedback. I am very grateful to **Kari Jordheim**, Assistant Professor and Program Director, Faculty of Theology, Diakonia and Leadership Studies, VID Specialized University, for her encouragement, technical and academic supports and guidance.

Similarly, my sincere gratitude goes to Prof. Dr. **Stephenie Dietrich**, Asst. Prof. **Kari Karsrud Korslien** for the regular suggestions, supports and love. Likewise, I acknowledge all of the respected professors, lecturers, deaconesses, students and all the Diakonhjemmet Campus family, for their support and love for me, in the difficult situation when I became homeless and parentless, because of the devastated earthquake in Nepal.

Likewise, I want to express my gratitude to **Shyam Kumar Shrestha**, **Ganga Subedi**, and **Suresh Bhattarai** and all the participants of Dhading district for their appreciable assistance in data collection in Nepal.

My words will not be enough to acknowledge my close friends **Harichandra Gautam** and **Nirjan Shrestha** for their valuable support in data collection in Nepal.

Finally, I would like to express my hearty thanks to **Mr. Rumakanta Kafle** and all of my classmates, friends, families and relatives here in Norway and Nepal for their moral and physical support and well-wishing for my academic career.

Abstract

Livelihood is the primary and the most significant human need and is the burning issue in the global south. Livelihood is both, the factor of poverty and the means to cope with it. However what kind of livelihood and how it considers the socio-cultural, economic and ecological aspects that directly involve with in it, determines whether the livelihood is sustainable or not. Sustainable livelihood approach is widely used approach to eliminate poverty that also interrelates and contributes achieving sustainable development and millennium development goals. Nepal as, one of the least development countries in global south is struggling against poverty. Sustainable livelihood approach is primarily applied to cope with poverty in the rural parts of the country for which international communities and development agencies have been working with the state and national governmental organizations.

Among such organizations, United Mission to Nepal (UMN), a Christian faith based organization and recognized as an INGO by Nepal government, has been working in the overall needy areas in the country since its establishment in Nepal in 1954. Sustainable livelihood is one of the areas, UMN working, in order to support people living in extreme poverty. Being a Christian faith based organization working in a Hindu dominant country more than six decades, with the multi-lingual, multi-cultural, multi-religious societies, is a motivating fact of UMN to explore its diaconal works. Hence, the researcher has carried out the research to explore how UMN is promoting people's sustainable livelihood in Nepal. This research is designed applying the qualitative approach and the data are collected using qualitative research tools. The major findings are, UMN is promoting sustainable livelihood by supporting in the livelihood strategies and in livelihood assets as well as building capabilities of people. Nevertheless, the sustainability of the livelihood is not ensured due to the lack of livelihood assets, chaotic political and institutional situation and the high vulnerability context, for which UMN should furthermore strengthen its advocacy works and collaboration with the authorities to influence from policy level.

List of Acronyms

LDC- Least Development Countries
FAO- Food and Agricultural Organization
WHES- World Hunger Education Service
NGO-Non-Governmental Organization
INGO- International Non-Governmental Organization
SWC- Social Welfare Council
VDC-Village Development Committee
UMN- United Mission to Nepal
CIA-Central Intelligence Agency
UN- United Nations
SD- Sustainable Development
SDG- Sustainable Development Goals
SL- Sustainable Livelihood
UNDP- United Nations Development Programme
UNICEF- United Nations Children Fund
DFID- Department for International Development
SFACF-Small Farmer Agriculture Cooperative
CIRDS- Chandrajyoti Integrated Rural Development Society
PPP- Purchasing Power Parity
PPLP-Poorest People Living in the Poverty

TABLE OF CONTENTS

Dedication	i
Acknowledgement	iii
Abstract	iii
Lists of Acronyms.....	iv
Table of contents.....	v

Chapter One INTRODUCTION

1.1. Introduction	1
1.2. Preliminary Outlines of the Terms	1
1.2.1. Sustainable Development	1
1.2.2. Sustainable Livelihood	2
1.3. Research Question	2
1.4. Motivation of the Study	3
1.5. Contextual Presentation	4
1.5.1. Background	4
1.5.2. Nepal and Social Work: A Glance	5
1.5.3. Livelihood in Rural Nepal	6
1.5.4 Introduction to UMN	7
1.6. Delimitation of the Study	9
1.7. Dissertation Outline	9
1.8 Chapter Summary	10

Chapter Two METHODOLOGY

2.1. Introduction	12
2.2. Research Design	12
2.3. Sampling procedure and Data Collection	13
2.4. Data Collection Tools	15
2.4.1. Interview	15

2.4.2. Documents Analysis	16
2.4.3. Audio-Visual Materials	16
2.5. Role of the Data Collector and the Researcher	16
2.6. Validity and Reliability	17
2.7. Ethical Considerations	18
2.8. Chapter Summary	19

Chapter Three

THEORETICAL FRAMEWORK

3.1. Introduction	20
3.2. Sustainable Development Approach	20
3.2.1. Development as Change	20
3.2.2. Sustainable Development	22
3.2.3. Sustainable Development Goals	26
3.3. Sustainable Livelihood Approach	27
3.3.1. Concept of Sustainable Livelihood	29
3.3.2. Dimensions of Sustainable Livelihood	30
3.4. Correlation between Sustainable Development and Sustainable Livelihood	37
3.5. Diaconal Theory	38
3.6. Empowerment Theory	39
3.7. Chapter Summary	40

Chapter Four

PRESENTATION OF FINDINGS

4.1. Introduction	41
4.2. Livelihood Context	41
4.2.1. Livelihood status	41
4.2.2. Adopted livelihood strategies	42
4.2.3. Livelihood Approach by UMN	43
4.2.4. Transformation in Livelihood	45
4.2.5. People's Participation	45
4.3. Challenges in the Context	46
4.3.1. Socio-cultural Challenges	47

4.3.2. Political and Institutional Challenges	48
4.3.3. Vulnerability Context	48
4.3.4. Risks in the Ground Level	49
4.4. Adopted Approaches for Challenge Mitigation	50
4.5. Context of Faith Relations	51
4.6. Perception and Expectation of the Beneficiaries towards UMN	52
4.7. Cooperation and Expectation with the Authorities	53
4.8. Chapter Summary	53

Chapter Five

GENERAL INTERPRETATION OF FINDINGS

5.1. Introduction	54
5.2 . Livelihood Context and Sustainable Development	54
5.2.1. Poverty and Livelihood Status	55
5.2.2. Adopted livelihood strategies- Lives under Vulnerability	55
5.2.3. Livelihood Approach by UMN- Efficiency, Sufficiency and Sustainability?...56	
5.2.4. Transformation in Livelihood- Volatile or Sustainable?	57
5.2.5. People's Participation - Leading to Empowerment?	58
5.3. Challenges in the Context	59
5.3.1. Socio-cultural Challenges- Vulnerability and Exclusion	60
5.3.2. Political and Institutional Challenges-Structures and Processes	61
5.3.3. Risks and Vulnerability Context	62
5.4. Adopted Approaches for Challenge Mitigation- Leading to Transformation?	64
5.5. Impacts on Beneficiaries	65
5.6. People's Impression towards UMN- Diakonia or Evangelization?	65
5.7. Role of UMN	66
5.8. Presence of the State	67
5.9. Chapter Summary	68

Chapter Six

CONCLUSION

6.1. Introduction	69
6.2. Summary	69
6.3. Implications and Recommendations	71
6.3.1. Policy Level	72

6.3.2. Practice Level	72
6.3.3. Future research Level	73
6.5. Chapter Summary	73
Bibliography	74
Appendices	
Appendix-1: Letter from the Data Collector	77
Appendix-2: Data Processor Agreement	78
Appendix-3: Recommendation from NSD	81
Appendix-4: Interview Guides for the Beneficiaries	82
Appendix-5: Interview Guides for the Actor	84
Appendix-6: Research Information for the Participants and Consent Form	85
Appendix-7: Pictures of people's involvement in Sustainable Livelihood	87

Chapter One

INTRODUCTION

1.1 Introduction

This chapter introduces the research, preliminary terms used in the introduction chapter and the research question along with the contextual background. The brief presentation of the researcher's motive, delimitation and the structure provides a brief overview of the research. Similarly, the contextual presentation lets the readers peep out the Nepalese context of social work and the livelihood situation.

1.2 Preliminary Outlines of the Terms

Before going through the dissertation, the terms sustainable developments and sustainable livelihood are briefly introduced for the preliminary understanding of.

1.2.1 Sustainable Development

Development generally refers to the process of positive change from the existing state of overall aspects. Development comprises of a state of availability of the basic needs for human. From the understanding development in this stance, sustainable development refers to the state of positive change that can be existed long-term. The positive change for the human being can be existed long-term if the change has duly considered its interrelated aspects such as society, economy and eco-system. To be specific, sustainable development is development that is sustained for the long-term. Economic aspect, social aspect and ecological aspect of human surroundings are the three pillars of sustainable development, which is also widely known as three pillars of sustainability. Sustainable development is a core concept within global environmental policy, which provides a mechanism through which society can interact with the environment while not risking damaging the resource for the future. (Biodiversity a-z 2017) Developmental activities in the world have normally been addressing the economic aspects and social aspects have also somehow been considered. Nevertheless, ecological aspects had been neglected and the natural resources were exploited which made the development volatile and brought a number of adverse and harmful consequences for the human beings. Hence, sustainable development emphasizes considering the ecological aspects during developmental activities and focuses on socio-cultural aspect of human being in order to sustain the positive transformation for a long period.

United Nations first conference to focus on environmental issues named as 'Conference on the Human Environment (CHE) held in Stockholm in 1972, incorporated the idea of sustainable development although the phrase itself was not included. (ibid) Brundtland Commission's report 'Our Common Future' 1987 introduced and defined sustainable development and popularized its arena. (ibid) Sustainable development approach is in global implementation through United Nations and other development agencies, at present.

1.2.2 Sustainable Livelihood

As a living being, human requires various biological, physical and social necessities to be fulfilled for survival. Therefore, simply understanding, the overall activities adopted by human for its survival, is livelihood. Putting it another way, livelihood refers to the means of living and the way livelihood adopted by people determines the way of their living. The issue of 'living for tomorrow' is more significant than 'living for today'. Therefore, sustainable livelihood is about how to make livelihood easier and for the long-term. Sustainable livelihood is a combined term of capabilities, equity and sustainability (Chamber & Conway 1991, p.5). Livelihood can be sustainable if it has addressed economic, social and ecological aspects known as the three pillars of sustainability, whilst adopting livelihood activities. Although, livelihood is the primary aspect of the human being, there are several factors that can easily influence livelihoods. People's livelihood is directly influenced by geographical structures and weathers they live, natural disasters, capital owned by them, policies and laws of the nation, skills, health status and so on.

Various developmental agencies such as, United Nations agency UNDP, British Department for International Development (DFID) have been globally working in the sustainable livelihood field for poverty elimination. The sustainable livelihood framework developed by DFID has been widely used in the sustainable livelihood approach.

1.3 Research Question

Though UMN has been working in several areas, my research is focused on UMN's diaconal work in sustainable livelihood of poor and marginalized people in the rural part of Nepal. This research paper basically explores the answers dealing with the following research question.

1. How is UMN promoting people's sustainable livelihood in Nepal?

I have set up the research question assuming that UMN is one of the stakeholders in reducing poverty and promoting sustainable development by directly assisting livelihood of marginalized and poor people in the rural parts. It is not just supporting people's daily lifestyle but also working on making their livelihood sustainable implementing the economic, social and environmental issues as it is in the sustainable development.

Similarly, the next assumption is there are obvious challenges to go between in the Nepalese contexts. The diversity in religion, language, cultural and the custom in the Nepalese societies itself is the first challenge for such kind of social works. Likewise, lack of modern transports, lack of awareness among the people, lack of basic developmental infrastructures are another difficulties that every social actors face in the remote parts. The question answers and explores deep and ground reality that how UMN as a diaconal actor mobilizes to promote sustainable livelihood and how it is combatting against the national level and community level challenges in sustainable livelihood.

1.4 Motivation of the Study

Several humanitarian and faith based organizations are working in Nepal to support people's livelihood, promote peace, equality and justice. UMN, as a leading and united mission from different countries and Christian denomination, has been serving the rural people by supporting health, education, and sustaining their daily life.

I was motivated in selecting UMN's diaconal work for this research because of the increasing popularity and impact of UMN throughout the country despite the fact the institution's recognition as the Christian faith based but the beneficiaries are multi-religious. Similarly, the act of going into the rural and remote parts of the country and reaching the poor and vulnerable people in spite of lacking basic developmental infrastructure is another specialty of UMN that motivated me. The accountability and positive outcomes of UMN's works are other factors that attracted my attention for my dissertation.

I was interested in the UMN's work for sustainable livelihood since it has great importance in the context of Nepal. Most of the people are in the lack of health and education as their primary concern is how to survive. Because of the low-income source and poor economic condition, many people in remote places are living harsh and vulnerable life. UMN's work on sustainable livelihood can be an example for other NGO, INGO and government organizations. The experiences and learning from UMN can be the guidance to the

organizations working in Nepal, for their further plans and implications. The findings of this research can be helpful to cope with the challenges for other governmental and non-governmental organizations working in the similar fields.

1.5 Contextual Presentation

The following presentation of the context from global poverty, social work history, brief overview of livelihood situation in Nepal and short presentation of UMN in advance, will initiate the readers to go through the research study.

1.5.1 Background

Human as a social being, needs various societal elements along with basic physical needs. Mutual care, love, compassion, dignity and justice are some of the elements required for mutual co-existence of human being. Nevertheless, the matter of physical existence is the foremost aspect for every individual. The statement of the third article from the United Nations Universal Declaration of Human Rights 'Everyone has the right to life, liberty and security of person.' ensures that each human should be provided with basic needs of food, clothing and shelter. But unfortunately, this is not the ground reality in the most of the least developed countries (LDC) and developing countries in the Third World. Following the statistics of FAO 2014-2016, 790 million people among 7.3 billion in the world, are still suffering from hunger who almost all are living in the developing countries. (WHES 2016).

There are various reasons of people living in hunger in the LDCs and the developing countries such as poverty, unequal distribution of food and economy, climate change, conflict and the socio-economic and political policies of the country. However, the primary reason of such hunger and starvation is poverty in the people. Therefore, the international communities, the state, donor agencies and the NGO/INGO in the related countries should primarily think about setting up some sources of income and adopt plans and strategies to uplift the people's livelihood. When people themselves engage in their livelihood activities then again, they themselves find further more sources of income and uplift their economic condition, which in fact, is the best approach to cope with the poverty. The next prominent question rises that 'how can their livelihood be sustainable?' The question is prominent in a sense that current solution can't always be the permanent one. Hence, the policy makers or the professionals who work in the field should equip the tools and methods that makes livelihood sustainable. As one of the LDC in the world, Nepal has also been suffering from poverty. The statistics

shows that 25.2 % people in Nepal are under the poverty line as per the purchasing power parity (PPP) \$ 1.90 (ADB 2016). Nepal Government has been working against extreme poverty via Poverty Alleviation Fund (PAF) in the support of World Bank. Similarly, several INGO and NGO's have been working to reduce poverty in the country. UMN is one of the leading INGO in Nepal working in reducing poverty and in the other sectors as well. My research is based on UMN's work in sustainable livelihood of the poor people in Nepal.

1.5.2 Nepal and Social Work: A Glance

Nepal is not just known as a country of natural diversities and praised for its natural beauty but also, is a country of diverse language, culture, custom and costume. According to census 2011, there are 125 ethnic communities and 123 spoken languages. (CIA 2016) Religion and culture play vital role in shaping nation and society's overall structure and system. Hinduism as a religion followed by major population, Hindu culture and custom are in dominant place in the country. Though it has been secular country after people's movement in 2006, the way of shaping social structure, people's way of living and school of thought are mostly influenced by Hindu culture and traditions.

Likewise other aspects, the history of social work is linked with Hindu religious tradition of giving 'Daan'(charity), 'Dharma'(holy service to please God) as described in scriptures of Hinduism Vedas, Srimad Bhaagawat Gita, Ramayana etc. It is difficult to trace out the exact date of starting social work in Nepal however; it seems to be started from the ancient Lichhavi and Malla regime. There are places to serve poor and homeless people with lodging and foods, in different places named as 'Dharmashalaa'. Similarly, there are several 'Paati', 'Pauwa' - the places to rest and sleep over the night with a tap for drinking water, in most of the places in Nepal. People have been practicing 'Guthi'- a faith group in a community owning various kinds of capital such as lands, forests, temples and income, for social service and mutual welfare in need and emergency.

To talk about modern way of social work, Daya Bir Singh Kansakar is a Nepali social worker who established the first Nepali NGO 'Paropakar Sanstha' in 1943. (Lalita 2014) Paropkar Sanstha is famous welfare organization who mainly works in the health sector of poor and marginalized people. (ibid) Second giant figure is Tulasi Mehar Shrestha, who established 'Nepal Charkha Pracharak Gandhi Smarak Mahaguthi' in 1951, with the vision of making the country self-reliance, self-employment for people and to abolish caste system. He had

devoted his life to social work, established the organization after he was in close contact, and directly influenced by Mahatma Gandhi. (Nai 2007)

Institutional social works took its pace and spread the arena after various NGO and INGO were established after the noticeable political change in 1950. The national level NGO/INGO are working under the rules and regulation of Social Welfare Council that represents the authorized body government. According to Social Welfare Council, there are 39763 NGOs and 254 INGOs working in Nepal in various sectors. (SWC 2016) UMN is one among the 254 INGO working in remote parts of Nepal working in Health, Education, Peace building, Sustainable and Hospital sectors.

1.5.3 Livelihood in Rural Nepal

Nepal is the 38th least developed country in the world ranking among 48 LDCs recognized by UN, with a Human Development Index of 0.553. (UMN 2015) More than 25.2 % of the populations live below the poverty line. Nepalese economy is highly dependent on remittance that contributes 29% of GDP since most of the youth and capable manpower are abroad for their better economic future. (CIA 2016) Nepal has a huge potentiality economic growth by mobilizing the diverse natural resources. It has the potentiality of producing 83000 MW and commercially feasibility of 42000 MW (Ibid) whereas the current production is 753MW(IHA 2017) Industries are the strong sign of developing the nation but almost all the national industries are closed because of political instability, unclear industrial policy, lack of sufficient electricity power, political strikes and attacks on industrial sectors. About 80% of the population lives in rural areas and 60% of the population depend on subsistence farming for their livelihood. (NPPR 2015)The farming is subsistent due to the several reasons. There are several problems and challenges in agriculture in Nepal. For example, most of the farmers use traditional agriculture methods and equipment. There is lack of irrigation and dependence on rainfall for irrigation. Farmers lack awareness about soil quality, proper way of using fertilizers and pesticides. There is no good of transportation facilities for agricultural products marketing and unavailability of markets to be sold the agricultural products. Similarly, the effect of climate change is also being a challenge. Farmers are unable for commercial farming and adopting just the subsistent one. Moreover, it is also the ground reality that the farmer in the high hills and mountainous regions rely on their harvest not more than six months a year. They must find other sources of income for just their hand to mouth problem. Maize, millet, rice and wheat are the main crops grown and buffalo, cows, goats and sheep

are the main cattle kept for the dairy and meat purpose, are traditional and common in almost all the rural parts of Nepal. Farmers in many villages have started to grow cash crops and vegetable professionally and started commercial cattle farming for the sufficient income however they are suffering from various problems related to plagues and infections, market, transportation. The policy of agricultural insurance is introduced but the implementation and practice is very weak in Nepal that distracts people for professional farming. Due to the several problems and challenges in agriculture, people are forced to find other sources of income. Consequently, almost all the household have at least one family member outside the home for supporting their family. They go either abroad or in the towns in searching for better income.

