MAGAART

S U U U U U C U

BOOK OF ABSTRACTS

MAGAART CONFERENCE 2016
6-7 December 2016

Nagarkot Hillside Village Resort, Nepal
Hosted and organized by Tribhuvan University

THEME: **MIGRATION**

Resisting dehumanization: citizen voices and acts of solidarity

By Inger Lassen, Aalborg University

This paper discusses emerging practices of refugee solidarity and resistance to hegemonic migration policy in Danish civil society in the wake of what has been referred to as the European refugee crisis, and it further reflects upon what it means to be a Danish citizen caught up in a dilemma between law-abiding conduct and human decency and respect of human rights, in line with what Foucault (1983) referred to as 'ethical self-formation'. Recent years have seen an increase in the influx of asylum-seekers in Scandinavia, and in Denmark this has led to ever-tighter immigration control, which in turn has given rise to acts of solidarity and the formation of new alliances between civil society and refugees (Agustin and Jørgensen, 2016). An example of this is seen in citizens engaging in civil disobedience by offering transport or private shelter to so-called 'illegal' immigrants. Focusing on these acts of solidarity is important because it provides a window of opportunity for studying solidary across borders, potentially leading to democratic transformation. An example of an ethical self-formation dilemma is illustrated through a case study of an incident that took place in September 2015, when a member of a Danish City Council, representing the Danish left-wing party 'The Red-Green Alliance', offered private shelter to two immigrants who were on their way to Norway to seek asylum. This led to legal proceedings in August 2016 for what she referred to as "the offense of helping fellow human beings in need". My theoretical approach includes governmentality theory (Foucult, 1983, 1997; McIlvenny, Klausen and Lindegaard, 2016) and theory of hegemony and resistance (Gramsci 2000; Featherstone 2012; Agustin and Jørgensen 2016). Data include media representations and facebook comments published during 2016 and for the analysis I apply the Appraisal framework, focusing on how different citizen voices evaluate the incident.

The Impact of Returning Home after the Twenty-Year Armed Conflict in Northern Uganda: The Impact of the Lord's Resistance Army War on the Acoli Population

By Charles Nelson Okumu, Gulu University

Northern Uganda and Acoli land in particular, had been peaceful throughout the British Colonial period. Acoli people were mostly engaged in peasant farming with a few in the military, police and the prison services. The few educated were engaged in white collar jobs in the colonial and postcolonial administration. The peace in Acoliland was shattered with the coming of the Amin regime in 1971 when many Acoli army personnel were systematically massacred in the various military barracks across Uganda. The massacre extended to civilians, especially the educated and many survivors fled into exile mostly to Kenya though a few went abroad. The majority of the Acoli lived in fear in their villages. Amin was eventually overthrown by a combined forces of Tanzanian army and Ugandans in April 1979. Obote was re-elected President in the 1980 General Election. The overthrow of Obote by the Acoli Generals in 1985 did not bring peace as the Generals held power for only six months and they were in turn overthrown by Yoweri Museveni in 1986. This marked the beginning of the twenty years' resistance war first by Alice Lakwena and later Joseph Kony armies that fought with the Government army for supremacy over Acoliland. Many Acoli again fled into exile but the majority who stayed behind were forced into what became known as Internally Displaced People's Camps (IDPs) in the early 1990s and stayed there until 2006/7 when the LRA fled from Uganda. The impact of the twenty years in the camps fractured Acoli traditional culture but did not break the resilience of the people. Unfortunately, many of the returnees found their land taken over by those who had returned earlier or the rich who had bought the land. Thus, war over land is currently raging in Acoliland compounding the suffering of the returnees including those who actively participated in the armed conflict voluntarily or through abduction. This Paper explores the impact of the LRA armed conflict on the Acoli population, what awaited them on returning "home" and the failure of Acoli traditional leaders and Government to end the resultant land conflict. The impact extends to social and economic services in Acoliland.

Gurung and Gurkha trajectories post 2009

By Jens Seeberg, Aarhus University

Following a number of court cases in the United Kingdom, a Nepalese diaspora has grown around ex-servicemen who have served in the British army (so-called 'gurkhas') have been allowed to settle in the country with their dependants. This has resulted in a population decrease among some ethnic groups in Nepal, who have traditionally been recruited as gurkhas, i.e. the Gurung (from 543,571 in 2001 to 522.641 in 2011). This paper focuses on struggles to assert Gurung identity amidst this fluctuating demography. In the villages, this selective population drive has accelerated an already existing trend of movement away from hill and mountain villages, but a multilocal settlement pattern (village and city) has been replaced by a diasporic movement to the UK for many of the economically more resourceful villagers. In Pokhara, many of the characteristic houses in the neighbourhoods previously dominated by former gurkhas are now empty or sold to others, and many Gurung in and around Pokhara perceive this situation as grave: they articulate a sense of cultural fragmentation or crisis. This is perhaps most strongly felt at the time of death when extensive Gurung funeral rites highlight the strength of social ties. At the same time, new Gurung-based organisations and activities are striving to strengthen cultural cohesion. In this situation, a distinction between two groups of Gurung characterized by distinct clan organization and religion inform discussions about ethnic identity and ethnic politics. In a time of intense selective migration and demographic flux, Gurung identiy is increasingly polyvalent.