1.5.4 Introduction to UMN

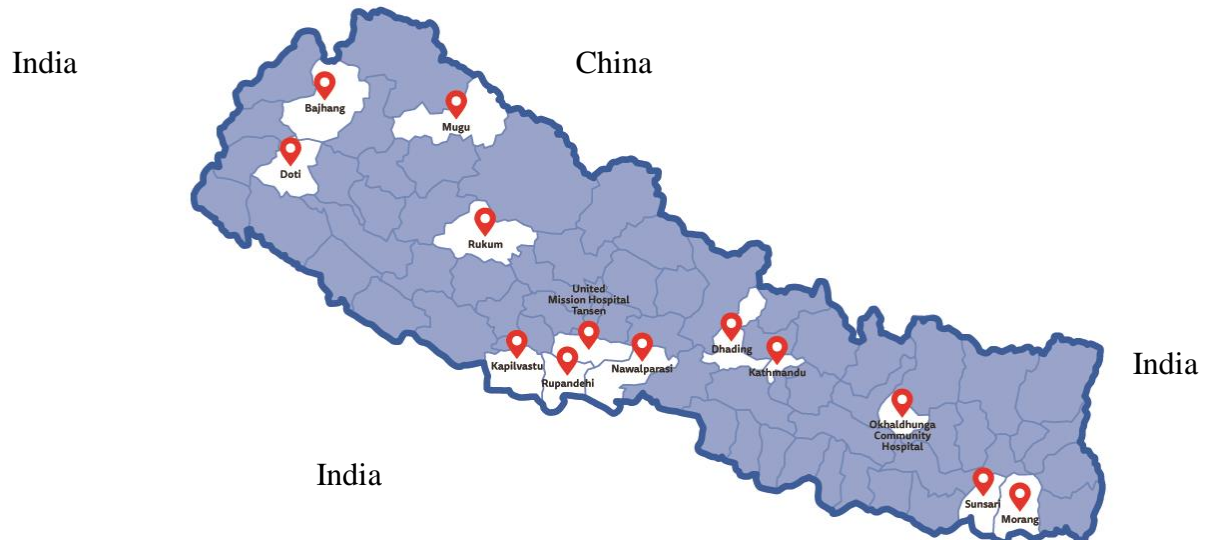
United Mission to Nepal (UMN) is a leading diaconal institution in Nepal. It is international interdenominational Christian Mission founded in 1954. UMN was founded after the historical political change that ended 104 years rule of the authoritative Rana regime. Nepal had been facing extreme poverty and a number people were suffering from life threatening diseases. The Government of Nepal invited the representatives from eight mission organisations and churches came together in Nagpur, India for the missionary work. (UMN 2017) UMN was established in response to the invitation from the Government of Nepal to open medical clinics in Kathmandu and Tansen of Palpa district.

UMN currently collaborates with 48 local partners, one national partner and 35 international supporting partners. UMN has been working mainly in seven areas; education, health, peace building, sustainable livelihoods, good governance, integral mission and disaster response. UMN is now working in 12 districts having the head office in Kathmandu. UMN works for poor and marginalized people by accessing the root cause of poverty, and makes the Christ known by his word and life. Establishing peaceful society, equality, Justice, human dignity is the motto of UMN.

In the 60 years history, UMN has contributed in education, health, industrial and rural development by constructing schools and hospitals, vocational training institutions and hydropower companies. It worked through direct implementation and participation but shifted its way of working through local partners from the 1990s. UMN is a registered INGO under the SWC rules and regulations and is renewed every five years. Although, the

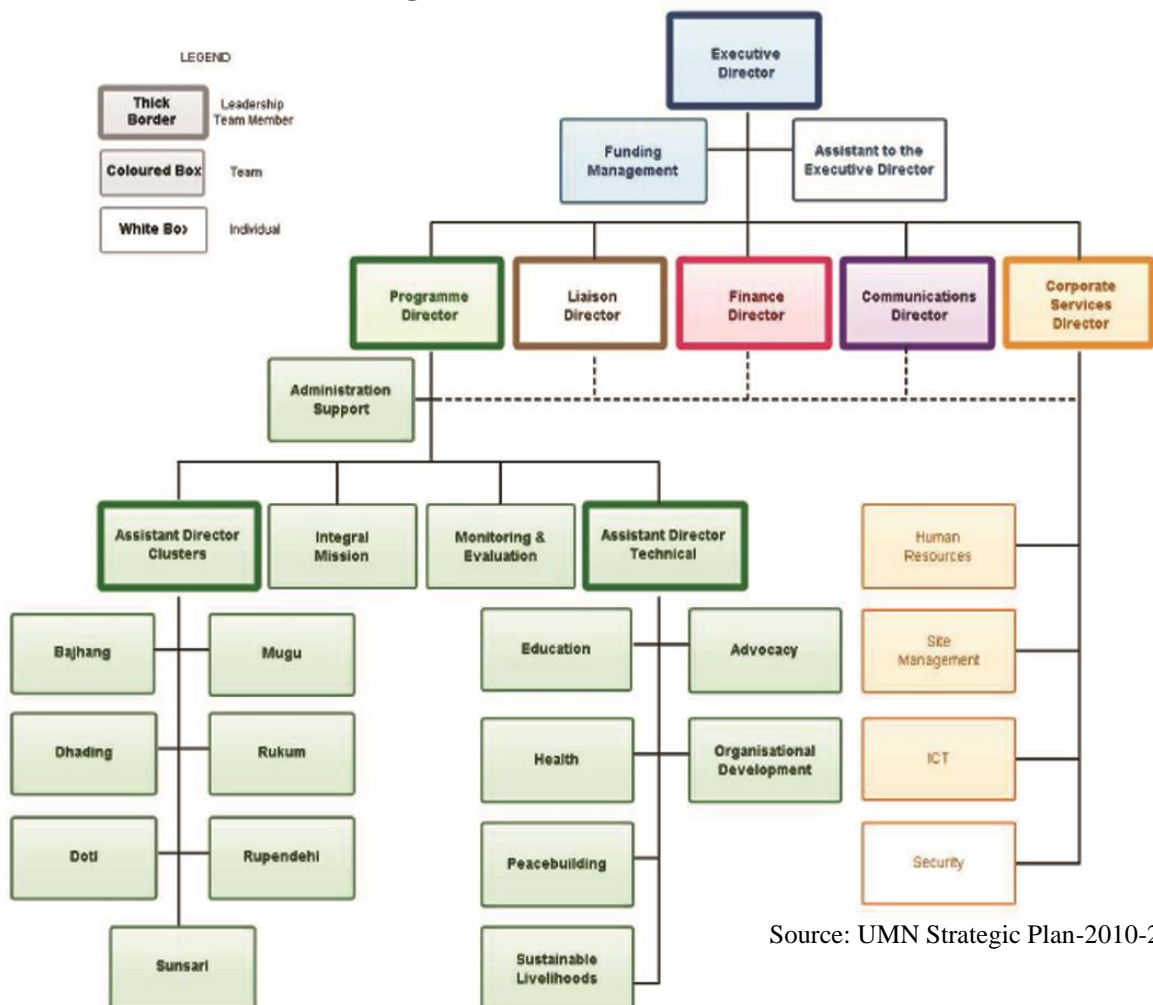
Government of Nepal recognizes it as an INGO, the head quarter is in Kathmandu and it is just working in Nepal.

National map showing the UMN's working districts



Source: UMN Strategic Plan-2015-2020

Organizational Structure of UMN



Source: UMN Strategic Plan-2010-2015

1.6 Delimitation of the Study

There are some boundaries and limitations involved while carrying out the research and the dissertation. Neither, this research intends to interfere, affect or demoralize the practices that have been implementing in the different part of Nepal, nor the researcher has any intention to promote or advertise UMN in terms of any factors. The research focuses on the livelihood approaches and strategies adopted by UMN and its approaches to mitigate the challenges including the faith relation with the program implementation. As the topic suggests, this research is limited to the diaconal work of UMN under the sustainable livelihood even though UMN has been working in education, health, peace-building, good governance, integral mission and disaster response.

UMN has been working in 12 districts in Nepal but this research is limited to Nilkantha municipality, Baireni, Tasarfu, Salang, Naubise, Bhumesthan ,Thakre, village development communities (VDC-denotes a political division of the local bodies and the smaller units than district) in Dhading district and two local organizations SFACF and CIRDS. It is also limited to the 19 beneficiaries benefitted through the two local partners of Dhading. The name of VDC and municipality are not according the local body restructuring in 2017. There are no other tools used besides interview, document analysis and audio -visual materials. The research basically based on the documents published UMN after 2010.

1.7. Dissertation Outline

This outline gives the readers an overview of the dissertation and for those who seeks the selective subject matter. This thesis is structured into the six chapters as in the common practice in the master dissertations.

The first chapter presents the research introduction along with the contextual background related to Nepal and its brief history of social work; poverty and livelihood situation and shortly introduces UMN. It answers 'What? ' 'Where?' 'Who?' and 'Why' questions including the research question. The reader gets synopsis of socio-economic situation and get to know how miserable the livelihood situation in Nepal. It also presents the history of social work as a cultural practice to professional practice and lets readers compare it to diakonia.

The second chapter basically deals with 'how' question of the research, namely methodology of the research. It presents 'how the study populations sampled?', 'how is data collected? and 'how is the sample population accessed?'. The researcher used purposive sampling to choose

study populations from different sites of Dhading district and taken group interview with 19 beneficiaries, a face to face interview with a program actor, documents and audio-visual materials as the research instruments. The considerations of research validity, reliability and ethic are also included in this section.

Chapter three is the presentation of the concepts and theories that are relevant to the research. As the research topic deals with sustainable livelihood, the conceptual framework of sustainable development and sustainable livelihood are presented and discussed its interrelationship. Similarly, theory of diakonia and its one dimension, theory of empowerment is briefly presented as the research investigating the diaconal acts of a diaconal organization UMN.

The fourth chapter presents the research findings based on the collected data tools; interviews, document analysis and audio-visual materials accessed from the related institutions web sources. The findings are presented in the various themes that are organized by analysing the various data sources. The research question seemingly short and easy but including multi-faceted aspects is addressed in this section.

Chapter five consists of general interpretation and discussion of the findings where the researcher has applied the relevant theoretical components as presented in chapter three. Mainly, the discussion gives an insight on how the SD goals and the contextual reality in Nepal have a great distance in spite of long efforts from international developmental agencies and NGO for a long time. Similarly, the poverty and livelihood context of Nepal as well as the overall efforts and outcome of UMN in the livelihood of the people is also discussed in this chapter.

The final, sixth chapter presents the conclusion of the research, findings and discussions. The researcher has also suggested the implications of research with some of recommendations to the related institutions and authorities in this section.

1.8 Chapter Summary

The research is carried out in order to explore the diaconal acts conducted by UMN, for promoting people's sustainable livelihood. The research focuses on answering the research question 'How is UMN promoting people's sustainable livelihood in Nepal? The researcher is motivated to research in the field of sustainable livelihood as livelihood is the primary aspect of people and the livelihood situation in Nepal is miserable and highly vulnerable. Likewise,

the researcher chose UMN's diaconal works as it is a leading Christian faith based organization in Nepal working for more than six decades. The context from poverty in Nepal and livelihood situation has given the understanding of how miserably the people are living. Likewise, the chapter presented the practice of social work in Nepal, as a cultural practice to a professional practice for a long history. The study is limited to 20 study population in Dhading district of Nepal.

Chapter Two

METHODOLOGY

2.1 Introduction

This chapter is an overview of what methodology is used by the researcher. This chapter describes qualitative research method, data collection tools, sampling for selecting study populations with brief presentation of them, and data sources used by the researcher. It presents how different person as data collector collected the data and presents the role of the data collector and the researcher in the data collection. The ethical consideration and researcher's effort to ensure validity and reliability is also included in this chapter.

2.2 Research Design

Among the three choices of research designs, this research has adopted the qualitative research methods and the constructivist philosophical worldview. The research explores involvement of United Missions to Nepal in sustainable livelihood since livelihood in Nepal as a developing country, is a burning issue. Most of the populations live under the poverty line and their livelihood are vulnerable in terms of several factors. In this ground reality, the research question 'How is UMN promoting people's sustainable livelihood in Nepal?' intends to answer the basic approach of UMN to struggle against the poverty in the rural areas of Nepal. As the research topic demands the exploration and understanding of the individual and social area, it is framed under the qualitative approach. The researcher have applied qualitative method in the research as it involves the emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particular to general themes, and the researcher making interpretation of the meaning of the data. (Creswell 2014, p.4) Similarly, this research adopts most of the core characteristics of qualitative research designs; natural setting, researcher as key instrument, multiple sources of data, inductive and deductive data analysis, participant's meaning, emergent design, reflexivity and holistic account that Creswell conveys in his book Research Design. (Ibid, p.186)

It comprises of social constructivist philosophical worldview as it relies on the participant's view that seeks understanding of the world in which they live and work. (Ibid, p.8) The open-ended question, as the data collection tool used in the research also indicates that the research design adopts the social constructivist worldview.

2.3 Sampling procedure and Data Collection

The research used the purposive sampling procedures as it adopts qualitative approach. The researcher has purposefully selected beneficiaries of the sustainable livelihood programs conducted by two local partners of UMN, Small Farmers Agricultural Co-operative Limited (SFACF) and Chandrajyoti Integrated Rural Development Society (CIRDS), and manager of SFACF as samples from Dhading district in Nepal. SFACF and CIRDS are both NGO working in Dhading District. UMN have been working in Dhading with 11 local partners and 13 projects. UMN is currently working with SFACF in Nilkantha, Baireni, Tasarfu, Salang and Naubise VDC. UMN worked in sustainable livelihood with CIRDS previously and now working in Marpak, Salyanchok and Aginchok in health programs.

The researcher chose documents and audio video materials from UMN, government publications and related webpages, as it helps the researcher best to understand the problem and the research question rather than in the random sampling. (Ibid, p.189)

The collection took place from 10.02.2017 to 15.04.2017. The researcher could not be there in the site for the data collection therefore there was a person to collect data with agreement among him, the researcher, supervisor and NSD. The site is about eight hours drive from Chautara, the head quarter of Sindhupalchok district, where the researcher and the data collector live. As the site is new for the researcher and the data collector, it was difficult to reach the beneficiaries. Therefore, the researcher contacted the UMN head office and made the contact with the sustainable livelihood program coordinator. The researcher got the information to contact the local partners through him and UMN webpage. After contacting them, the both helped me to provide required information and reach the beneficiaries. After then, I made contact between them and the data collector. With the help of them, the data collector managed to gather the beneficiaries in three different places; Mahadevbesi, Thakre and Nilkantha. He took group interviews with handing the interview guides early and let the beneficiaries to discuss. Then he let them to fill up the interview notes attached with the major questions and helped those who could not and felt uneasy to write themselves. The project coordinator of CIRDS and manager of SFACF requested the beneficiaries to gather in the places but they were not present during the interview keeping in the mind that can affect the impartiality and factuality of the data. The brief sample information is presented in the table below.

Regarding face-to-face interview, the researcher had intended to have interview also from sustainable livelihood program coordinator of UMN head office in Kathmandu as the upper level and responsible authority of the program. Unfortunately, he replied his inability for the interview in spite of my twice appeal through telephone and e-mail communication.

However, the e-mail communication with the program coordinator provided some of the valuable information as being the related authority. The researcher took face-to-face interview with SFACF manager but not with CIRDS personnel considering that both the organizations are similar from the perspective of the program implementation level.

The codes for the research participants are generated as per the category, related organization, gender and the unique identity by alphabet, simultaneously. For instance, BCFA denotes 'Beneficiary CIRDS Female A'.

Presentation of the Participants

Participants	Sex	Organization	Benefit	Occupation	Categories
1. BCFA	F	CIRDS	Trainings	Tailoring	Beneficiary
2. BCMB	M	CIRDS	Trainings	Mobile repairing	Beneficiary
3. BCFC	F	CIRDS	Trainings	Beautician	Beneficiary
4. BCFD	F	CIRDS	Financial support	Business	Beneficiary
5. BCFE	F	CIRDS	Financial support	Tailoring	Beneficiary
6. BCMF	M	CIRDS	Trainings	Agriculture	Beneficiary
7. BCFG	F	CIRDS	Trainings	Agriculture	Beneficiary
8. BSMH	M	SFACF	Trainings	Agriculture	Beneficiary
9. BSFI	F	SFACF	Trainings	Agriculture	Beneficiary
10. BSMJ	M	SFACF	Trainings	Business	Beneficiary
11. BSFK	F	SFACF	Trainings	Agriculture	Beneficiary
12. BSML	M	SFACF	Trainings	Agriculture	Beneficiary

13. BSFM	F	SFACF	Trainings	Agriculture	Beneficiary
14. BSMN	M	SFACF	Trainings	Agriculture	Beneficiary
15. BSFO	F	SFACF	Trainings	Agriculture	Beneficiary
16. BSFP	F	SFACF	Trainings	Business	Beneficiary
17. BSMQ	M	SFACF	Trainings	Agriculture	Beneficiary
18. BSFR	F	SFACF	Trainings	Agriculture	Beneficiary
19. BSFS	F	SFACF	Trainings	Agriculture	Beneficiary
20. ASMT	M	SFACF	-	-	Actor
21. AUMU	M	UMN	-	-	Actor

2.4 Data Collection Tools

This research used the primary source of data as it provides direct and the first-hand information about what a researcher tries to inquire. As a qualitative research design, this research has adopted qualitative research tools for collecting data. The qualitative research tools such as, observation, interviews, document analysis and audio-visual materials are useful in qualitative methods. (Ibid, p.192) Among them, this research comprises of the following tools for data collection.

2.4.1 Interview

Interview is an instant and systematic conversation between informant and researcher. It is an effective tool for data collection in qualitative research as it motivates informants to participate actively. Interview is particularly useful for getting the story behind a participant's knowledge and experiences from which interviewer can receive in-depth information about the topic. Interview just used to be face to face but the rapid development of information communication technology has made interview that can also be arranged virtually. This kind of electronic interview can be handled easily by using video calling messenger applications such as Skype, Viber, and Facebook messenger etc.

As a major tool of data collection, the researcher adopted semi-structured focus group interview with 19 beneficiaries of sustainable livelihood programs conducted by two partner organizations of UMN, SFACF and CIRDS and a face-to-face interview with the manager of

SFACF as a program actor. The semi-structured interviews were taken in three distinct focus groups in three different places with separate individual interview notes whereas the face-to-face interview was taken with voice-recorder.

2.4.2 Documents Analysis

Document analysis is a tool of qualitative research method that refers to investigate and analyse public documents such as newspapers, minutes of the meeting and the official report and private documents such as personal journals, diaries, letters, e-mails etc. (Ibid, p.190). It helps researcher to dig out the expanded information and understanding. It is also an easier way of data collection as investigator can easily access the electronic documents from the various search engines and databases. I used public documents such as different books, annual reports, newsletter of UMN, and private email of 10 lines from Sustainable Livelihood Program Coordinator of UMN head office in Kathmandu, Nepal.

2.4.3 Audio-Visual Materials

Audio-visual materials are one of the qualitative tools which include photographs, video tapes, art objects, website main pages etc. (Ibid) 'Photographs, audio recordings, video recordings, and the internet are the most common tools used in social and behavioural science research.' (UVa 2017) I have used webpages of UMN, SFACF, CIRDS as well as photographs and audio record of the face to face interview with manager of SFACF in Dhading district, Nepal.

2.5 Role of the Data Collector and the Researcher

Collection of required data is the vital phase in the research work. The person should absolutely pose the common social and academic traits along with basic competency and capabilities in research methodology. Entering into the completely new places, approaching new people in multicultural society and furthermore, conducting the interview with them is obviously an academic and professional task as well as a difficult job. Keeping this in the mind, I had requested my study mate Nirjan Shrestha, who has master degree in English education from Tribhuvan University in Kathmandu, Nepal. He has completed Research Methodology subject consist of 10 study credits in the master degree and has conducted qualitative research data collection in Nepal. He was teaching English in a school but currently working as jobholder in civil service sector, in Chautara, Nepal. As I requested him, he agreed to assist me for the data collection. I explained him about my research project,

methodology, samples and the site as well as clarified the common ethical framework and Norwegian data act. The data processor agreement among him as the data collector, I as the data processor and my supervisor professor Hans Morten Haugen as a data controller, was signed. Later, I handed the interview guide to the data collector. The data collector was timely notified and updated the email and telephone communications that the researcher did with SL program coordinator of UMN in Kathmandu, the project coordinator of CIRDS and the manager of SFACF in Dhading. Then, they facilitated the data collector by informing the beneficiaries from different places of Nilkantha Municipality and the Thakre Village Municipality. The data collector in the help of one other friend Harichandra Gautam, went to the Dhading district and been in the three different places for the data collection.

The researcher and the data collector were in frequent contact regarding the data collection update. It is the researcher's responsibility to ensure the maximum naturalistic and positivistic data collection. Therefore, as the competent and experienced person, the data collector tried to manage the natural and neutral situation so that the participant can express their feeling, view and experience without any pressure and hesitation. He tried to make the inclusive participation in terms of gender, culture and vulnerability as there in the society. The data collector tried to follow the common ethical consideration during the data collection. He explained the purpose of the study, took the permission of the participants before collecting the data, and disposed the recorded data.

2.6 Validity and Reliability

Simply understanding, validity is to assure whether the research data sources and outcomes are valid or not. Putting it another way validity of a test is measured on the basis of how far the information it provides is accurate, concrete and representative in light of the purposes for which is administered (Khaniya 2005, p.103). Validity does not carry the same connotations in qualitative research as it does in quantitative research and check accuracy from the standpoint of the researcher, participant or the reader from the account. (Creswell 2014, p.201)

The general understanding of reliability is to be consistent and stable, as well as predictable and accurate. The greater the degree of consistence and stability in the research instrument and outcome, the greater is its reliability. In other words, reliability in research means that a researcher using the similar methods obtains the similar outcome, every time he uses the methods on the similar subjects.

Although the use and the degree of validity and reliability are distinct, these are important tools in research work from the positivistic standpoint. Research in fact is an action to seek findings and the solutions of a problem therefore, the research work be useless and the research findings and outcomes can mislead, when it comes to implication if the data collected in the research is not accurate and fake.

Considering the facts, the research tries to maintain maximum validity and reliability through minimizing risks factors of validity and reliability such as subjectivity of the researcher, error or the subjectivity of the subjects, the situation and social context, and the errors or the subjectivity in data collecting and analysis. (Brink 1993, p.35) Putting it succinctly, as a researcher, I have been fully aware of my subjectivity in adopting research tools, selecting data, sampling, site and analysis. There is no or less chance of my subjectivity since I have not been in the site and with the sample population and the data were collected via Nirjan Shrestha with agreement to my supervisor and NSD.

Although, the sample site and population was purposefully selected, the site is far away from the researcher and the data collector's home place, Chautara, Sindhupalchok. The collector informed the participants well about the purpose and privacy of their identity while collecting data and eased them so that they can provide accurate and natural data without hesitation, prejudice and error. The collector well facilitated the situation and the subjects were from the diverse social and cultural background that minimized the risk of inaccurate and prejudiced information due to the fear of majority of the same socio-cultural background. Though, the researcher do not intend to affect any part of the research process and outcomes, still there is fear that reader somehow may find subjectivity in some extends, as being from distinct cultural group than the value and faith of the institution whom the research topic is related to.

2.7 Ethical consideration

The researcher has been more aware on considering the ethical issues; confidentiality and anonymity during and after the data collection. The researcher has been aware of plagiarism therefore citing or crediting the original source or the author was completely adopted during the dissertation.

After being consent on the research topic from the supervisor, the researcher made the data processor agreement that consists of agreement among supervisor as the data controller, data collector and the researcher as the data processor, pursuant to the Norwegian Personal Data

Act. Then the researcher reported research plan to Norwegian Centre for Research Data (NSD) before carrying out the research and data collection, in accordance with the Norwegian laws and research ethics. After receiving approval of the research plan from NSD, the designated data collector Nirjan Shrestha had been to the site for interviewing the beneficiaries and the manager of SFACF. The collector was informed thoroughly, written and orally about the Norwegian ethical research consideration as well as common ethical ground including anonymity, confidentiality and maximum respect of the participant. The data collector explained the purpose of the study to the participants in the sites with a due respect. The collector then received both oral and written permission and the signed the informed consent form for the research participation and ensured the participation was voluntary. (Creswell 2014, p.96-97)

The data collector was informed to store the data private and securely and to dispose the collected and stored data in computer or files after the completion of the research. The data collected and stored with researcher is stored privately in personal computer with a secure lock and will be dismissed after the completion of the research.

2.8 Chapter Summary

The researcher has adopted qualitative research approach using the qualitative research instruments interview, document analysis and audio-visual materials. The sampling procedure the researcher used is purposive sampling. The sites are in Dhading district and two local partners with whom UMN collaborating for 11 years. The group interview was taken with 19 beneficiaries of sustainable livelihood projects and the manager of a local partner of UMN. The interviews were taken with the help of data collector who is assigned by the data process agreement. The researcher has adopted the aspect of validity and reliability and ethical frameworks are also considered before, during and till the end of the dissertation.

Chapter Three

THEORETICAL FRAMEWORK

3.1 Introduction

This chapter deals with the conceptual and theoretical frameworks based on which, the research is carried out. The chapter presents the main two concepts; sustainable development and sustainable livelihood approaches that are highly interwoven and other two theoretical components diaconal and empowerment theories that provides theoretical ground for the research. The concept of sustainable development, sustainable livelihood and the understanding of diakonia and empowerment interconnect and merge understanding and practice between professional ordinary social work and professional diaconal works in the research.

3.2 Sustainable Development Approach

Everyone wants to have his or her effort and investment productive and sustainable whatever the field is in. Parents and teachers want their children to learn the productive and life-long education. Businesspersons strive for long-term benefits and security of their investment. A jobholder also thinks about securing a sustainable job in his/her life. In this way, sustainability is the most insistent and significant aspect in every field. Sustainability in development is also one of the burning issues after emerging adverse effect in ecology and economy because of human activities in the name of development. The researcher is presenting a brief discussion on sustainable development as it provides some rationale for this research, that are as follows.

3.2.1 Development as change

Human as the wise creature in the earth, always tend to the change in the society they live since the starting of the human civilization. We human are always engaging on how to make the life easier to live and thinking about how to make the future better, easier and smarter. Moreover, human beings have been working on for a long time in order to make their life convenient. The establishment of philosophy in various aspects in human surroundings as per their knowledge and experience, the development of science and technology, increasing urbanization and industrialization are some of the major instances that indicate how the nature of human is change oriented. Such change in the society that facilitate human being to

live better, easier and smarter is what we have been calling development, in a traditional way. Putting it succinctly, we mean development as an improvement of well-being of human that complexly relates to the economic, political and social system. There are several opinions on what development refers to and what it must include however the advancement of physical infrastructures around the human surroundings and increase in citizen's economic capability that facilitates the human's daily life is the common understanding of development.

In spite of the diverse opinions and analysis among the experts, there can be the common ground that it is the action or process conducted for human being, by human being. But, at the same time, the following issues are in the crux, such as what kind of development we are desired to? In what extent the development is beneficial to the entire human being? How much aware the human are of the other stakeholders in the earth? How long are we benefitted from the development? These arguments obviously seek the responses that the general understanding of the development must go beyond the narrow boundaries of the region, human creature and immediate vision and benefits. One of the giant figures and Nobel Prize winner of economy, Amartya Sen views,

Development must be judged by its impact on people, not only by changes in their income but more generally in terms of their choices, capabilities and freedoms; and we should be concerned about the distribution of these improvements, not just the simple average for a society. (Sen cited by Owen Barder 2012)

Sen asserts that the development is not just about increase in the income level and it indeed should be perceived by the impact on people in terms of choices, their capabilities and freedom. He assumes that the capability of economy, political and social system provides grounds for the long-term development. The report 'Development Policy Adapting to Change' from the Norwegian Government' has practically defined development as follows,

Development is about creating a situation where people have control over their own resources and can claim rights. It is a matter of control as individuals, as society and as states. It is a situation where the people have minimum of economic security and human security in order to make choices for a better future. (Norwegian Government 2009, Report No.13, p.13)

Therefore, we must be upgraded from our limited understanding and practice of development. Development is more than just the improvement of well-being and advancement of physical infrastructure.

The concept of development has been expanded furthermore and has been linked to the wide arena of human life and society. Mainly, large experiences and knowledge of human being

led we, human to be more conscious to the ecology. Consequently, social justice, inclusiveness and environment have been considered as an interwoven aspect of development along with economy and society for the efficiency and sustainability of development.

3.2.2 Sustainable Development

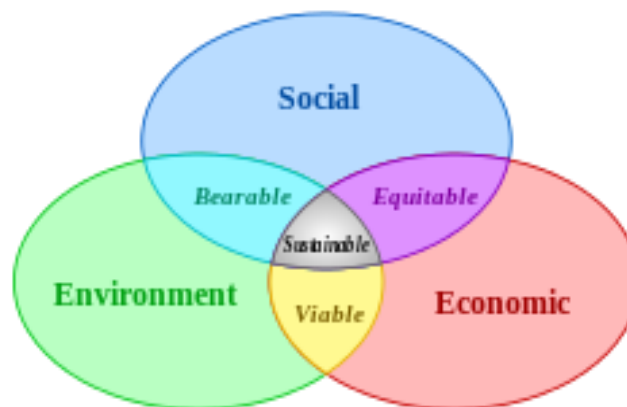
As mentioned above, we, the human beings have always been thriving towards well-being till date and have been engaging in various developmental activities. We have been exploiting natural resources from the beginning of the human civilization. The development of science and technology have accelerated the infrastructural development in the world and improved the life style of people. Meanwhile, the drastic change in the lifestyle and physical well-being made human forget the immediate and long-term adverse impacts. We were not aware of complex chain of eco-system in the earth and engaged in exacerbating the nature to the minimal point. As the consequent, we are now facing the life threatening challenges like depletion of ozone layer of the earth, global warming and climate change. Such experiences and challenges guided the world citizens to emerge the term sustainable development.

Sustainable development refers to the planning and implementing developmental activities that can be useful for the long-term. It involves multiplex interactions between human activities and ecological elements in the earth. Sustainable development does not just expects sustainability of the man -made infrastructures for well- being of the society, but also seeks sustainability in the quality and products of complex chain between and among human activities and the natural resources. It demands overall sustainability for the future generations rather than just for the present one.

The term sustainable development was defined in 1987, in the report 'Our Common Future' published by Brundtland Commission, in an effort to link the issues of economic development and environmental stability. It states sustainable development as *development that meets the needs of the present without compromising the ability of future generations to meet their own needs*. (UN 1987, p. 27) This one sentenced simplified definition contains complex multiple aspects of environmental and socio-economic interrelationship within the developmental process and activities that human should be aware of. It reminds and signifies that whether we are consuming the natural resources for our present need only or aware about it for our future generation as we are doing now.

Sustainable development considers the framework to combine environment, economy and society that are known as the three pillars of it. These three dimensions are inseparable in sustainable developmental process in which absence of one imbalances the whole system of sustainability and qualitative productivity of development. The following diagram presents its dimensions and interrelationship.

Three pillars of Sustainable Development and Interrelationship



Source: (Dréo, John 2007)

The three dimensions of the sustainable development are discussed below, as follows,

➞ Economic Aspect

Economical dimension more relates to the traditional understanding of development as money, income and well-being is the essential aspect of human being. As development means the well-being of people, economy is the system that provides foundation for the local and international authorities for that. The economic policy and system of a nation facilitates its citizen to choose the right direction towards well-being. Moreover, people must engage in livelihood activities for the existence of their life. It directs people to choose appropriate occupations for income source as per their interest and ability. People may involve in agriculture, serve their nation as a civil service employee, can invest their money, time and skills in business or in the private sector and so on. But it is determined by what type of economy the nation follows. Nevertheless, the crux is whether the economic development can make people's way of living sustainable or not. It is not just dependent on economic policy but also relies on the political ideologies and practices of the nation.

Sustainable economic development does not only mean the physical and infrastructural development in the nation but also includes how strong the people economically. It is people's inherent right to live and sustain their life therefore it is state's responsibility to

protect its citizens from economic deprivation. It is not reasonable and justifiable to say to have well economic growth of a country while a number of its citizens live in poverty and die of hunger. The various evidences from several countries indicate that such kind of economic growth cannot be sustainable due to chaos and conflict in terms of unequal status quo among the citizens that hinders prosperity of the nation for the long-term. The equal distribution of the resources and economy as well as the parental welfare economy of the state equally towards every citizen, as in the Scandinavian model seems to be more sustainable compare to other types.

➤ **Social Aspect**

Human as a social being live in the society together with sharing and caring each other. Social aspect of development gives life to the sustainable development. Authorities should be responsible to the people and society since they are whom developments for. Therefore, development cannot be sustainable unless the state is not responsive and responsible towards citizens. The development is sustainable if states assure the people's inherent rights to live as a human. It is the government first who must think about citizen's food, clothing and shelter including their quality of life. The health and education are other important aspects of the society that authorities should be responsible.

Similarly, authorities should be aware of integrating social justice with development. The state must address the voice of marginalized and vulnerable people in the society and assure sufficient dignity and rights to them. Government should secure child rights and women's rights and secure maximum gender equality as well as should empower marginalized people and community to ensure equitable society. The society where people suffer from various kinds of suppression, inequality and injustice may be headed toward chaos and conflict between and among people and state that hinders sustainable development. Therefore, Inclusiveness, peace and justice are most important aspects for sustainable development.

➤ **Ecological Aspect**

Environment is an emergent dimension of development that had not been considered deeply before. After a number of adverse effects have been seen as the life threatening problems due to exploiting environment, it has now been the important element for sustainable development. Unsystematic transport, industrial development unplanned urbanization and

population growth have been causing enormous environmental pollution that directly resulted to poor health quality as well challenging human existence in the earth now.

People involved in deforestation while constructing infrastructure like roads, schools, housings, factories etc. and even did not aware on planting the new trees instead. Degradation of the forest in the earth have not just caused endangering of wild animal, the land erosions and lack of water resources in the hilly regions, but also helping in global warming since forest is the good user of hugely emitted carbon from the developed countries. People established hydropower, which is obviously an important contribution for human but at the mean time were not aware of deforestation and wildlife dependent on water. The modernized agriculture has vastly changed the life of human but on the other hand, the excessive and random use of chemical fertilizers and pesticides by the farmers caused the land and water pollution as well as degrade the quality of agricultural productions. Such products are leading to poor public health. The industrial development has advanced the human life but also caused land, water, sound and air pollution directly threatened human life. On one hand, the huge amount of air pollution and carbon emission from industries has depleted ozone layer of the earth that let the injurious sunrays into the earth and the other hand; it has caused greenhouse effect in the earth, which led to global warming. Global warming has now been dangerous not only for ecology but also for the human existence since it has been causing global climate change that directly effecting eco-system, agriculture, public health and man-made infrastructures. Hence, unless the environmental issues have been considered into the development, it can no more be sustainable and productive.

The discussion above expresses that the economic, social and environmental dimensions are inseparable and must be integrated throughout the decision making process by the local and international authorities for the sustainable development. Summarizing the concept of the sustainable development Brundlandt Commission's report states,

[...] sustainable development is a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development; and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations. (UN1987, p. 28)

It focuses on enhancing and harmonizing all the human endeavours of development to live qualitative and advanced life together with the nature and environment.

3.2.3 Sustainable Development Goals

Human nature to live in the advanced and qualitative life has led human in this stage of modern development from Stone Age. Nevertheless, we are in the era of science and technology along with the vast challenges that are threatening the human existence caused by the same reason that took us in this modern era. It is now our duty to cope with the challenges that are brought by us. It is now the time to take action to reimburse our mistakes of exploiting the nature to the excessive level.

Keeping this in the mind, United Nations in the occasion of its seventieth anniversary in 2015 adopted the plan of action towards sustainable development. The Heads of State and Government and High Representatives, meeting at the United Nations Headquarters in New York decided to set up 17 new sustainable development goals to be obtained by 2030 as the following. (United Nations 2015)

Sustainable Development Goals



Source: United Nations

1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
3. Ensure healthy lives and promote well-being for all at all ages
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all

5. Achieve gender equality and empower all women and girls
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
10. Reduce inequality within and among countries
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

UN has set up various plan and strategies to achieve the ambitious goals and targets of sustainable development within the time frame in the global partnership with the governments, civil societies and private sectors.

3.3 Sustainable Livelihood Approach

Sustainable livelihood approach is an important and relevant approach for my research, which is already revealed by the research topic itself. Sustainable livelihood is one of the burning issues in the 21st century as half of the world population live below \$2.50 a day and

still more than a billion people in the world in extreme poverty that means living less than \$ 1.25, following Human Development Report 2016. (UNDP 2016) According to UNICEF, one billion children worldwide are living in poverty and 16,000 children die each day because of poverty. (UNICEF 2015) Poverty has been a huge challenge in the third world and has been a challenge for the whole world. Sustainable livelihood is an ultimate tool to tackle with the poverty and an important aspect of sustainable development.

The UN and other several developmental agencies are in the field in order to struggle against the global poverty. Among them, the British developmental agency department for international development (DFID) has developed approaches and framework for sustainable livelihood that is widely used in developmental practice. Although there can be several approaches, DFID proposes sustainable livelihood approaches to eliminate poverty in the poor countries, based on the following principles.

➤ **People-centred**

This approach focuses on people equally from community to higher level. It is participatory approach to support livelihood goals of fulfilling basic needs and improvement of income.

➤ **Holistic**

The approach is holistic it supports livelihoods as a whole, with all its facets that helps to identify and mitigate the overall constraints people have to face and supports them in a manageable way.

➤ **Dynamic**

This approach is dynamic since people's livelihoods and the local, national, international institutions such as rules, norms and values that shape people's life are highly dynamic. It guides to learn from changes and help mitigating negative impacts along with supporting positive effects.

➤ **Building on strengths**

This approach fosters people's inherent potential by making them realize own potentials and demotivates the constraints. It starts with analysing strengths rather than needs of the people.

➤ **Macro-micro links**

This approach does not follow the macro or the micro level policy strictly as in the usual development activities but tries to bridge gap and build the strong links.

➤ **Sustainability**

Though complete sustainability cannot be achieved, sustainability is main principle of this approach. It comprises of sustainability in terms of environment, economic, society and institution.

3.3.1 Concept of Sustainable Livelihood

It is common that human has to do something for sustaining their life. Livelihood is such activities for sustaining his/her life, in general understanding. Human needs basically foods, shelter and clothing which obviously needs money. Therefore, it is obvious that people must involve in the activities that generate regular income or the materials to access basic needs for the daily life. The issue of fulfilling basic needs for the long-term is vividly significant and challenging rather than for some months or year. Hence, the approach to sustainable livelihood is the burning issue in the poverty alleviation as well as in sustainable development.

There are several definitions on what sustainable livelihood comprises, among which Robert Chambers and Gordon Conway at Institute of Development studies in the UK proposed the following working definition of sustainable livelihood which is well famous,

A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living; a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long-term. (Chambers & Conway 1992, p.6)

Chambers and Conway argue that livelihood can be sustainable if there are least stresses and shocks. Other aspects that make livelihood sustainable are its capabilities to cope with and recover from vulnerable situations and, assets as dominant factors that makes livelihood sustainable and productive. For example, if a farmer has sufficient land or sufficient savings of money, he/she can recover his/her livelihood from loss of agricultural products in terms of disasters like landslides or flooding. Moreover, it emphasizes that it is not only the persons who are determinant for their well-being and prosperity. Several factors involve in determining and setting up a sustainable life of a person.

Sustainable livelihood is a guiding approach to cope with poverty as it has been a global challenge for the world. Development cannot be sustainable unless a number of people live under the poverty and dying of hunger. The international community and the various development agencies have been working against poverty and the efforts from UNDP, DFID, World Bank and ADB are remarkable in the field of sustainable livelihood. The sustainable

livelihood approach and the framework of DFID have been widely used for eliminating poverty.

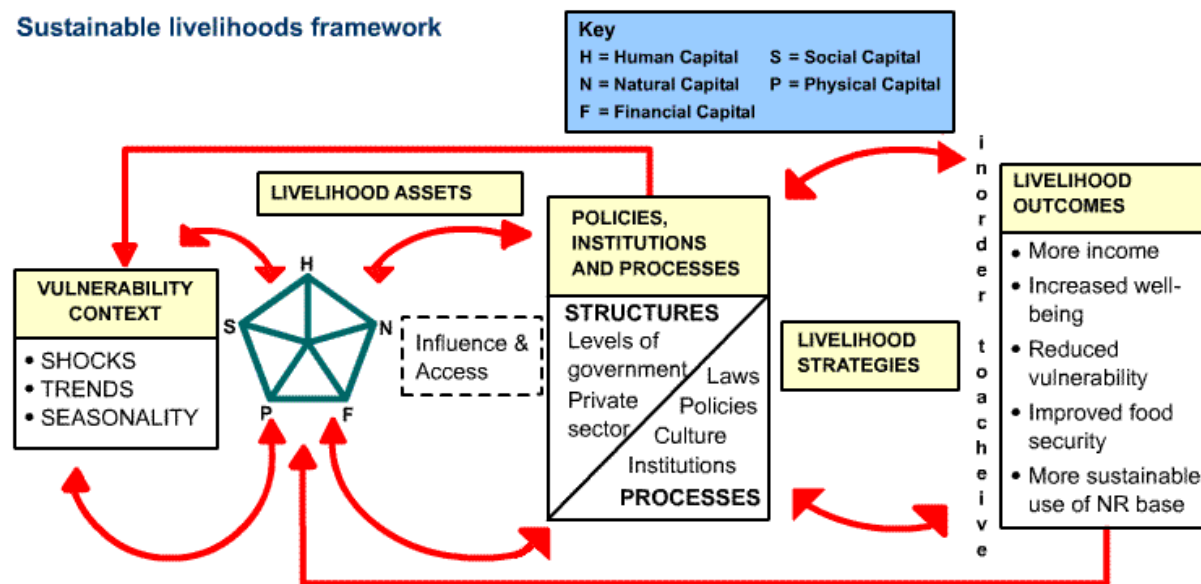
3.3.2 Dimensions of Sustainable Livelihood

Poverty as an emerging global challenge, the debate is obviously necessary all over the world on how should the world now move ahead to tackle it. The major discussions should hover around the decision level to ground level, from economic level to ecological level and the individual level to global level.