THEME: **EDUCATION**

Emotional Intelligence, Interpersonal relations and Achievement among University Upgrading Teacher Students

By Helen Christine Amongin Waiswa, Gulu University

The study will focus on the relationship between Emotional Intelligence, Interpersonal relations and achievement of upgrading teacher students of College of Education, Makerere University, Faculty of Education and Uganda Christian University, Mukono. According to Pawlow, (2009), Emotional Intelligence (EI) is responsible for 80% of the success in our lives. Interpersonal and academic relations enable teacher students perform better academically, be emotionally well adjusted to handle activities apart from teaching, as well as professionally deal with community around the school. The curricula and syllabi in the Teacher Education programmes in Uganda do not clearly stipulate EI as vital and critical issue. Although the report of the Visitation Committee to Public Universities (2007) and National Council for Higher Education report of 2013 suggests that teacher students are generally performing reasonably well academically (achievement), but the report is silent about issues such as IR and EI and their impact on achievement including the specific academic and non-academic achievement of teacher students. Research shows that EI directly impacts academic achievement (Fernandez, Salamonson and Griffiths 2012), but little is documented on the relationship between EI and non-academic achievement. There isn't much research either between Interpersonal relations and achievement. Emotional Intelligence, Interpersonal Relations and Achievement of Upgrading University Teacher Students needs to be investigated, therefore. Currently, EI and non-academic factors are not fully addressed in the curriculum and practice of the educational system. Mixed methodologies (sequential explanatory) will be used. Both hypotheses and questions will be used in the study. Cross-sectional survey descriptive analysis will be used for qualitative data while STATA data analysis will be used for quantitative data. Emotional Intelligence, Interpersonal Relations and Achievement are key variables and ingredients in democracy, stability and human rights as the human element, and their quality are very important in the practice of this field.

Religious Schools and Reproduction in Secular Nepal: Peril of Classical Theory of Secularization

By Shurendra Ghimire, Tribhuvan University

Nepal has been adopted secular policy since 2007 as one of the achievements of a decade long violent insurgency. Religious schools of different faiths have been recognized by government as a result of the constitutional provision where religious distribution over the country is: Hindu 81.34%, Buddhist 9.04%, Muslim 4.38%, Kirant 3.04%, other 2.2%. A Study proceeded with analyzing literature of secularization theory and religious reproduction, then went to micro-ethnographic study of four major religious communities (Buddhist, Christian, Hindu, Muslim) of single territory to observe the process of religious reproduction in religious communities through religious organizations and religious schools. Study succeeded to examine the process of religious reproduction in religious organizations and in religious schools. Information generation and analysis was guided by of K. Dobbelaere's model of secularization and P. Boudieu's theory of habitus and reproduction. This study found that adopting secular policy in Nepal encourages emergence of religious organizations and schools. Promotion and reproduction of religious activities in the name of secularization is quite contradictory with classical theory of secularization which assumes secularization a modern project. Therefore, process of secularization in Nepal can be understood only with postmodern perspective. Study suggests policy makers on religious schools/secularization to think the phenomenon accordingly.

Key words: Nepal, religious organizations, religious reproduction, secularization,

The impact of examination ridden system of education on democracy in education in Uganda: An implication for policy change

By Stephen Odama, Gulu University,

Uganda's education system is dominated by examinations at all stages, but there are variations in performances in examinations between candidates from some regions of Uganda and schools in UCE examinations. The purpose of this study was to carry out a comparative study of the impact of emphasis on examinations in Secondary Schools in Uganda on democracy in the education system in Uganda. The researcher hypothesized that there are no differences in the level of democracy practiced in schools from Central and Northern Uganda. The study used a cross-sectional parallel survey design, following causal-comparative and a correlational-regression approach, and a descriptive survey method. Using questionnaires and interviews, data was collected from school teachers, students, leaders, parents, in all traditional secondary schools and analysed using Analysis of Variance (ANOVA), and T-Test, multivariate data analysis and multiple regression analysis. The study found out that there is democracy in schools Central and Northern Uganda. The schools were all well equipped with library, laboratory equipment and necessary instructional materials; teachers were of the same qualifications, using the same styles of teaching. But the learners were not treated democratically in schools in Central and Northern Uganda. The schools in Central Uganda have set and implemented better and encouraging strategies to motivate their students that make the students put more effort in their studies, have competitive attitude and aim at achieving high grades in UCE examinations. The schools Central Uganda motivate their teachers better than schools from Northern Uganda, making the teachers of Central Uganda to be more committed to help the students thus contributing more to the efforts of the students. The schools in Central Uganda further encourage parents of the students to contribute to the efforts of their children, thus parents of students in Central Uganda put core effort to contribute to education of their children, encouraging the children to work hard and achieve high grades in UCE examinations. The students studying in schools in Central Uganda have advantage over the students studying in schools in Northern Uganda. It was therefore concluded that there were differences in the democratic practices in schools in Central and Northern Uganda, thus, influencing School Performance Index (SPI)

in Uganda Certificate of Education (UCE) examinations in schools in Central and Northern Uganda. Thus, the study recommends that Schools should create a democratic environment where students in schools from Central and Northern Uganda have a level ground to enable equal opportunities and equal level of performances in UCE examinations and equal SPI.