There are several aspects that have been causing a large number of people to be poor and to be under vulnerable livelihood. Most of the people think that the level of educational qualification and skills are the most significant factors for good income sources.

Nevertheless, our common understanding that people are poor due to their incapability towards good jobs or entrepreneurship is not sufficient to consider as the most significant or the major causes. The causes are manmade, social to environmental which are complexly interwoven one another. In accordance with the sustainable livelihood guidance sheet published by DFID, I am going to present the vital dimensions of the sustainable livelihood that DFID considered under the sustainable livelihood framework. (DFID 1999)

Sustainable livelihoods framework



Source: DFID

A. Livelihood Assets

Livelihood assets are the entities that determine people's livelihood standards and sustainability. It is one of the most important factor that affects livelihood outcomes of people. This means that the more livelihood assets people can access, the more livelihood

outcomes can they achieve. For example, if people have enough lands for agriculture they can get benefit more than the people who have to rent out or have to take loan. Similarly, the farmers having easy access to irrigation can earn more than those with rare access to it. DFID defines five major assets as the determinant factors for sustainable livelihood that are interrelated and interdependent each other, as follows.

➤ **Human Capital**

Human capital is the assets that are purely human oriented and relied on the individuals. Health, education, skills, training, ability to hard work etc. are included under human capital. These capitals provide basic foundation for people to choose proper occupation and guides towards sustainable livelihood. Most of the people in the developing countries are living vulnerable life mainly due to the lack of human capital. Mainly, people are poor due to lack of education as well as bad health and sanitation in the global south.

➤ **Social Capital**

Social capital refers to the assets that provide well network and trust among people in the society. The network can be well when an individual has the good relationships among people in the society. Hence, social connections and links are the social asset that facilitates mutual co-operation and co-existence in society. Social capital is one of the determinant factors in sustainable livelihood because it minimizes the cost of investments, labour and time as well as mutual trust and understanding enable the maximum security of sustainability. For instance, a mini entrepreneur can have more income if he/she has a good social capital in his society than one having no or bad social capital.

➤ **Natural Capital**

Natural capital is the resources derived from nature and environment such as weather, land, forest, air, water, as well as its consecutive phenomena such as air, water and soil quality, and protection of storm and soil erosion etc. It is an important livelihood asset as the almost all resources needed for human are derived from nature. It is more important for those who involve in natural resource based livelihood activities such as farming, fishing, mineral extractions etc. For example, no one can involve in agriculture without sufficient land, well- irrigation facility and appropriate weather.

Likewise, the quality of the air, soil and water and the temperature directly affect the degree of the income from the activities based on natural capital.

➤ **Physical Capital**

Basic physical infrastructures such as a shelter to live, transportations, electricity, telecommunications etc. are included in physical capital that supports livelihoods. DFID recognizes affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean and affordable energy and access to information (communications) as usually essential component of infrastructure for sustainable livelihoods. (DFID 1999) Infrastructural development just not eases day to day activities but also facilitates the economic activities. The agricultural products of the farmers and industrial products need transportation to reach markets. If there is no proper electricity supply, it is impossible to establish industries as well as to set up small and large enterprises that create huge employments.

➤ **Financial Capital**

Financial capital refers to the financial resources that can be easily used in livelihood activities. In another words, it is the direct or indirect form of money that people can use whenever, wherever and however they want. Nevertheless, financial capital is more than just owing the cash. It can be in the form of bank deposits, livestock, jewellery, obtained debts, financial benefits from states, remittance etc. It is the most powerful and versatile form of assets among the five livelihood assets since people can access almost all the assets if they are strong in financial capital. It is also the means and end of the livelihood activities.

B. Vulnerability Context

People cannot always get success in the work even if they try as much they can. There can be various challenges and obstacles in the way of success. And, one of the determinant factors in getting success is the circumstance of the work. The evidences show that the huge investments of the finance, time and labour can be useless if the context is vulnerable in every field. The circumstance or the context is much more significant in the sustainable livelihood as well. We can easily see and analyse that people have been living in poverty in most of the countries suffering from chaos and conflict such as in African and Middle Eastern countries. Similarly, vulnerability in terms of environment, climate and disasters have been

directly affecting people's livelihood. Natural disasters such as landslides, floods, storms, drought and earthquakes do not only takes peoples life but also makes the livelihood even worse by damaging their livelihood assets. Droughts in the African countries, latest earthquakes in Haiti and Nepal, floods in Bangladesh are some of the instances that had not only caused human casualties but also exacerbated the poverty problem even worse in these developing countries. DFID categorizes vulnerability context in three parts namely; trends, shocks and seasonality. The following chart depicts the vivid and practical understanding on what entails vulnerability contexts however, it is not the final list. (DFID 1999)

Vulnerability Contexts Categories Chart

Trends	Shocks	Seasonality
<ul style="list-style-type: none"> • Population trends • Resource trends (including conflict) • National/international economic trends • Trends in governance (including politics) • Technological trends 	<ul style="list-style-type: none"> • Human health shocks • Natural shocks • Economic shocks • Conflict shocks • Crop shocks • livestock shocks • health shocks 	<ul style="list-style-type: none"> • Of prices • Of production • Of health

Source: DFID 1999

➤ Trends

Sustainable livelihood can be affected as per the national and international trends in terms of population, resource, economy, politics, technology etc. If we watch back in the history on how the so-called war against terrorism in the Middle East exacerbated the poverty problems and the global crisis in 2008 had the adverse impacts in the livelihood. Likewise, the political trends can make livelihood vulnerable since the policy and practice can be changed along with the political change e.g. in the USA there are changes in some of the policies such as in abortion when the government is changed between Democrats and Republican parties that that not affects USA but also globally.

➤ Shocks

Shocks in livelihood denote the loss and deprivation in terms of health, nature, disasters, economy conflict and occupation. When people face health shocks due to the diseases and accidents, in one hand, their livelihood can be affected adversely as they cannot work, and in

another hand, they have to invest their financial assets for treatment in non-welfare states. Natural shocks like global warming, environmental pollutions, landslides, floods, volcanoes and earthquakes have direct impact in people's livelihood. The damages caused by such shocks make loss of the physical properties and waste their investment, labours and time that makes the situation even worse later, if the aftershock situation is not recovered soon.

➤ **Seasonality**

Seasonality refers to the periodic changes within a calendar year. It also plays vital role in livelihood as there is fluctuation in the status of people's health, production and price as per the season. Even though seasonality is regular and predictable, there is no certain pattern in the fluctuation level. It is more significant in the places where agriculture is the major livelihood tool than in urban places. Farmers and entrepreneur can be in vulnerable context because there are risks of low production due to the unexpected weather. For example, in the South Asian regions, it rains in the summer season but there is no regular pattern of raining every year. Sometimes excessive raining in the summer causes floods, landslides and harms the cultivated crops that results the low production of the crops. Similarly, increasing agriculture products in the suitable season is natural but still there is the risk of price degradation due to higher production of same products, damages caused by unexpected weather and unmanaged market distribution.

C. Structures and Processes

The researcher has discussed the aspects that stand separate and inactive with in the sustainable livelihood framework. The dimension that guides livelihood and gives life to the framework is the structure and processes. It plays the role as the operator, interacts with overall dimensions, and runs the framework as an active system that shapes livelihood. It would be logical to present it separately as follows.

➤ **Structures**

The public and private organizations that involve in establishing values, norms and legislation as well as in facilitating and guiding the livelihood, is structure. The public organizations here refers to political bodies at various levels from local to national, executive agencies such as ministries and departments, judicial bodies and quasi-governmental agencies whereas private organization denotes commercial enterprises and corporations, media and

international, national and local NGOs. DFID considers structures as the hardware and defines,

[...] the organizations, both private and public – that set and implement policy and legislation, deliver services, purchase, trade and perform all manner of other functions that affect livelihoods. They draw their legitimacy from the basic governance framework. (DFID 1999)

In this regard, structures are the determinant factor to shape livelihood as per the ground reality of the context. It is determinant in the sense that structures set up the appropriate policy, legislation and practice which is the as the brain of the livelihood framework.

➡ **Processes**

Processes refer to the complex entities in different level that enable and shape livelihood. The policies, legislations, institutions, culture and power relationships are included under the processes in the sustainable livelihood framework. When we think structure as hardware of the SL framework, process can be assumed as the software. Unless the proper and appropriate policy, legislation and practice are not enforced, neither the livelihood issues can be addressed, nor the cause and solution of poverty challenges can be identified and implemented. Processes shape the structures and vice-versa since the government, private and civil society organizations etc. run under the certain policies and legislation. And, the policies and legislation are made and enforced by the related organizations.

D. Livelihood Strategies

Livelihood strategies as the fourth dimension of sustainable livelihood approach, denotes the overall efforts, activities and strategies to achieve the livelihood goals. Moreover, livelihood strategy answers what and how people do to fulfil their needs. DFID defines livelihood strategies as,

[...] the range and combination of activities and choices that people make/undertake in order to achieve their livelihood goals (including productive activities, investment strategies, reproductive choices, etc. (DFID 1999)

People adopt different strategies for their livelihood such as farming, entrepreneurship, business, job etc. The strategies they follow depend on their needs, choices, assets they belong and the level of vulnerability context. The main role of the various public and private organizations as the structure and the policy and legislation as the process in the SL framework is to assist the livelihood of the people in need.

E. Livelihood Outcomes

People obviously expect the output at the end after we finish the hard work. Therefore, whatever the researcher presented above is for the certain reasons and for the expected outcomes, which actually are livelihood outcomes. Livelihood outcome refers to the results of the livelihood strategies. This is the most important dimension of sustainable livelihood approach as it provides basis for people's well-being, poverty elimination and foundation for sustainable development. Livelihood outcome is highly dependent on overall dimensions of the SL approaches discussed above. It demands complex coordination and balance among the SL framework. To be more specific, output of the livelihood is determined by what and how much livelihood assets people own, how much vulnerable is the context of livelihood, how flexible and poor oriented the state and its policies and practices as well as what the livelihood strategies people encompass.

Although outcome is expectable and inevitable, the crucial discussion is on what the livelihood outcomes in fact. Does outcome just mean the increase in income of people? Is it fulfilling of basic human needs or the upgrading of standard of life? What about the increase and balance of livelihood assets? How does it address the ecology and environment? These are some of the questions to be considered while defining the livelihood outcomes. Regarding this, DFID defines that livelihood outcomes comprises major five components namely; more income, increased well-being, reduced vulnerability, increased food security and sustainable use of natural resources.(DFID1999) When poor can increase their income they can then access the basic needs, health and education. The large evidences show that people are deprived of their basic needs, health service and education due to the no or lower income. Similarly, well-being is everyone's will and thrives for this. Money always cannot value people's pride and prestige. But the improvement of the lifestyle can facilitate to access the social identity, inclusion, security and uplift socio cultural status of a person. Livelihood outcomes include protection and reduction from vulnerable contexts. As an example, there is no or less contexts of vulnerability if government has agricultural insurance, depending upon the insurance schemes and types. Likewise, it includes the sustainable use of the natural resources while adopting and running livelihood strategies. For an example, livelihood outcomes must entail the farmers' awareness and implications of using less chemical fertilizers and pesticides in crops and vegetable farming that has various adverse health and environmental effects.

3.4 Correlation between Sustainable Development and Sustainable Livelihood

Some basic introduction about what sustainable development and sustainable livelihood are presented in brief where the researcher discussed on SD and SL approaches above as both terms are widely used in developmental studies and fields. Both approaches are correlated and share some commonalities. It is relevant to present some elements of correlation between these two approaches.

In my point of view, sustainable development is more general and broader approach comparing to sustainable livelihood since it emphasizes on holistic dimensions of human being from micro to macro level. Whereas, SL emphasizes on basic aspects of people that directly supports reducing poverty by bridging the gap between micro and macro level policies. SL is one of the core aspect and tool of SD that facilitates to achieve sustainable development goals. If we look towards UN sustainable development goals, we can easily analyse that how all of the SDGs have correlation to SL. Specifically, the first ten goals that seek reducing poverty, hunger, inequality, as well as providing health, education and work are vividly linked to SL approach.

Some finds both approaches similar, as it comprises of a number of similar elements. Both SD and SL approaches deal with sustainability and share the principle and values of economic, socio-cultural and environmental aspects. Nevertheless, there is one more sustainability pillar in SL approach namely, institutional aspect; policy, legislation, norms, values, culture etc. Putting it another way, economy, society and environment that are the three pillars of sustainable development are the valuable pillars for sustainable livelihood approach as well. SL approach aims to improve the economic level of people same as in the SD because it is impossible to live practical life without financial sources in the modern material world. Social aspect is valuable in both aspects as human as a social being, affiliate into social groups and consist of diversities in terms of culture, custom and values. Both approaches address the social factors like human dignity, social justice, inclusiveness for assuring people's participation in the developmental activities and livelihood strategies as well as to prevail peace in the world, when entering into the societies. Environmental aspect is essential in both of the approaches since environment is valuable and inseparable part of human being. Neither, we can separate environmental aspect in SD nor in SL from the perspective of sustainability as human are completely dependent into nature and environment from birth until death.

3.5 Diaconal Theory

Diaconal theories are always relevant when it comes to supporting others as a fellow human being. And, it is more relevant here to present since the first reason is this research tends to dig out the context and the way people get help from others and the second reason is it is a diaconal research. Therefore, the researcher wants to present some of the basic components of diaconal theories that provide theoretical base for this research.

Simply introducing, diakonia denotes the humble service inspired by Jesus Christ. It is the holy action by human beings towards the fellow humans and for the whole creation of God. Diakonia strives to establish the just and peaceful society along with human dignity. Diakonia is the caring ministry of the church in various countries and has been into effect as the Gospel in action. In a very clear and understandable way, Church of Norway defines diakonia as follows,

Diakonia is the caring ministry of the Church. It is the Gospel in action and is expressed through loving your neighbour, creating inclusive communities, caring for creation and struggling for justice. (Church of Norway Plan for Diakonia 2008, p.5).

This definition does not just give crystal clear understanding but also concretely directs, in what way the diaconal actions can be conducted. Putting it succinctly, the four expressions of diakonia; love for neighbours, forming inclusive communities, care for creation and struggling for justice are the concrete paths to go ahead for diaconal professionals and practitioners. In this way, love, dignity, care, inclusiveness, peace, justice and advocacy are some of the building blocks of diakonia to be implemented in the field.

The understanding and practice of diakonia has been dynamic as per the context, when peeping into its history. In spite of its dynamic nature, the understanding as a Christian social practice seems to be the basic and relevant. Dietrich emphasizes that diaconal practice comprises of acts of mercy and mutual service in accountability and reciprocity, for what she calls as paradigm shift in in diakonia from the narrow understanding of just 'giving' and 'receiving' help. (Dietrich 2014, p.13-14) Similarly, Haugen states diakonia as a rights-based approach that in turn prevail human dignity, global justice and inclusive communities. He also emphasizes on empowering vulnerable and marginalized individuals, households and communities, by promoting their participation. (Haugen 2014, p.122-136) From the stance of diakonia as the professional practice, Jordheim views the role of deacon as a bridge builder between the church and the local society by involving in social, spiritual and advocacy tasks.

(Jordheim 2014, p.187-201) Summing up the various opinions, diakonia is the humble actions of supporting excluded, marginalized and vulnerable people in different ways as per the context.

3.6 Empowerment Theory

The concept of power relation is an interesting and valuable aspect in every field and much more important in the social science. It is common that the person or group of people with power always rule the powerless. Powerlessness has, over the years, come to be viewed as an objective phenomenon, where people with little or no political and economic power lack the means to gain greater control and resources in their lives (Albee cited by Lord & Hutchinson 1993, p.2) Empowerment simply refers to the action of providing power to the powerless. From the perspective of anthropology, empowerment is the process of helping marginalized, vulnerable and excluded people from the society those were deprived of various capabilities and assets. Moreover, empowerment is the action of upbringing power for the people who are socio-economically and politically powerless to gain the necessities and resources for their life. Wallerstein defines,

Empowerment is a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice. (Wallerstein cited by Lord and Hutchinson 1993)

Empowerment promotes the participation of the people to make themselves capable towards the factors and decisions that shapes their lives. Like in many other areas, empowerment is one of the important assets in diaconal theory.

As diakonia thrives to shape an individual and society with human dignity and justice, empowerment is a basic tool of diaconal approach. From the theological perspective, Lutheran World Federation defines empowerment as an intrinsic element of diakonia, as below,

[...] empowerment refers to the biblical understanding of creation that every human being is created in the image of God, with capacities and abilities, independent of their apparent social situation. (LWF 2009, p.45)

Similarly, Dietrich asserts, "empowerment theories are based on a fundamental respect for the capacities and resources of all human beings which also serve as a basic principle within diakonia". (Dietrich 2014, p.23) Nordstokke emphasizes the importance and relevancy of empowerment in diakonia and views as a god given goal to energize people to participate in

God's project and realizing God's good intention for creation and human society: of mutual love and care, and of promoting human dignity and justice. (Nordstokke cited by Dietrich 2014) To sum up, empowerment is valuable process and asset both in diaconal and ordinary social work that tends to supports lives of vulnerable and marginalized people because empowering powerless people and community provides power balance for the better and peaceful world.

3.7 Chapter Summary

The researcher has adopted sustainable development approach and sustainable livelihood approach as the conceptual framework, from the perspective of professional ordinary social work whereas the diaconal theory and theory of empowerment that comes under the diaconal theory, are applied as the theoretical frameworks from the perspective of professional diaconal work. Sustainable development approach is an approach of making development sustainable using the three pillars of sustainability; economy, society and environment. Sustainable livelihood in another hand, is an approach of making people's livelihood appropriate, resilient and sustainable using the same three pillars of sustainability. Diakonia is a humble service initiated by Jesus towards the fellow human and the whole creation created by God whereas empowerment is the process of recovering the inherent capabilities and God given spiritual and physical power.

Chapter Four

PRESENTATION OF FINDINGS

4.1 Introduction

This chapter shows the overall presentation of the collected data. The data are collected using the research instruments; interview taken with the subjects, documents analysis and some of the audio-visual materials. The researcher took focus group interviews with 19 beneficiaries with interview notes whereas took one interview with an actor with the voice recorder. The data from the participants were separately codified from the interview protocols for the presentation and interpretation of the findings. As the researcher tried to cover the wider population and was not sure which tools to apply for codification, the coding of the interview protocols had been complex and lengthy due to the large number of participants and consisting of more open questions. The data below are presented in the thematic topics aggregated from the data collected in site and documents obtained from the webpages of UMN, its local partners and other related institutions.

The codes below indicated for participants are generated as per the category, related organization, gender and the unique identity by alphabet, simultaneously and the number digit after the code denotes the question number asked for the participant. For example, ASMT3denotes 'Actor SFACF Male T question number 3'.

4.2 Livelihood Context

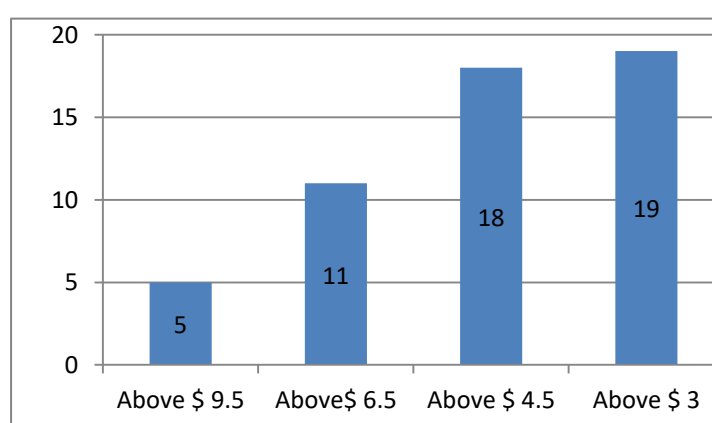
There are several factors that measure how the livelihood context is. The per capita income \$761.59 and Human Development Index rankings of 2016 indicates that overall livelihood situation in Nepal is not so satisfactory.(UNDP 2016)However, I have presented the context of people's livelihood in Dhading based on the major information got through the data collection. Regarding the data collected from the beneficiaries, it seems that the people's livelihood context where UMN works is satisfactory and progressive. Following the collected information, the livelihood context can be observed by disseminating in the following themes.

4.2.1 Livelihood status

According to the basic statistic of Asian Development Bank (ADB), 78.4 % of the population is employed (over the age of 15) however 12.5% of the total employed population live under

the global poverty line.(ADB 2016)People's livelihood is shaped by several factors among which culture, tradition and value are some of the significant aspects. There is tradition of common practice of joint and extended family in almost every place in Nepal. In such family structures, all the members are completely dependent on the family member who can earn. The person/s who can earn, hold full responsibility to fulfil family needs as there is no such state welfare system to support in case of having no income. Therefore, the number of family members who can earn and the size of family also measure how the livelihood status is. Regarding the size of the family, 13 out of the 19 beneficiaries have more than five members in their family and three have more than eight members. Three participants responded that their income is still not enough as per their expense.100 % of the participants are above the current global poverty line. The following chart shows the whole data of the participants' status in terms of poverty measured as per the current global poverty line of \$1.90 a day as purchasing power parity (PPP).

Participants' Income Status (per day)



4.2.2 Adopted Livelihood Strategies

According to statistic of Ministry of Agricultural Development of Nepal, 65.7 % of the population relies on agriculture for food, income and employment whereas 60% of the population is involving in farming.(NPPR 2015) 7.3 % of the population migrate abroad for employment and the ratio of remittance to Gross Domestic Product (GDP) is 29.1 % in Fiscal year 2014/15. (MOF 2016) Almost all of the farmers follow traditional methods in agriculture with the old-fashioned equipment and method. The use of traditional farming tools such as tool like wooden plough, harrow, and spade for digging soil, sickle for cutting harvest, bamboo winnower for filtering crops etc. waste farmers' investment, labour and time.

Based on the sampled population, among the interview taken from 19 beneficiaries, 12 participants are involved in agricultural activities under which most are involved in the seasonal and off-seasonal vegetable production, mushroom production and goat keeping. 7 out of the 19 are adopting different livelihood strategies other than agriculture. The other livelihood activities they adopted other than the agriculture, are micro enterprise business such as running tailor shop, beauty parlour, mobile repairing shop and food store. The beneficiaries from SFAC as being a cooperative federation, provides its livelihood support to the people by providing membership in the small farmers group.

4.2.3 Livelihood Approach and Strategies by UMN

Sustainable Livelihoods as one of the major field, it has been working to improve the overall well-being of the poorest and most vulnerable people in Nepal, by enhancing their ability to make sustainable living in an economically, social and environmental manner as well as improving the access of basic services such as water, sanitation, and energy. (UMN 2015) UMN set strategic plan for every five years and publish its annual report on its diaconal activities. It emphasizes on community transformation for the sustainable change that is a long-term process and its approach is therefore very much focused on capacity development of local community stakeholders who have the potential to enable pro-poor change to happen in a sustainable way. (UMN2016, p.8) It focuses on capacity development of the individuals; civil society; and those in authority, including government authorities, through advocacy and building community resilience for the poorest people living in poverty (ibid, p.8-10)

According to UMN strategic plan 2010-2015, UMN had particularly focused on the following points for promoting sustainable livelihood (UMN 2011, p.36)

- *Increased household food security*
- *Increased household disposable income*
- *Enhanced capacity to identify disaster related risks and skills in reducing them*
- *Improved distribution and utilisation of food within households*
- *Increased awareness and capacity in realisation of livelihood rights*

Likewise, the current strategic plan for 2015-2020 has set five general strategies to promote sustainable livelihood of the extremely poor people in Nepal as below. (UMN, 2016, p. 21)

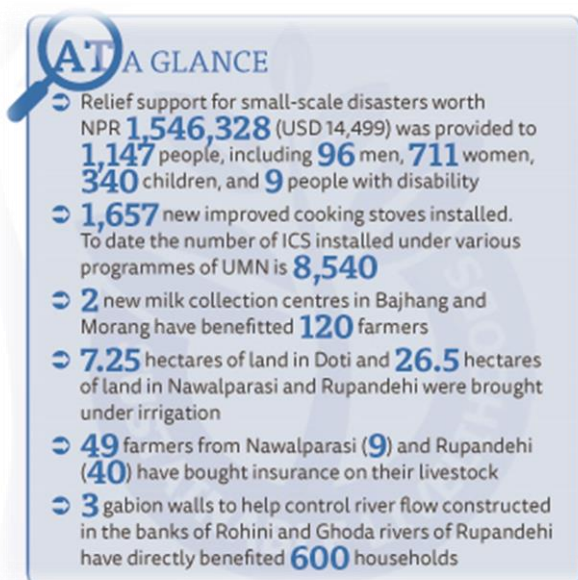
- *Food security, including equitable intra-household usage, improved*

- *Communities with increased resilience against climatic and non-climatic risks*
- *Farmers' networks, alliances and institutions strengthened to claim their rights more effectively*
- *Improved access to advantageous information, and appropriate skills and technologies*
- *Increased income of PPLP from on/off farm entrepreneurial activities with market linkages.*

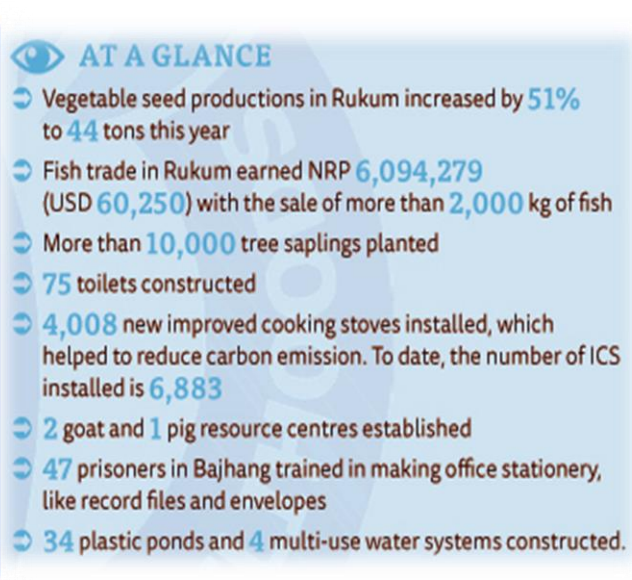
The pictures below briefly highlights UMN's involvement in sustainable livelihoods in Nepal, in the latest two years 2014/15 -2015/16 (UMN 2015/2016)

Activities of UMN in Sustainable Development

SL activities of UMN in Nepal in 2015/16



SL activities of UMN in Nepal in 2014/15



Source: UMN Strategic Plans

Similarly, as the collected data from the sample, the manager of SFACF in the interview said,

(ASMT3): *"Especially, we are working in farmers' capacity building and to increase their income level. For example, we provide mushroom farming trainings, goat keeping trainings, and entrepreneurship trainings along with financial support for them."*

All the beneficiaries responded that they have got skill trainings related to agriculture, entrepreneurship and job and some of them have got orientation and capacity building trainings as well. Among 19 Participants, 9 got seasonal and off-seasonal vegetable farming training, 8 got goat raising training, 6 got mushroom farming as an agricultural training. Other skill, orientations and capacity buildings consisted of beautician, tailoring, mobile

repairing, house wiring, food security, juice producing, farm management, nursery management and climate change trainings. 11 out of the 19 also have got financial support.

4.2.4 Transformation in Livelihood

After six decades of establishment, UMN has contributed reasonably in transformation of education, health and livelihood in rural parts of Nepal. To emphasize on its sustainable livelihood dimension of diakonia, its annual report of 2014/15 states,

The accomplishments of the past year have been encouraging. We were successful in balancing our programmes between the three building blocks of Sustainable Livelihoods: Economy, Society and Environment. (UMN 2015, p.16)

According to annual report of UMN Dhading Cluster, the traditional way of agriculture is improved and decreased 40% investment cost than previous after tractor support for Kalidevi Organic Farmers Group in Naubise, Dhading. One person who drives the mini-tractor is earning NPR-20000(\$ 194) per month. Similarly, 95 people (20 households) from the marginalized Majhi community in Salang VDC are directly benefitted after constructing an irrigation pond. Three Community Awareness Centres have been established in Tasarfu VDC in the involvement of 25 women in each centre through which non-formal education class are run. The centres have teaching and training on health, women violence, women right, balanced diet, making vegetable gardening and compost fertilizer making and the their behaviour is transformed due to the knowledge and training. (UMN Dhading 2016, p.2)

Regarding the data collection, 18 out of 19 answered that they are satisfied with their income since all of the participants succeeded to increase their income after the livelihood support of UMN. 15 out of 19 participants responded that their income increased 50 %, eight responded 100 % and four responded 200 % more than before. 17 participants are hopeful that they can earn for long-term whereas two doubtfully hopeful thinking of their health. A participant who has HIV positive responded (BCFD11)" Yes I can earn till my health supports me."

4.2.5 People's Participation

The target of UMN's diaconal activities is marginalized and vulnerable people in the society. Specifically, it works for the poorest people living under the poverty, termed as PPLP for struggle against the poverty. UMN focuses on children and adolescents (especially girls), people with disability, women (especially single women), and Dalits (members of the so-called low caste community). (UMN 2016, p.6)

To be narrowed in Dhading, 8870 people are benefited among the total population 334,300. (ibid, p. 25) Similarly, 1325 people are benefitted through the projects under sustainable livelihood. (UMN Dhading 2016, p.4)

People's participation is the most important in every activities based on people. According to the manager of CIRDS in terms of participation said,

(ASMT5): It is very good now. In the early days, people used to care just in the allowance in the training and programs and didn't use to care about the core objectives but now as our programs are more focused on their needs and demands; participation of the farmers and people in the villages is really enthusiastic.

In the question "what motivates people to participate in the program", he answered,

(ASMT6): we make them aware on the importance of the programs through our VDC offices in VDCs as we are federation of all the VDC SFACF. We also make them aware in advance through the offices and inform them about the programs and its importance. They are motivated by knowing that these are for themselves with direct benefits.

4.3 Challenges in the Context

Going between the societies is a challenging job. In the context of Nepal, there are number of challenges in terms of environment, geography, politics, society, and so on. UMN has been facing the following general challenges in overall activities (UMN 2011, p.13-14)

- Expectations of financial support from partners and churches.
- A lack of experienced and well trained staff willing to live and work in remote clusters. Staff retention is a big problem.
- A small pool of potential staff from the Christian community, and lack of support from the church for Christian staff.
- UMN's strategy of providing Community Focused Programme (CFP) funding presents a challenge to maintaining local ownership, and thereby, sustainability. There is a risk of partner dependence on UMN.
- Sectoral funded programmes do not encourage integrated community development or community empowerment process approaches to development, may not address community priorities, and may create dependency, or at least discourage empowerment at community level.
- There is a risk of watering down UMN's distinctiveness as a capacity building organization.

- Learning takes place within UMN but is often disconnected. Knowledge management is inadequate.

Emphasizing the challenges in implementing sustainable livelihood programs in term of the literacy level of beneficiaries, the CIRDS manager in question 10 responded,

(ASMT10) *"We have faced so many challenges during working and entering societies and we also have gained so much learning. For example, during conducting the programs in the field, societies, the objective of the programs haven't been being achieved because target groups don't understand the importance of the program. They are more focused on financial benefit/ allowance in the training more than the importance of the program. Therefore the objectives of the program can't be fulfilled and we are trying to minimize it as well."*

Besides these challenges, there are following general challenges in the Nepalese context in livelihood that also are the areas of UMN to work for transformation.

4.3.1 Socio-cultural Challenges

Nepal as a home for 126 ethnic communities and for more than five religious groups, consist of some challenges when going between the societies. Though there are no such clashes among the ethnic communities, it is difficult to approach every community by the same approach and method due to the way of thought, behaviour and understanding that are distinct as per the cultural background. The participant as a program actor said

(ASMT12): *"The people obviously participate from distinct language, culture and community. They speak different language and the way they understand can be different. The needs are also different according to their cultural background [...]"*

There are still some tradition and system in many of the places that are against the basic understanding of human rights and thinking, like Chaaupadi system (women are kept away from home in a separate cottage or with cattle shed when they are in menstrual period) in far-western region of Nepal. The so-called caste system that divides and discriminates people in high and low castes in which Dalit are oppressed and untouched by the so called high caste community. Following statistic of the World Bank, the policy and institution for social inclusion and equity cluster is 3.8 out of 1-6(low to high indicator) till 2014. (Indexmundi 2017)

As societal norms and values are according to the patriarchal thought, some people still think that women should not be exposed or participated in the social and decision making level. The lack of literacy has also been as a problem according to the participant.

4.3.2 Political and Institutional Challenges

Politics and institution are significant aspect of developing nation. Political instability and chaotic institutional systems and practice have been causing problems in overall sector in the country. The frequent political strikes and conflicts do not just affect the livelihood of people but also affects the program implementation. The policies and legislation are good enough but level of implementation is weak in many sectors as well as in sustainable livelihood. World Bank ranks Nepal in 4.5 out of 1-6(low to high indicator) categories in terms of the policy and institutions related to human resource, 3.0 in rule based governance, 3.5 in terms of environmental sustainability at present, which reached a maximum value of 3.50 in 2014 and a minimum value of 3.00 in 2005 over the past 9 years. (ibid) CIRDS manager as research informant says,

(ASMT 13): *"I think there are sufficient and good policies and regulations from the government but it seems that the implementation aspect is weak. There are good policies if the policies imply as per the ground reality of Nepalese societies and the proper implementation is enforced."*

4.3.3 Vulnerability Context

There are higher vulnerability contexts in Nepal in terms of geography, environment, disasters, politics, health, and so on. According to UMN Strategic plan 2010-2015, Nepal is ranked the 11th most vulnerable country to climate change related risks. (UMN 2011, p.35) Livelihood has been being affected basically due to the climate related vulnerability such as irregular rainfall, landslides, floods, drought and storms. Nepal is under the most vulnerable country in terms of earthquake and had killed about 9000 people in the last devastated earthquake of 7.8 Richter scale. According to Pacific Disaster Centre, Nepal Ranks 37 out of 172 countries in terms of overall vulnerability as presented below with sub-component (PDC 2017)

In terms of nature related vulnerability, CIRDS manager stated that (ASMT9) *"there are so many places in Dhading that are vulnerable due to disaster and also many people are killed because of it"*.

Position of Nepal in Vulnerability Assessment Ranking

Index	Nepal		Total Countries
	Score	Rank	
Vulnerability	0.50	37	172
Sub-Components			
Economic Constraints	0.58	30	179
Info Access Vulnerability	0.77	25	197
Vulnerable Health Status	0.54	58	185
Clean Water Vulnerability	0.64	44	192
Population Pressures	0.50	84	208
Environmental Stress	0.50	50	178
Conflict Impacts	0.37	29	211
Recent Disaster Impacts	0.50	40	206
Marginalization	0.09	174	193

Source: PDC's Global Risk and Vulnerability Assessment

4.3.4 Risks in the Ground Level

Nepalese societies consist of diversity in terms of religion, culture, language and geography. Due to the above-mentioned socio-cultural, political, institutional challenges as well as due to the prejudiced and stereotypical thoughts towards Christianity religion, there involves various risks and threats for the Christian faith based organizations to go between the societies in Nepal. The risks and the threats are shared while entering and working with the Nepalese societies, rather than separately in sustainable livelihood. The UMN Leadership team identified and faced a total of 60 risks after conducting a detailed risk assessment of six different categories; security, reputation, programme, legal, personnel and finance, in overall dimension of the diaconal works. (UMN 2011, p.43-44) Each risk was prioritised in terms of impact and probability. (ibid)Some of the risks are categorised into security risk and with high priorities are, (ibid)

- *Hospitals have to face increased political unrest when a patient dies or there is a perceived lack of care.*
- *UMN needs to evacuate expatriate and Nepali staff out-of district.*
- *UMN staffs encounter a kidnapping situation.*
- *There is a natural disaster that directly affects UMN offices/staff.*
- *UMN's work is directly affected by increased communal unrest.*
- *UMN becomes targeted as a Christian/Western organisation.*

4.4 Adopted Approaches for Challenge Mitigation

UMN has been adopting various approaches and strategies to mitigate the general challenges and context specific challenges. In spite of its changing nature, UMN basically adopts following approaches for implementing the strategic plans and to cope with the general challenges are integral mission, capacity building, advocacy that also are the major dimensions of its diaconal work.

➞ Integral Mission

This approach has been used to work towards fullness of life for poor and marginalised communities. It is promoting holistic transformation to encourage individuals and communities to fulfil their God-given potential. The approach does not just support and enhance the transformational engagement of Nepali Churches and Christian organisations with local communities but also strengthens and supports all partner organisations to serve their communities in an integrated way for sustainable social, material and spiritual change. (ibid, p.25)

➞ Capacity Building

UMN implements its strategic plans that via capacity building approach that mitigates the socio-cultural challenges in the Nepalese societies. Capacity building is a process that facilitates the professional development of the partner and public organisations working for the people. It also broadens understanding, knowledge, skills and attitude of individuals and communities to better achieve their needs and goals in a sustainable way. (ibid, p.26)

➞ Advocacy

UMN advocates to influence policy, decisions, attitudes and the behaviour of those with power on behalf of, and with, poor and marginalized people in order to achieve positive and lasting social, political and economic change. (ibid) It raises voices against the social injustice against marginalized and excluded like, caste-based discriminations. It speaks against the unjust and unequal laws and policies that are not favourable to the vulnerable and marginalized group or people.

Besides these approaches of general challenge mitigation, UMN adopts the following five procedure of risks management according to the strategic plan 2010-2011. (ibid, p.44)

- *A corporate risk register is developed and owned by leadership. The risk register identifies and tracks all corporate risks i.e. risks that impact the whole of UMN;*
- *Each risk is weighted according to the probability of its occurring and the impact it has on the organisation. Probability and impact definitions are agreed and applied consistently for each risk;*
- *Each risk is assigned to an appropriate individual or decision making body within UMN for active monitoring and mitigation;*
- *Mitigation strategies and actions are developed by appropriate personnel and approved by leadership;*
- *The financial audit committee will monitor the risk register annually.*

Regarding the face to face interview from the actor in Dhading, in the question of the methods and the strategies to cope with the specific challenges they met during the sustainable livelihood projects, the respondent said,

(ASMT11): "Basically, We select such kinds of people or target group who are really in need of the program and conduct programs in such places.[...]we have SFACF VDC offices in every VDCs through which we make people aware about the importance of the program before starting it. We communicate about the possible problems and challenges of the programs and the way to minimize and facilitate the challenges in advance."

4.5 Context of Faith Relations

There is no doubt that UMN is a faith based organization in Nepal however it is working in the broader problematic area of the country where the proper supports are needed. As per the knowledge and information obtained by the researcher, UMN has been working far more humanitarian part rather than faith based activities. Most of the Nepalese who are distinct from Christian faith groups have no or less positive attitude towards Christian faith based organization thinking that those are promoting Christianity by means of financial help. Such kinds of organizations sometimes even become targeted as a Christian/Western organisation due to such stereotype and prejudice. (ibid)

According to the collected data based in Dhading district, there is no any kind of faith relations in selecting and implementing the sustainable livelihood programs. 16 out of 19 beneficiaries are affiliated to Hinduism, two belong to Buddhism and one to Christianity. The one who is Christian had converted from Hinduism 15 years ago. Besides the Christian

participants, 17 responded that they do not know anything about Bible, Jesus and Christianity and one responded know something.

From the level of program actor, CIRDS manager responded in the curiosity of faith relation and requirements for the people and employee, he said,

(ASMT7): *"Nepal is Hindu dominated country but there is no any discrimination due to race, religion and gender. Some programs are women oriented and just participates women without discrimination. Besides that we don't have any religious requirement for employees and beneficiaries. They just need is the will power and the necessity of the program."*

In the e-mail communication with the project coordinator of sustainable livelihood of UMN head office in Kathmandu, he stated,

(AUMU): *"Program intervention is considered regardless of the race, religious and political beliefs, creed of the recipients and without any other distinction of any kind. Genuine need (specified by organizational strategy) alone will prioritize the intervention."*

4.6 Perception and Expectation of the Beneficiaries towards UMN

Among the 19 participants in Dhading, 100 % have the good perception towards UMN. 17 are happy with UMN and three are even happier strongly. In the question "what didn't you like about UMN?" seven participants out of 19 answered "nothing". 10 out of 19 responded that UMN has more plans and programs but the financial support is lower. One of the participants said (BSMH13): *"financial support is too little. There should be sufficient finance for the good and remarkable result."* One beneficiary responded that the program does not arrive on proper time whereas another one responded UMN is not capable.

There are varieties of expectations and suggestions in relation to UMN. Eight participants have expectation of increase in amount of financial support, four have the expectation of the professional programs for developing farmer's professionalism, one expected for the leadership development training and one expected the skill training based in the newer technology. Similarly, One out of 19, a HIV infected women, expected to have support for free education of her children by UMN. Majority of the participants suggested UMN to continue the support to the farmers and increase the amount of support for the remarkable result of the farmers and some of them suggested to professional organic farming.

4.7 Cooperation and Expectation with the Authorities

UMN implements its plans and programs through its local partner without going directly into the societies and plays the role of the mediator to transform the people and communities. SFACF is one out of the ten partner organizations of UMN in Dhading. It is established in 1993 (SFACF2017) and working with UMN for 11 years. (UMN Dhading 2016) Another partner CIRDS is established in 1995(CIRDS2017) and collaborating with UMN for 11 years. Regarding support and collaboration with UMN, CIRDS manager replied,

(ASMT15): "UMN had provided us some programs when we were running in critical condition and still providing support in overall aspects including financial, technical and organizational support. They support us in organizational development and capacity building as well as financial and technical support in community based programs. We are in good co-operations and I would like to acknowledge UMN for everything."

As a local organization with a long experience of working in the grass root level, he expected from the government,

(ASMT14): "As 70 percent people depend on agriculture, government should bring policy and program to modernize Nepalese agriculture. Some programs are applied but haven't been effective. I expect that government apply programs to modernize agriculture as per the need of the people, as per the geographical structure and products and manage to access markets for the agricultural products, then after absolutely, it would be far better."

4.8 Chapter Summary

60 % of population is adopting and more than 65 % rely on agriculture for livelihood among in Nepal. (NPPR 2015) 29.2 % population lives below global poverty line (ADB 2016) and majority of their livelihood context is vulnerable in terms of climatic and non-climatic disasters as well as lack of assets and proper institutions. The supported livelihood strategies of UMN are skills and orientation trainings, capacity building, financial support for livelihood assets and awareness programs for farmers and micro entrepreneurs and women. The challenges UMN facing in the ground level are socio-cultural challenges, political and institutional challenges, vulnerability and the internal risks. Approaches of UMN for sustainable livelihood and challenge mitigation are integral mission, capacity building and advocacy. All of the participants have the good impression towards and have positive transformation in their livelihood.

GENERAL INTERPRETATION OF FINDINGS

5.1 Introduction

This chapter consists of the general interpretation and discussion of the findings. The discussions are made as per the findings, from sampled populations, documents and audio-visual materials from the related institutions and discussed into the thematic topic as presented in the preceding chapter. The findings are interpreted applying the theories of sustainable livelihood approach, theory of diakonia and its dimension empowerment theory, as presented in the theoretical framework chapter. The researcher has been aware on researcher's subjectivity during interpreting and analysing the findings however as the research designed on qualitative approach, readers may find researchers' subjectivity.

5.2 Livelihood Context and Sustainable Development

United Nations has set up 17 sustainable development goals to be achieved by 2030. (United Nations 2015) Almost all of the goals are directly related to fulfilling the inherent needs of human beings and the first one is to end poverty. Nevertheless, there seems the vast distance between the SD goals and the reality in the Nepalese context besides some improvements. The ranking of Nepal in various socio-economic indexes such as in human development index, gross domestic products and poverty ranking indicate the overall socio-economic context of the country. Anyone can imagine how the livelihood of the people is in the rural part of the country and of those people who are socially marginalized and excluded in terms of caste system including other adverse social practices, especially in the rural part of the country. The sustainable development in fact seems far away since the process of change in which the exploitation of resources, the direction of investments, the orientation of technological development; and institutional change lack harmony and are not enhanced for both current and future potential to meet people's needs and aspirations in Nepal. (UN1987, p. 28) More than 39700 NGOs and 180 INGOs are working in the developmental activities and field the poverty however livelihood context have not been remarkably improved. Some of the discussions and interpretation based on the collected data will be presented in the thematic categories below.

5.2.1 Poverty and Livelihood Status

According to the collected data, there are no any beneficiaries under the global poverty line in Dhading where UMN is running the sustainable livelihood projects. This finding suggests that the people's livelihood in the site is fruitful as UMN has been primarily targeting to minimize the poorest people living in the poverty. However, the data does not necessarily show that the beneficiaries' livelihood is sustainable. There are a lot of factors that is affecting the livelihood of the peoples in that region. Livelihood assets that directly affect the livelihood strategies and outcomes are more vast and variant in Nepalese societies. People lack the livelihood assets which are building blocks for uplifting better and appropriate livelihoods. For example, people's health status is vulnerable in terms of low awareness on health and sanitation. Most of the people follow traditional agricultural method because they lack modern skills and methods in agriculture. Most of the poor people in the rural part do not have or have inadequate land for farming and finance to rent or own. The assets that they can owe or access such as water resources for irrigation, forests for fuel, timbers and livestock of natural capital are also unsystematic.

The livelihood is vulnerable also in terms of the higher vulnerability context consisting of national political and economic trends, shocks related to health, nature, economy etc. and the seasonality in terms of price and production. Social Processes and structures are also dependent factors in shaping livelihood. As an instance, the traditional practice of joint and extended family affect the livelihood of the whole family since whole family members are completely dependent on the member who can earn. As shown in the data, family size normally consists up to 10-12 members which denote that a family of 10 members obviously need double income than in the family of five members, that normally is not a reality in the most Nepalese context. It indicates that the equal ratio of income distribution cannot be a measure for every person's sustainable livelihood in Nepalese context.

5.2.2 Adopted livelihood strategies-Lives under Vulnerability

Agriculture is not just the major source of economy of the country but also the chief means of livelihood, which is already presented in the data collected through the document analysis and the data collected through the field as well. Among the sampled population, 63% are involved in agriculture. Although 65.7 % of the population relies on agriculture for food, income and employment and 60% of the population involves in agriculture (NPPR 2015), agriculture is not considered as a secure and decent occupation and livelihood strategy in

Nepalese context. There are three geographical regions and weather in the country. The agricultural production varies as per the region that means the agricultural production are lower in mountainous(highland) region than in the hilly (midland) region and lower in hilly region than in the Terai (low flat land)region due to the irrigation, soil quality and weather. Both the commercial and subsistent farmers' lives are under higher vulnerability for several reasons.

Firstly, due to the lack of irrigation, lack of modern agricultural instruments and methods, most of the famers get the low amount of harvest than supposed to. Especially, most of the farmers in the mountain and hilly region invest their physical, mental and financial cost higher than that gives the outcomes.

Secondly, the farmers lack of knowledge and skills to use chemical fertilizers and pesticides as the consequence they just not decrease the quality of soil, products and weather but also suffer from various health problems.

Similarly, the shocks related to weather, disaster, drought and plagues result farmers into zero outcomes as having no insurance practice. As a result, the farmers who take loan from the financial institution for the agricultural investment, have to pay back their loan by mortgaged properties that lead the farmers to be even poorer. The agricultural insurance policy introduced in 2013 by which Government of Nepal made, all the non-insurance companies obliged to adopt agricultural insurance in which most of them are adopting crops and livestock insurance however it is not widespread and not in practice widely in the rural parts. Because of these shortcomings, most of the youths in the country detracted from agriculture and prefer to migrate permanent and temporarily for sustaining their livelihood.

5.2.3 Livelihood Approaches by UMN-Efficiency, Sufficiency and Sustainability?

UMN develops its strategic plans for every five years and adopts approaches and strategies to access the sustainable livelihood of poor people. The findings suggest that UMN promoting sustainable and appropriate livelihood by means of uplifting income of people in extreme poverty, aware and train people on improved food security and livelihood rights along with making them capable for their livelihood activities. It has also supported in establishing livelihood assets; agricultural and entrepreneurial equipment, improved daily used instruments and supported in the extremely needed situation; earthquake disaster. With these findings, from the diaconal perspective, the researcher developed an impression that UMN has been playing both prophetic and apostolic role in the Nepalese context as it has been

conducting its humble service towards marginalized, vulnerable and excluded people, inspired by Jesus and raising its voice against injustice, stigma and exclusion in the societies.

Nevertheless, the findings also lead some issues to rise such as 'How efficient are the approaches? Are the programs sufficient?' Do these consist of three pillars of sustainability? In the rational sense, the issue of efficiency links both the two levels; actor and beneficiary level. Putting it another way, UMN as an actor must consider its efficiency of the program compared to its overall outcome and efficiency from the level of the beneficiaries when adopting the livelihood activities and outcome. For example, when a farmer uses \$1000 as a loan from the bank to invest in the seasonal farming, he should be more efficient about the future income and benefits from investing the loan and his ability to pay back the loan. The finding suggests that the programs are efficient from both levels however the approaches and the programs lack the sufficiency in relation to finance and continuity of the sustainable livelihood programs conducted jointly by UMN and its local partners. Though humans are never satisfied with what they have, the researcher partially agrees to the beneficiaries' expressed view about the insufficient financial support as an input for the remarkable and qualitative output.

The researcher finds that UMN is working for sustainability of people's livelihood since it is running the programs as per the components of sustainability; social, economic and ecological. Those are vividly interrelated and determinant factors for the livelihood. However, following the widely used definition of livelihood [...] *a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation.* (Chambers & Conway 1992, p.6) there is no such situation yet in Nepal. Due to the situation of vulnerability, availability and access to the livelihood assets as well as the structures and process of Nepal have been influenced overall sustainability of the people's livelihood.

5.2.4 Transformation in Livelihood-Volatile or Sustainable?

The finding from the site's data indicates that UMN has transformed the livelihood of the people living under poverty in a satisfactory way. Although, the issues of overall sustainability are important, the transformation in their livelihood is praiseworthy and a successful contribution for the nation as well. All the sampled beneficiaries are above the global poverty line and many of them are able to increase their income 100 % more and some are able to increase 200 % as well. The people from marginalized areas are not only just got awareness

about their rights but also got the trainings and skills for livelihood, got succeeded to minimize their input cost in the livelihood activities. This is indication of the change that diakonia wants to bring within the needy people. The transformation seen in their livelihood is not just in materialistic form but also mental and spiritual transformation that can bring together on them.

Despite the happiness of the current transformation in the people life, the worry lies alongside on whether the transformation is volatile or sustainable. Putting it another way, the things to be kept in mind are 'how long people can sustain their livelihood?' Is the livelihood resilient? What happens if the people are unable to involve in the livelihood activities if they have the severe and chronic health problem? What happens if the farmers lose their total harvests because of the hailstones, flooding or the landslides? DFID emphasizes the following points to consider sustainability in livelihood. (DFID 1999)

- are resilient in the face of external shocks and stresses;
- are not dependent upon external support (or if they are, this support itself should be economically and institutionally sustainable);
- maintain the long-term productivity of natural resources; and
- do not undermine the livelihoods of, or compromise the livelihood options open to, others

Hence, in viewing this sense, the researcher opines that UMN should emphasize its prophetic role more as possible to enhance the transformation of livelihood from volatile to sustainable. UMN should advocate and cooperate more with the upper level public and private structures in order to establish the policies and legislations that is friendly to poor and marginalized communities.

5.2.5 People's Participation - Leading to Empowerment?

The findings from the document and the sampled populations suggest that people's participation in the SL projects is effective. Entering the multicultural, multi-religious and multilingual communities is obviously challenging. Even more challenge is starting the social and humanitarian works with a distinct religious identity in such communities. The finding show that it was difficult to access and convince people before however it is good at present after adopting the participatory approach in the programs. In the rational sense, beginning of its works through local partners instead implementing the programs directly in the society also made the people's participation fruitful.

If we discuss on participation, the question of 'why?' and 'how?' are in the focal point. Participation of the people alone cannot make sense if the objective and goal of the participation is not achieved. Moreover, the crux of the people's participation is whether the marginalized and vulnerable people are empowered or not. Wallerstein views empowerment as a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice. (Wallerstein cited by Lord and Hutchinson 1993) The participation has led towards the empowerment based on regarding the view. However, the empowerment process is not accessed in its goal. Empowerment in this context, as a vital in the sense that UMN is involving in the diaconal acts that comprises of the theories of the transformation, empowerment and reconciliation towards needy people, is significant to assure powerless and excluded from the mainstream of the societies are empowered. Both spiritual and physical empowerment is vital in the Nepalese context due to the degree of exclusion and marginalization. With the findings from sampled population and documents, the researcher developed an impression that the marginalized communities such as indigenous communities, Dalit communities, and women are leading towards power by making aware of their rights, building their capacity and skill and by advocating against the stigma.

5.3 Challenges in the Context

Every fields consist of pros and cons hence challenges are normal phenomenon in diaconal works. According to the findings, UMN has been struggling against the various internal organizational challenges and the challenges in relation to Nepalese context. Some organizational problems and challenges UMN facing are under its control to cope with but there are several other challenges against which it cannot confront alone. To be specific, the socio-cultural problems and chaos, political system and its influence over policies and over public or private organization as well as the climatic and non-climatic risk along with other several vulnerability contexts are the challenges needed to struggle against with a stronger collaboration among public and private sectors, civil societies and peoples.

Regarding some of the organisation challenges like financial expectation and dependency on UMN from partner organisation, impression towards UMN just as a capacity building organization do not seem to be the challenges in a greater extent since these are the consequence of what and how UMN have been collaborating with the partner organizations. These challenges can be easily coped with by means of more close and transparent mutual

cooperation with partners making them more clear on the objective, vision and policies of UMN. One of the challenge UMN see is noteworthy and also may surprise readers, is mentioned as 'the lack of Christian potential staff and lack of support from Churches'. To perceive it from the impartial standpoint and to analyse it from the understanding UMN as a Christian faith based but with no intention of evangelizing people, the researcher does not see justifiable logics in seeking potential staff from the Christian community. What about from vulnerable and marginalized communities? or are they already fulfilled? or, UMN finds potential candidates from these communities easily? Moreover, why does UMN not need potential staff from all the communities? There is no doubt that UMN is Christian organization and diaconal activities it does, is a service initiated by Jesus and rooted towards Christianity. However the understanding and arena of diakonia is under discussion among professionals on whether it should be under Christian faith or not, and if diakonia should be limited to Church based social work or not. From this perspective, the researcher has a perception that UMN should widen its faith relation in its internal and external structures, which is more beneficial and helps improving stereotype impression towards UMN by people.

The researcher is now going to discuss and interpret some major challenges faced by UMN based on the findings in the following themes. The themes below are both the problem areas of its diaconal work where UMN seeks the transformation and also are the obstacles and challenges while implementing overall diaconal activities.

5.3.1 Socio-cultural Challenges- Vulnerability and Exclusion!

There are both boons and banes of being societies multicultural. Nepal as a country of diversities in terms of religion, culture and language is a best destination for the student and researcher of sociology, anthropology, archaeology and religious architectures. Nepal is a good example in religious harmony in the world. Besides some political issues that sometimes try to create misunderstanding in the unity among diversity, there is no any conflict or clashes among religious and ethnic communities.

Nevertheless, there are a number of banes as the challenges to go between the communities and support livelihood of the people living in the poverty. It is not justiciable to judge cultural values and traditions as good or bad from stance of one cultural norms and values. However to speak from common humanitarian ground, it is no injustice to point out several adverse traditions and cultures in Nepalese societies that made people excluded and vulnerable. To be

specific, UMN and other development professionals have been facing difficulties in overall implementation of the development and humanitarian activities because of traditions like caste systems that discriminates people into high and low caste.

The constitution of Nepal strictly prohibited caste discriminations and untouchability and ensured the equal rights for all the citizens however, still there is strong existence of discrimination and untouchability towards so-called lower caste by the so-called higher caste in many parts of the country. Academic people and young generations avoid such systems in most parts of the country but the people having stereotyping thought, traditional minded people and the old generations do not want to remove such systems from their mind-set, in spite of constitutional prohibition. Such systems are challenging since UMN focuses on building inclusive communities by empowering such excluded communities and when the times comes to be together, sit together and eat together, in the a same place then the so-called higher caste people hesitate and in a way try to detract from the convivial actions or programs.

Chhaupadi system has been killing several women and girls' life in the remote far-western parts of Nepal. Several governmental and non-governmental organizations have been working to stop such cruel tradition and have been improved the situation well. When the social actors try to aware people and stop such harmful traditions, they do not want to transform their mind-set in the fear of God and some people even try to be detached from social and developmental activities organized by such actors. These adverse cultural traditions and patriarchal social structures are challenges for not only UMN for the whole nation and people who want to see transformation towards human dignity, equality and prosperous society.

5.3.2 Political and Institutional Challenges

Structures and processes are one of the major dimensions in livelihood under which political and institutional aspects lies. Political system and principles guide where and how nation goes ahead. Instead of judging what kind of policy and principles are good or bad, the vital aspect is the stability of the political thoughts and practice. But it is not the ground reality of Nepal. Political instability of Nepal for a long time has created large degree of chaos and disorders in economy, education, health, agriculture, livelihood and overall developmental activities. The new federal democratic constitution is enforced in 2015 but still most of the

indigenous and marginalized communities are not satisfied and demanding amendment in the constitution for considering their linguistic and cultural identity.

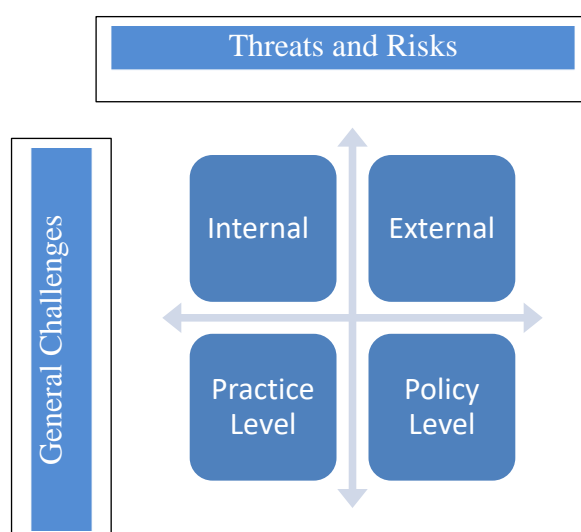
Regarding the institutional aspect, the major problem in Nepal lies in the implementation level. Everyone can study and analyse that there are several policies, guidelines, national and international commitments, rules and regulations but most of those policies and legislations are limited on the paper records rather than in the field and behaviour. The findings also suggests that there are adequate and good policies and legislations for sustainable livelihood but only little parts of them are applied or seen in the field. Therefore, authorities should focus on the implementation part of such policies and legislation by developing a kind of mechanism for regular supervision for the proper application of such legislations. Although UMN is working on the advocacy and good governance, it should more focus its role to motivate public and private structures to fill up the gap between policy and practice. Similarly, the stricter laws and policies for adopting various livelihood assets and strategies should be made easier. The policies and legislations should meet the need of vulnerable and excluded communities to uplift them in the mainstreaming of livelihood.

5.3.3 Risks and Vulnerability context

According to the statistics presented at previous chapter and the information from the document analysis, Nepal is highly vulnerable country in terms of several measurements including ecology, economy, disasters, population, conflict and other factors. Different components of the Vulnerability Context affect different people in different ways. (DFID 1999) Vulnerability is not only the outcome of the manmade activities. It imparts the complex chain of manmade activities and ecological system and situation. However, it can be said that vulnerability context is directly influenced by the human activities. It is easily exacerbated and alleviated through the human activities and methods to cope up. Climate and ecology related vulnerability such as flooding, soil erosion, irregular rainfalls and drought are the consequences of the global exploitation of the ecology. The disasters such as volcano, earthquakes and tsunami are related to the geology for which human does not have control over them however there are several ways and precautions to be safe from such vulnerability. The vulnerability related to human activities such as higher population grown, environmental pollution, conflict, economic deprivation, marginalization are overall consequence of national and international policies and practices.

Nepal has been a central and meeting point for all sorts of disasters and vulnerability but there is lack of effective policies and mechanisms and preparation system for such disasters except some of the efforts of awareness for people. There are so many incidents that even the rescue works are not held on time and in a proper manner that results victims to die. Regarding the earthquake, Nepal is high vulnerable in earthquake and considering the fact, the effective legislation has been enforced for constructing houses and buildings after the devastated earthquake of 7.8 Richter scale occurred in 2015. It means basically, the proposal maps of houses and buildings construction should be approved as earthquake resistant by the government authorities. The overall challenges faced by UMN can be figured out as following.

Level of Challenges and its Relationship



Regarding some of the security risks related to human intention of attack physically and kidnap attempt, among which UMN identified and faced in the practice level while implementing the diaconal programs, the researcher considers it as a struggle for human dignity and justice. From a logical sense, the researcher had an impression that it is the mixed outcome of the misunderstanding, stereotyping and prejudiced thoughts towards UMN and other Christian faith based diaconal organizations which majority of the Nepalese people have. Such types of activities are not new in the Nepalese societies since there is a common trend that people do not accept the new vision of changing the existed social norms and structures initially, but they are convinced when they can grasp the core purpose. Therefore,

the researcher hopes that such types of risks will be reduced in the upcoming days after grasping the core objectives by people and through the proactive practices of UMN.

5.4 Adopted Approaches for Challenge Mitigation- Leading to Transformation?

To be based on UMN strategic plan 2011-2015, UMN has been working to meet its strategic plan and mitigating general challenges existed in Nepalese context by adopting integral mission, capacity building, and advocacy approaches that were presented in the preceding chapter. The researcher perceives that these approaches are applied equally to achieve its plans and objectives and at the same time it facilitates to mitigate the degree of the general and context related challenges while implementing the plans and objectives.

The findings suggest that the UMN has been adopting the challenge mitigation approaches and risk management strategies in the participatory way and through bottom-up organizational structure which in fact the researcher view as the appropriate and scientific procedures. Nevertheless, the integral mission of UMN seems paradoxical in a sense that it tends to work for fullness of life for poor and marginalised communities by promoting holistic transformation to encourage individuals and communities to fulfil their God-given potential. (UMN2011, p.25) whereas the purpose of the integral mission approach is to practice and demonstrate integral mission in order to support and enhance the transformational engagement of Nepali Churches and Christian organisations with local communities. (UMN 2011, p.24) This suggests that either integral mission approach is for the poor and marginalized communities of Christian faith or there are no poor and marginalized communities of other faith in Nepalese societies. However, comparing it to the strategic plan 2015-202, UMN has upgraded and widened its definition and understanding of previous version of integral mission to the understanding as the churches and communities working together to address the need of extremely poor people which is appreciable as per the social context. To analyse from the latest understanding there seem quite similarity between integral mission and capacity building approach. The researcher from the rational sense considers that the approach of capacity building and advocacy are integrated and UMN redefined as the good governance as it comprises basic purpose in the strategic plan 2015-2020. The capacity building and advocacy focus on transformation of public and private structures in order to establish poor and marginalized friendly institutions and good governance. The transformation of those public and private structures and institutions facilitate obtaining the livelihood goals and mitigate the threats and challenges and ultimately, proceed the transformation of people's livelihood from volatile to sustainable.

5.5 Impacts on Beneficiaries

The result from the data collection suggests that the people benefitted from the sustainable livelihood programs have good impression and impact towards UMN and its local partners CIRDS and SFACF. The transformation in livelihood strategies they adopted and the level of income compared to past is improved at present. Most of the farmers are aware on the cost efficiency as well as on modern tools and technologies in agriculture that helped to minimize their input cost. The diaconal activities of UMN have good impacts towards the beneficiaries and diakonia of UMN is fruitful regarding diakonia as a rights-based approach that in turn prevail human dignity, global justice and inclusive communities. (Haugen 2014, p.122-136) Diakonia empowers vulnerable and marginalized individuals, households and communities, by promoting their participation hence as the diaconal understanding, marginalized indigenous communities such as Chepang, Tamang, Kumal and the people from oppressed Dalit communities have got livelihood support and empowered in a way and can raise their voice against the injustice, suppression and exclusion. People are more aware on the climatic and non-climatic disasters and more aware on the eco-system. The impact that people have also can judge from their expectation and suggestion. Most of them have expectation and suggestion to UMN and its partners to continue the capacity buildings and livelihood support programs and enlarge the ratio of such programs for the remarkable livelihood outcomes. The most important thing is maintaining the good impact of the beneficiaries by making their livelihood resilient and sustainable.

5.6 People's Impression towards UMN- Diakonia or Evangelization?

UMN as a leading faith based organization working currently in 13 districts in Nepal, it has wider popularity in the country. UMN started to catch up people's attention when it started to serve people by health, education and basic infrastructural development in Kathmandu, Palpa, Okhaldhunga and other rural parts of the country. UMN has been serving the country in the difficult situation for more than 60 decades in holistic development of Nepal. During this long history of national contribution, UMN has obtained objectives and obstacles as well as appraisal and accusations, as far as the researcher's knowledge and intuition. From the perspective of the most non-Christian communities in Nepal, UMN is spreading Christianity in Nepal in the name of social work. Moreover, the question people ask is 'UMN doing diakonia or evangelization?'

UMN obviously is the Christian faith based organization however it is not hidden fact that UMN has been working for the poor and vulnerable people much more than evangelizing people. It would be rational to say, UMN as a Christian faith based organisation, obviously spreads the word of God and spiritually in order to empower people through its work under integral mission.

From the contextual experience, researcher can say that the perception towards UMN, is the main effect of the negative perception of Nepalese towards churches and local Christian leaders. The perceptions of most of the non- Christian Nepalese are negative because of the methods of converting people into Christianity. In most of the places in the country, people are converted into Christianity mainly by convincing them to treat and heal their diseases instead of teaching the gospel. In some cases, even people have died due to trusting only the church instead of going to the hospital. Another perception people have is the similar as 'Rice Christian', meaning conversion into Christianity for the material benefits rather than theological reasons. However, this perception has no such positivistic ground to accuse Christian leaders and churches in Nepal. Instead, the contextual reality indeed is, the marginalized and excluded communities have been attracted towards Christianity because Christian professionals and followers ensure inclusion and human dignity in their activities and behaviour inside and outside the churches.

According to the findings, the researcher finds no any intention and actions of evangelization in UMN's involvement for people's sustainable livelihood. The main purpose of the involvement is to support the livelihood of the poor people in the more appropriate, resilient and sustainable way. The local partners with whom UMN collaborating also clearly indicates that whether it intend to evangelize people or to contribute sustainable livelihood.

5.7 Role of UMN

In spite of the fluctuation of appreciations and accusations, the researcher believes that, UMN has been an important stakeholder in national development of Nepal. The continuous existence of more than 60 decades, with active involvement as a non-governmental sector, in a developing country with cultural diversity and unstable political and socio-economic situations, is actually historical success for both UMN and for Nepalese living in poverty and marginalization. The role of UMN is active and appropriate for a long time and its role influences the life of millions of people in the country. UMN has been changing its role and working strategies as per the contextual need and demand. It worked directly into the

societies and serve people in the early days for a long time. It has now been working through clusters collaborating with local partners and are acknowledged with UMN for its continuous support in organizational development and capacity building as well as financial and technical support in community based programs. The investigator believes that his approach of work facilitated in need analysis for the project implementation and initiated the participatory approach. The findings in a way suggests that role of UMN should be more proactive towards establishing sustainability of the livelihoods by advocating and collaborating in the decision level to increase people's access in livelihood assets and mitigate vulnerable contexts.

5.8 Presence of the State

The four major historical political changes occurred in Nepal till the date since UMN was established in 1954. There were several changes in government and constitutions. Every change was occurred in the name of the nation and the people. Every constitution and legislations was proclaimed for sake of democracy, poverty alleviation and prosperity of nation. People have been included in the centre of the national policies, planning and legislations. Nevertheless, besides some people from upper class in the urban areas, the people from grass root level could not feel the transformation in the lives.

The state in the far -western and the rural villages in most parts of the country are almost without presence. The latest promulgation of the new constitution as the result of the second constitution assembly had a high expectation of holistic transformation in the life of people and nation however the expectation have not met and the latest political change have not changed the people's live, with few exceptions related to administrative benefits. The marginalized and excluded people from the mainstreaming of society and nation were highly expecting the inclusion of loss of their linguistic, cultural and regional identity, rights and justice in the constitution .Unfortunately, the demands could not fulfilled except some issues, as a result those communities are still demanding amendment of the constitution to address such issues in the constitution.

There is presence of government in people's livelihood however the presence in very weak. The findings indicates that efforts of the government to promote sustainable livelihood is basically limited to documentations rather than in the field and people's life. The government's policies and strategies to achieve sustainable development goals are highly dependent on international development agencies. There is lack of proper implementation of

the strategies and lack of mechanism to regular supervision of such program's effectiveness and productivity.

5.9 Chapter Summary

The SD goals and the contextual reality in Nepal have a great distance as there is lack of harmony between ecology, society and environment as well as in institutions and practices. People are living in poverty and adopting vulnerable livelihood strategies due to lack of livelihood assets, higher vulnerability contexts, and structures and process that are not supportive to the farmers, marginalized and vulnerable people. However the efforts done by UMN is appreciable as the livelihood support approaches and activities of UMN has transformed the lives of people from the vulnerable point, though are not reached at the sustainability. There are several challenges to UMN from internal and external levels however these are reducible by attempting to expand and strengthening its working approaches. UMN should be more proactive and should extend its prophetic role to initiate and activate the related authorities and stakeholders in order to make people's livelihood sustainable, and to empower poor and marginalized people of Nepal.

CONCLUSION

6.1 Introduction

This chapter concludes the dissertation with overall summary of the research, findings and discussions, and suggests research implication with brief recommendations as per the the research findings.

6.2 Summary

The research is carried out to explore the involvement of a well-known Christian faith based organization United Mission to Nepal (UMN) for people's sustainable livelihood in Nepal. The research question of this study is 'how is UMN promoting people's sustainable livelihood in Nepal?' under which the researcher has tried to find out the livelihood strategies and the approaches UMN used to promote sustainable livelihood in the rural parts of the country. The researcher applied concept of sustainable development approach, sustainable livelihood approach, diaconal theory and empowerment theory as the theoretical frameworks for this research.

The research is designed using qualitative research approaches, methods and tools and carried out considering the social constructivist philosophical worldview. The researcher applied purposive sampling tools to select study populations and qualitative research tools; interview, document analysis and audio-visual materials for carrying out the research. The study is limited to Nilkantha municipality, Baireni, Tasarfu, Salang, Naubise VDCs and two local organizations SFACF and CIRDS, who are just working in Dhading district. The researcher has not been to the site, at the study population for the interviews and instead, the assigned data collector handled 19 group interviews with the beneficiaries of sustainable livelihood program and one face-to-face interview with an organization manager in Dhading district. The researcher collected the remained data through the primary sources. The research findings are presented and interpreted in the thematic categories.

The major findings of the research are UMN has been involving in diakonia towards marginalized, excluded and vulnerable people in Nepal and in the extremely needed situation in Nepal such as in the devastated earthquake in 2015. Particularly, UMN has been working in the field of sustainable livelihood in Nepal using various approach and strategies from its

establishment till the date. UMN approaches poor and marginalized people through its clusters and local partners in the rural and needy parts of the country.

The major approaches of UMN adopting are the capacity development of the individuals, civil societies, government institution in order to sustainable community transformation. Similarly, it advocates against harmful traditional practices and empower poor and marginalized people, builds resilience for the PPLP to cope with overall vulnerability, and establish alliance with national and international partners having similar objectives for the sake of influencing poor and marginalized people friendly policy, legislations and practice. The major livelihood supports of UMN for the people are orientation, skill training, financial support and capacity building for adopting and adopted livelihood strategies such as micro-entrepreneurships, seasonal and off-seasonal farming of vegetable, mushrooms, bee, cattle. Likewise, it helps to adopt modern agricultural methods by orientation, trainings on the modern methods and financial support to buy instrument. It improved people's lives by health awareness and support to follow risks free cooking stoves and helped in basic education for the women. UMN stretched its helping hands during the devastated earthquake when millions of people had lost their relatives as well as lost their livelihoods assets including houses, livestock, harvested crops and foods.

The findings suggest that the diaconal works of UMN conducted in sustainable livelihood has good impact towards the people and their livelihood. All of the beneficiaries are happy with UMN and satisfied with their income since there is vivid improvement in people's income compared to their past as well as all of the beneficiaries are above the current global poverty line as per the \$ 1.90 PPP. However, the sustainability of people's livelihood is still not ensured even if UMN has been striving for it. That is because of low accessibility and availability of livelihood assets, lack of sufficient public and private structures and institutions not based enough towards the poor and marginalized people, and high vulnerability context in terms of climatic and non-climatic disasters, political, socio-economic and health shocks as well as seasonality.

UMN has been facing the socio-cultural, political and institutional challenges and internal threats whilst implementing the programs in the field. The general challenges are the problem areas what UMN strives to transform even though it has somehow obstacles when going between the societies and implementing the programs. UMN faced risks and threats that are related to its security as well however, it managed the threats in a wise and proper manner

from bottom-up organizational structure. Similarly, it has been accused and perceived as evangelizing people rather than social work. The researcher considers it as an effect of people's impression towards Christian leaders and churches because of the commonly used methods of converting people persuading to heal diseases, and thinking of converting people as in the case of 'Rice Christian' that denotes people converting into Christianity for the sake of personal benefit rather than theological reasons. However, as per the contextual experiences, the researcher considers the later impression due of the attraction of the poor and marginalized Dalit and indigenous communities to the Christianity. This is in fact, can be considered as the result of socio-cultural and traditional school of thought those who do not want transformation of the society and nation towards inclusion, social justice, human dignity and peaceful society.

As being a major stakeholder of socio-economic development of the country for more than 60 decades, Nepalese people and the state should co-operate UMN in order to establish just and peaceful society and for prosperous nation. The state and people should have positivistic and ambivalent attitude towards UMN and similar faith based institutions striving for well-being of people and society, rather than viewing from the traditional and stereotypic perspective, as being a part of modern secular nation.

6.3 Implications and Recommendations

This research is just a small window to stare the vast arena of diaconal acts performed by UMN into the sustainable livelihood. It may not be a milestone or the guidelines for the related institutions and authorities but can be a piece of resource and subject matter who wants to investigate further deep and can be a mini document for the related institution, authorities and the future researcher in this field. This can be a resource for those who want to explore the diaconal activities and approaches of UMN through sustainable livelihood towards poor marginalized community. The findings of the research are helpful to those who seek more insight into the challenges of diaconal activities in the multilingual, multicultural and multilingual contexts with stigma, stereotype and exclusions.

Hence, based on the findings and discussions above, following recommendations have been suggested to the related institutions, authorities and future researchers in sustainable livelihood field.

6.3.1 Policy Level

- As more than a half of population depend on agriculture, UMN and the related authorities should work together for modernization of the agricultural methods and tools.
- The livelihood assets are the major determinant factors for sustainable livelihood. Therefore, UMN and other stakeholders including government institutions need stronger collaboration for making effective policies to access financial, physical and natural capitals that makes people's livelihood easier and sustainable.
- UMN has been working on building the resilience from the vulnerability. However, considering the fact that 'prevention is better than cure', it should more emphasize on advocacy and collaboration with national and international authorities to identify the causes and minimize it, for prevention and mitigation of climate and non-climate vulnerability contexts that challenging the sustainability of the people's livelihoods.
- Politics is the principal policy that guides whole nation. I think political advocacy is the fastest and effective way for social transformation. Hence, UMN should involve in impartial political advocacy by collaborating with the major political parties to influence the poor and marginalized friendly policies and legislations.

6.3.2 Practice Level

- UMN has been working enough to support people's livelihood strategies but the outcomes of the livelihood activities are not sufficient for many of the people. Therefore, the way of suggested and supported livelihood strategies should be suitable according to the people's need.
- UMN and the related stakeholders should make people aware on agricultural insurance and facilitates to bridge between the insurance companies and the farmers.
- I think it would be better, if UMN widens its integral mission approach to include poor and marginalized from non-Christian communities for spiritual and physical empowerment that also improves attitude of the people and accusation of doing evangelization.

- Instead of making the people dependent, UMN should follow-up its beneficiaries whether their livelihood is as expected or not as should provide necessary assistance, if needed.

6.3.3 Future research Level

- This research will provide a valuable secondary source for the researchers.
- It will obviously provide the researchers the new research areas of UMN and its local partners.
- The study is limited to the involvement of UMN for people's sustainable livelihood therefore, other similar levels, organizations and areas can be researched in the field of sustainable Livelihood.
- It will initiate the researcher to research on the Nepalese people's practices of Christianity and other interlinked aspects of other Christian faith based organization working in the diaconal field.

6.4 Chapter Summary

The research concludes that Involvement of UMN for people's sustainable livelihood is fruitful. The diaconal activities of UMN for people's sustainable livelihood have transformed the livelihood of the people. The poor and marginalized people to whom UMN supported livelihood assets and capabilities development for adopting proper strategies, succeeded to transform from extreme poverty. The beneficiaries have a good impact towards UMN due to the change in their lives and livelihood strategies however UMN should strengthen its effort more for making the their livelihood sustainable. UMN should extend its proactive and prophetic activities to advocate against the adverse institutions, structures and mitigate the vulnerability context of livelihoods, and should facilitate the related authorities to establish easier and friendlier structures and institutions for poor and marginalized people and communities in Nepal.

Bibliography

- ADB (2016). *Poverty in Nepal*. Viewed 12 September 2016, from: <https://www.adb.org/countries/nepal/poverty>
- Ahmed, M. (2016). *Agricultural Insurance and Micro Insurance in Nepal*. LinkedIn. Viewed 6 May 2017, from: <https://www.linkedin.com/pulse/agricultural-insurance-microinsurance-nepal-mosleh-ahmed>
- Bader, W. (2012). *What Is Development?: Centre for Global Development*. Viewed 13 March, from <https://www.cgdev.org/blog/what-development>
- Biodiversity a-z (2017). *Sustainable Development: Fact Sheet*. Biodiversity a-z, UN Environment, WCMC. Viewed 10 May 2017, from: <http://www.biodiversitya-z.org/content/sustainable-development.pdf>
- Brink, H (1993). *Validity and Reliability in Qualitative Research*. Conference paper Paper delivered at SA Society of Nurse Researchers' Workshop-RAU 19 March 1993.
- Curationis, 16(2) June 199. Viewed 1 May 2017, from: <https://www.curationis.org.za%2Findex.php%2Fcurationis%2Farticle%2Fdownload%2F1396%2F1350&usg=AFQjCNF2ajLTq6O1mOuWFcz6Pyy55BZk8w&sig2=YWnRPxt2IKZUm uFXgmgNTA>
- Chambers, R. & Conway, G. (1991). *Sustainable Rural Livelihoods: Practical Concepts for the 21st Century*. IDS Discussion Paper 296. Retrieved 10 April 2017, from: <https://opendocs.ids.ac.uk/opendocs/bitstream/handle/123456789/775/Dp296.pdf?sequence=1>
- Church of Norway National Council (2008). *Church of Norway Plan of Diakonia*.
- CIA (2016) *The World Factbook*. Viewed 14 September 2016, from: <https://www.cia.gov/library/publications/the-world-factbook/geos/np.html>
- CIRDS (2017). Chandrajyoti Integrated Rural Development Society. Dhading. Viewed 4 May 2017, from: http://cirds.org.np/?page_id=7
- Creswell, J. W. (2014). *Research Design* (4th Ed.). London: Sage Publications.
- DFID (1999). *Sustainable Livelihood Guidance Sheets*. London, UK. Viewed 15 April, from: <http://www.livelihoodscentre.org/documents/20720/100145/Sustainable+livelihoods+guidance+sheets/8f35b59f-8207-43fc-8b99-df75d3000e86>
- Dietrich, S. (2014). Reflections on Core Aspects of Diaconal Theory. In Dietrich, S. et al. *Diakonia as Christian Social Practice: An Introduction*. Oxford: Regnum Books International.

Dréo, J. (2007). File: Sustainable development.svg.

https://en.wikipedia.org/wiki/File:Sustainable_development.svg

Haugen, H.M. (2014). Diakonia as Rights-Based Practice. In Dietrich, S. et al. *Diakonia as Christian Social Practice: An Introduction*. Oxford: Regnum Books International.

IHA (2017). *Nepal*. International Hydropower Association. London. Viewed 14 May 2017, from: <https://www.hydropower.org/country-profiles/nepal>

Jordheim, K. (2014). Bridge-Building and Go-Between: The Role of the Deacon in Church and Society. In Dietrich, S. et al. *Diakonia as Christian Social Practice: An Introduction*. Oxford: Regnum Books International.

Khaniya, T.R. (2005). *Examination for Enhanced Learning*. Lalitpur: Millennium Publication.

Lalita (2014). *Daya Bir Singh Kansakar*. Boss Nepal. Viewed 14 September 2016, from <http://bossnepal.com/daya-bir-singh-kansakar/>

Lord, J. & Hutchinson, P. (1993). The Process of Empowerment: Implications for Theory and Practice. *Canadian Journal of Community Mental Health*, 12(1): 5-22.

LWF (2009). *Diakonia in Context*. Geneva: LWF, Department for Mission and Development.

MOF (2016). *Economic Survey Fiscal Year 2015/16*. Ministry of Finance: Government of Nepal. Viewed 5 May 2017, from: http://www.mof.gov.np/uploads/document/file/Economic%20Survey%202015-16%20-%20English_20160812062624.pdf

Nai (2007). *Tulasi Mehar Shrestha*. Nai Publications. Viewed 14 September 2016, from: <http://nai.com.np/contents.php?id=365>

Norwegian Government (2009). Report No. 13 (2008–2009) to the Parliament: Climate, Conflict and Capital. Norwegian development policy adapting to change, p.13)

NPPR (2015). *Nepal Portfolio Performance Review*. Ministry of Agricultural Development: Government of Nepal. Viewed 5 May 2017, from: http://www.mof.gov.np/uploads/document/file/Agriculture_NPPR-2015_20150913011507.pdf

PDC (2017). Risk and Vulnerability Profile: Nepal (Vulnerability), Pacific Disaster Center. Honolulu. Viewed 4 May 2017, from: <http://www.pdc.org/event-products/preview/?id=6>

SFACF (2017) Small Farmers Agricultural Cooperative Federation Limited. Dhading. Viewed 3 May 2017, from: <http://sfacfdhading.org/>

SWC (2017) Social Welfare Council Nepal. *SWC Informations*. Kathmandu. Viewed 14 May 2017, from: <http://www.swc.org.np/>

UMN Dhading (2016). *Annual Report 2015/16*. Dhading Cluster: United Mission to Nepal. Dhading, Nepal. Viewed 5 May 2017, from: <http://www.umn.org.np/cluster-info/UMNar2016dhading.pdf>

UMN (2011). *UMN Strategic Plan 2010-2015*. United Mission to Nepal. Kathmandu, Nepal

UMN (2015). *A Hope and a Future: Annual Report 2014/15*. United Mission to Nepal. Kathmandu, Nepal. Viewed 5 May 2017, from: http://www.umn.org.np/new/publication_files/UMN_Annual_Report_2014-15.pdf

UMN (2016). *A Hope and a Future: Annual Report 2015/16*. United Mission to Nepal. Kathmandu, Nepal. Viewed 5 May 2017, from: http://www.umn.org.np/new/publication_files/UMN-Annual-Report-2015-16.pdf

UNDP (2016). *Human Development Report 2016*. New York, USA. Viewed 11 April 2017, from: http://hdr.undp.org/sites/default/files/2016_human_development_report.pdf

UNICEF (2015). *Levels & Trends in Child Mortality*. Report 2015. New York, USA. Viewed 11 April 2016, from: https://www.unicef.org/publications/files/Child_Mortality_Report_2015_Web_9_Sept_15.pdf

United Nations (1987). *Report of the World Commission on Environment and Development: Our common future*. Oslo, Norway: United Nations General Assembly, Development and International Co-operation: Environment.

United Nations (2015). *Sustainable Development Goals*. United Nations Department of Public Information. New York, USA. Viewed 30 April, from: <https://sustainabledevelopment.un.org/sdgs>

UVa (2017). *Data Collection Tools*: Institutional Review Board for Social Behavioral Sciences, University of Virginia. Virginia, USA. Viewed 1 May 2017, from: http://www.virginia.edu/vpr/irb/sbs/resources_guide_data_tools.html

WHES (2016). *Hunger Notes*. Viewed 10 September 2016, from: <http://www.worldhunger.org/about-whes-hunger-notes/>

Appendix-1: Letter from the Data Collector

Chautara-7
Sindhupalchok, Nepal
Shresthanirjan42@gmail.com
+9779843371289
02.02.2017

Dear Sir/Madam,

To Whom May it Concern

I would like to inform you about my assistance for data collection of my closest friend Mr. Krishna Bahadur Shrestha's research work entitled "Involvement of UMN in Peoples' Sustainable Livelihood in Nepal and Methods Applied to Mitigate Challenges" from VID University College, Oslo, Norway, for the completion of the 120 ECTS master in Diakonia and Christian Social Practice. I am ready to assist him as per his request because of inability of his arrival in Nepal due to financial and family reasons.

I am going to collect data in Dhading district which is about 8 hours' drive from place Chautara and about 4 hours' drive from Kathmandu to disseminate ten questionnaire among the project beneficiaries and take interview with the social mobilizer working in the field and the project head at central office UMN at Kathmandu Krishna's request.

I am aware of beginning the project only after making clear explanation about the purpose of this research project along with the agreement from the samples with high confidentiality. I will conduct interviews only with the voluntarily participated respondents. During transcribing interviews, I will be highly conscious to avoid falsifying and fabricating information. Similarly, I assure you to destroy separately collected consent letter form and delete interviews after Krishna's submission of his thesis. I will be ready to provide any required information regarding interview situation in the time of necessity.

I will sincerely consider the ethical research considerations and will assist to conduct the data collection work with strong commitment for confidentiality, impartiality and research codes and regulations.

Yours Faithfully
Nirjan Shrestha



Appendix-2: Data Processor Agreement

Data Processor Agreement

Pursuant to the Norwegian Personal Data Act

In accordance with Section 13, cf. Section 15 of the Personal Data Act and Chapter 2 of the Personal Data Regulations, among:

Hans Morten Haugen	Krishna Bahadur Shrestha	Nirjan Shrestha
Professor	Master's Degree Student	Teacher
VID University College	VID University College	Shree Setidevi H.S.School
Data Controller	Data Processor	Data Collector

Date: 02.02.2017

1. Intention of the agreement

The intention of the agreement is to regulate rights and obligations pursuant to the Act of 14 April 2000 No. 31 relating to the processing of personal data (the Personal Data Act) and the Regulations of 15 December 2000 No. 1265 (the Personal Data Regulations). The agreement shall ensure that personal information relating to the data subjects is not used unlawfully or comes into the hands of a third party.

The agreement concerns the processor's use of personal data on behalf of the controller, including collection, recording, alignment, storage and disclosure or a combination of such uses.

2. Purpose

The Agreement is concerned with the collection of data via interviews and questionnaire for the writing of the 30 ECTS master thesis "Involvement of UMN in Peoples' Sustainable Livelihood in Nepal and Methods Applied to Mitigate Challenges." at VID University College, Oslo, Norway, for the completion of the 120 ECTS master in Diakonia and Christian Social Practice.

3. The processor's obligations

When processing personal data on behalf of the controller, the processor shall follow the routines and instructions stipulated by the controller at any given time.

The processor is obliged to give the controller access to his written technical and organizational security measures and to provide assistance so that the controller can fulfill his responsibilities pursuant to the Act and the Regulations.

Unless otherwise agreed or pursuant to statutory regulations, the controller is entitled to access all personal data being processed on behalf of the controller and the systems used for this purpose. The processor shall provide the necessary assistance for this.

The processor must observe professional secrecy in regard to the documentation and personal data to which he has access in accordance with this agreement. This provision also applies after the agreement has been discontinued.

4. Use of a subcontractor

If the processor uses a subcontractor or others not normally employed by the processor, this shall be agreed in writing with the controller prior to starting the processing of personal data.

Agreement with subcontractor

The agreement signed by Nirjan Shrestha is attached to this agreement. By the signing of that agreement Nirjan Shrestha is familiar with his contractual and legal obligations and will act accordingly.

5. Security

The processor shall fulfill the requirements for security measures stipulated in the Personal

Data Act and the Personal Data Regulations, in particular Sections 13 – 15 of the Personal Data Act and Regulations thereto. The documentation shall be available upon the controller's request. The processor shall report to the controller all discrepancies according to Section 2-6. The controller is responsible for reporting the discrepancy to the Data Inspectorate.

6. Security audit

The implementation of regular security audits for systems etc. covered by this agreement shall be agreed by the controller and processor.

Audit

The audit may include a review of routines, random checks, more extensive site inspections and other suitable control measures.

7. Duration of the agreement

The agreement is valid until 15 June 2016.

In the event of breach of this agreement or the Personal Data Act, the controller can instruct the processor to stop further handling of the information with immediate effect.

The agreement can be terminated by both parties with a mutual period of notice of 1 month, cf. Clause 8 of this agreement.

8. Termination

The parties shall agree that the processor shall delete or destroy in a secure and definite/irreversible manner all documents, data, diskettes, CDs, etc. that contain information covered under this agreement. This also applies to any back-up copies.

The agreement should specify in which manner deletion or destruction is to take place upon termination of the agreement.

The processor shall document in writing that deletion or destruction has taken place in accordance with the agreement within a reasonable period of time after termination of the agreement.

9. Notifications

Notifications under this agreement shall be submitted in writing to: hans.morten.haugen@vid.no

10. Choice of law and legal venue

The agreement is subject to Norwegian jurisdiction and the parties agree on Oslo District Court as the legal venue. This also applies after termination of the agreement.

This agreement has been drawn up in 3 – three copies, of which the parties retain one copy each.

Oslo, Norway and Sindhupalchok, Nepal

6..FEB.2017

Controller

Hans Morten Haugen
.....
(Signature)

Processor

[Signature]
.....
(Signature)

Collector

[Signature]
.....
(Signature)

Appendix-3: Recommendation from NSD



Hans Morten Haugen
VID Diakonhjemmet VID vitenskapelig høgskole
Boks 184 Vindern
0319 OSLO

Vår dato: 16.02.2017

Vår ref: 52783 / 3 / AGH

Deres dato:

Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 06.02.2017. Meldingen gjelder prosjektet:

52783	<i>Involvement of UMN in People's Sustainable Livelihood in Nepal and Methods Applied to Mitigate Challenges</i>
Behandlingsansvarlig	VID vitenskapelig høgskole, ved institusjonens øverste leder
Daglig ansvarlig	Hans Morten Haugen
Student	Krishna Bahadur Shrestha

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, <http://www.nsd.uib.no/personvern/meldeplikt/skjema.html>. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://pvo.nsd.no/prosjekt>.

Personvernombudet vil ved prosjektets avslutning, 01.06.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Katrine Utaaker Segadal

Agnete Hessevick

Kontaktperson: Agnete Hessevick tlf: 55 58 27 97

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

NSD – Norsk senter for forskningsdata AS
NSD – Norwegian Centre for Research Data

Harald Hårfagres gate 29
NO-5007 Bergen, NORWAY

Tel: +47-55 58 21 17
Faks: +47-55 58 96 50

nsd@nsd.no
www.nsd.no

Org.nr. 985 321 884

Appendix-4: Interview Guide for the Beneficiaries

Questionnaire to the Beneficiaries

1. What is your occupation? तपाईंको पेशा के हो?
➤
2. How many family members do you have? तपाईंहरू परिवारमा कतिजना हुनुहुन्छ?
➤
3. How was your monthly income before and now?
तपाईंको मासिक आम्दानी कति हुन्थ्यो र अहिले कति छ?
➤
4. Is the income enough for your expenses? तपाईंको आम्दानीले खर्च गर्न पुगेको छ?
➤
5. Are you satisfied with your income now? तपाईं आफ्नो आम्दानीमा सन्तुष्ट हुनुहुन्छ?
➤
6. How do you know UMN/partner organization?
तपाईंले यएमएन/सामेदार संस्थाका बारेमा कसरी थाहा पाउनभयो?
➤
7. What have they been doing here? पहिले वहाँहरू यहाँ के गर्दै हुनुहुन्थ्यो?
➤
8. Have they done anything for you? तपाईंका लागि यएमएन/सामेदार संस्थाले के गरेको छ?
➤
9. Have you learnt any skills or got trainings from UMN/partner organization?
तपाईंले यएमएन/सामेदार संस्थाबाट केही सीप वा तालिम पाउनुभएको छ?
➤
10. If yes, what kinds of skills and trainings have you got?
छ भने के सीप वा तालिम पाउनु भएको हो?
➤

11. Do you think you can earn for you and your family afterwards?

तपाईंको विचारमा, तपाईं र तपाईंको परिवारका लागि पछिसम्म आयआर्जन गर्नसक्नुहुन्छ?



12. Are you happy with them? Why? Why not?

तपाईं यएमएन/सामोदार संस्थासँग खुशी हुनुहुन्छ?



13. What didn't you like about UMN/partner organization? Why?

तपाईंलाई यएमएन/सामोदार संस्थाको के मनपरेन?



14. What do you want UMN/partner organization to do next for you?

तपाईं यएमएन/सामोदार संस्थाले अब के गरिस भन्ने चाहनुहुन्छ?



15. What is your religion before and now?

तपाईं पहिले कुन धर्म मान्नुहुन्थ्यो र अहिले कुन मान्नुहुन्छ?



16. Do you know about Jesus, Bible and Christianity?

तपाईंलाई यशु, बाइबल र इसाई धर्मका बारेमा थाहा छ?



17. Which religion do you think is better? Why? तपाईंको विचारमा कुन धर्म राम्रो हो?



18. Do you have any suggestion to UMN/partner organization?

यएमएन/सामोदारसंस्थालाई केहि सुझाव दिन चाहनुहुन्छ?



Thank you so much for your help.
तपाईंको अमूल्य सहयोगका लागि धन्यवाद।

.....
Signature हस्ताक्षर

Appendix-5: Interview Guide for the Actor

Interview with UMN's partner organization SFACF Dhading's Manager

1. What are the reasons for SFACF involving in the field of people's sustainable livelihood in Dhading?
SFACF ले दिगो जीवनयापन कार्यक्रम संचालन गर्नुको कारणहरू के के हुन ?
2. In how many places is the program been running now?
हाल कतिवटा स्थानमा यो कार्यक्रम संचालन भईरहेको छ ?
3. What are the major activities conducted by SFACF to promote people's sustainable livelihood?
दिगो जीवनयापन प्रवर्द्धनार्थ संचालन हुने मुख्य कार्यक्रमहरू के के हुन ?
4. What is the program duration for a place, normally?
साधारणतया एउटा कार्यक्रमको अवधि कति हुन्छ?
5. How do you find the people's participation in the program activities?
मानिसहरूको सहभागिता कस्तो रहेको पाउनुहुन्छ?
6. What are the main causes that foster people's participation in the program?
यस कार्यक्रममा मानिसहरू सहभागी हुन प्रेरित गर्ने मुख्य कारणहरू के के हुन सम्बन्धन?
7. What is the place of faith and religion in the programs? Are there any religious requirements to the employees working in the field and for the beneficiaries?
यस्ता कार्यक्रमहरूमा धर्मको स्थान के रहन्छ? यस कार्यक्रममा सहभागी हुने कर्मचारी र लाभान्वितहरूका लागि कुनै धार्मिक योग्यताको जरुरी छ?
8. What do you think are the major reasons for poverty in this region?
तपाईंको विचारमा यस क्षेत्रमा गरिबीका मुख्य कारणहरू के के हुन?
9. How vulnerable is the people's livelihood in terms of disaster risks, in this region?
दैवि प्रकोपिय जोखिमका हिसाबले यस क्षेत्रमा मानिसहरूका जीवनयापन कतिको जोखिमयुक्त छ?
10. What obstacles and challenges have you faced while implementing programs in community?
यस दिगो जीवनयापन कार्यक्रम संचालन गर्ने क्रममा समुदायमा के कस्ता बाधा र चुनौतिहरू सामना गर्नुभएको छ?
11. What methods and strategies have you followed to cope with the challenges?
उक्त चुनौतिहरूको सामना गर्न के कस्तो विधि र रणनीतिहरू अपनाउनुभएको छ?
12. How do you encounter the diversity in religion, culture and community while implementing the programs?
कार्यक्रम कार्यान्वयनका क्रममा धार्मिक, सांस्कृतिक र सामुदायिक विविधताको सामना कसरी गनहुन्छ?
13. Are the policies and regulations from the state sufficient and helpful to sustainable livelihood?
के राज्यका नीति नियमहरू दिगो जीवनयापनका लागि पर्याप्त र सहयोगी छन?
14. What are you expecting from the government?
राज्यबाट के कस्तो अपेक्षा राख्नुहुन्छ?
15. What kinds of support and co-operations do you get from UMN?
UMNबाट तपाईंहरूले के कस्ता सहयोग र समन्वय पाउनुहुन्छ?

Thank you so much for your help

Appendix-6: Research Information for the Participants and Consent Form

Request for Participation in the Research Project

Oslo, Norway
Shresthakrishna17@gmail.com
+4748634715
02.02.2017

Dear all,

I kindly request you for your assistance by participating in my research project entitled below for the completion of master thesis. I am studying Master Degree in Diakonia and Christian Social Practice in VID Specialized University, Oslo, Norway. As I am unable to be there myself for the data collection, my close friend Nirjan Shrestha from Sindhupalchok is collecting the data on my behalf with my request and agreement. I am so grateful for your cooperation and hope that my research outcomes will somehow contribute for the betterment of the sustainable livelihood program. Thank you.

Yours Faithfully
Krishna Bahadur Shrestha

Research Title: Involvement of UMN in Peoples' Sustainable Livelihood in Nepal and Methods Applied to Mitigate Challenges

➤ Background and Purpose

Nepal is a Hindu dominated country since more than 81.3 percentage of the population follow Hinduism. (The World Fact book, 2016) It is one of the developing countries in the world with high potentiality of economic development as it is prosperous in hydropower and other natural resources however one- quarter of the population is living under the line of poverty.

Several humanitarian and Christian faith based organizations are in the existence in Nepal to support in people's livelihood, promote peace, equality and justice. UMN, as a leading and united mission from different countries and Christian denomination, has been serving the rural citizens by supporting in health, education, and sustaining their daily life.

My motive behind selecting UMN's diaconal work in this research is the increasing popularity and impact of UMN throughout the country despite the fact that most of the people are non-Christian. The accountability and outcomes of UMN's works are other factors that attracted my attention for my dissertation.

I am interested in the UMN's work on sustainable livelihood since it has the great importance in the context of Nepal. Most of the people are in the lack of health and education as their primary concern is how to survive. Because of the low income source and poor economic condition, many people in remote places are living harsh and vulnerable life.

The main purpose of this research is to find out the approaches of UMN to engage in the peoples' sustainability and methods used by the actor to cope with the various challenges. The experiences and learning from UMN can be the guidance to the organizations working in Nepal, for their further plans and implications. The findings of this research can be fruitful to cope with the challenges for other Governmental and Non-Governmental organizations working in the similar fields.

➤ What does participation in the project imply?

Participation here, implies the participation in collecting data in the form of questionnaire that seek the beneficiaries' views and their impacts on various variables after the project implementation and interviews that seek the actors views, experiences, approaches etc. as well as providing useful information and materials published by the related authorities. The questionnaire is in the printed form in A4 sized papers and interview will be recorded for the transcription, analysis purpose and submission to the thesis supervisor.

➤ What will happen to the information about you?

All personal data will be treated confidentially. The data can just be accessed by me and my supervisor after handed by the collector Nirjan Shrestha who won't store the data in any forms. It will be in the record confidentially in locked personal computers of mine and my supervisor and the personal data can be indirectly identifiable. The project is scheduled from 01.02.2017-01.06.2017

➤ Voluntary participation

It is voluntary to participate in the project, and you can at any time choose to withdraw your consent without stating any reason. If you decide to withdraw, all your personal data will be made anonymous.

If you would like to participate or if you have any questions concerning the project, please contact, you can contact Hans Morten Haugen, Professor, VID University College, Faculty of Theology, Diakonia and Leadership Studies, Oslo, Norway, hans.morten.haugen@vid.no, +4722451797.

The study has been notified to the Data Protection Official for Research, NSD - Norwegian Centre for Research Data.

Consent for participation in the study

As we have received information about the project from the researcher and the collector, we are willing to participate in the research study.

1. _____
Date and Signature

2. _____
Date and Signature

3. _____
Date and Signature

4. _____
Date and Signature

Appendix-7: Pictures of people's involvement in Sustainable Livelihood



Tomato Farming



Bitter gourd Farming



Organic Farming Management Training



Nursery Management Training



Improved Cow Farming



A Beauty Parlour

The End

Thank you!