Slicing the LEP Onion: a multilayered analysis of Language in Education Policy in Nepal

By Hari Maya Sharma, Tribhuvan University

The recent scholarship such as Levinson, Sutton & Winstead (2009) calls for using the critical practice approach offering the concept of 'Negotiation' (meaning- a process of meaning making) and 'Appropriation' (meaning – the ways that creative agents interpret and take in elements of policy, thereby incorporating these discursive resources into their own schemes of interest, motivation, an action, their own "figured worlds") in educational policy research and the recent language policy and planning research scholarship such as Ricento &Hornberger (1996) and Hornberger & Johnson (2007) recommend for using multilayered and ethnographic approaches in Language Policy and Planning research illustrating the metaphor 'slicing the LPP Onion" to reveal the spaces of agency in which local actors implement, interpret, and /or resist policy initiative in varying and unique ways. In this paper, on the basis of these scholarships, I take up a stance that both vertical and horizontal slicing the LPP onion should not be confined only to understand the ethnography of policy and its practice in local contexts, but also should be extended to understand the layers of agencies involved, in one and different ways, from the stage of embryo to the birth of the national policy. Offering an example of policy formation processes, especially with reference to the ' Nepal National Education Planning Commission-1956' which is regarded as the foundation of modern education system in Nepal, I will reveal how different actors offer their agencies in the formation of national level Language in education policy and also analyze multiple layers both vertically and horizontally.

Navigating Exclusionary Inclusion: School Experience of Dalit EFL Learners in Rural Nepal

By Kamal Raj Devkota, Tribhuvan University

Mass schooling in Nepal is often expressed as one of the key social dynamics of development and modernization of the nation. Ideally, policies and practices of modern schooling are said to communicate with social inclusion, socialization, and the overall development of school children; and also to silhouette democratic citizenship in them irrespective of their class, caste, gender and ethnicity. The state's signatory commitments and confirmations in diverse national-international podiums often beckon social inclusion of all children in its formal schooling. However, such an understanding is very often interrogated with perplexing educational inequalities and differences which, in turn, underline the emergent social, cultural and economic forces that exacerbate social exclusion for among the school youths. English Language Teaching (ELT), one among the modern education specificities in national 'eduscape', is intricately connected with such inequalities and differences, and is the de facto factor for enforcing social exclusion of socially and economically marginalized Dalit children despite they attend schools and English language classrooms as the principled inclusion advocates with. Amid this paradoxical situation, this paper navigates such exclusionary inclusion in relation to English language teaching and learning in rural Nepal. Based on critical ethnographic study on school children of a rural Dalit community in western Nepal, it unravels how modern schooling particularly in relation to English teaching/learning perpetuates social exclusion despite the young Dalit children attend at school, participate in English learning to some extent, and at least negotiate with 'English flows' in their identity construction in the current globalized world.

How are violent political conflict and its aftermath gendered,and what are the implications of this gendering?

By Laloyo Stella, Gulu University

Violent conflicts around the world have gendered dynamics. Women and men experience sexual violence, domestic violence, are trafficked, in all this this conflict allows women to find their voice. (Arostegui,2013) Political conflicts also shift gender roles and create both demographic and economic shifts. In the case of the Lord's Resistance Army (LRA) insurgency in Uganda, demographic change has led to more women becoming heads of households contributing to changes in the division of labour. In addition men who feel they are unable to fulfil their masculine roles as protectors may vent their frustration on their families.(Omona&Adua,2012). Death and destruction alter the structure and dynamics of households including traditional roles.Bruck and Schnider(2009) noted in the case of Rwanda that widows and their children faced different and severe constraints in earning incomes because of loss of ties to men,including male labour, land ownership and the destruction of social networks.Widow headed households have a higher incidence of poverty and extreme poverty. As highlighted by the authors above one of the effects of these shifts in gender roles is that women lose their hold on vital resources like land. This paper will focus on women's land rights and vulnerabilities as one of the gendered implications of armed conflict. Land rights in Africa is passed on from the male lineage and women who have lost their lineage ties through widowhood, divorce and separation become vulnerable and are excluded. Violent conflict in addition breakdown the social fabric of affected communities and erodes safety nets for the marginalised and vulnerable . Livelihoods is at stake for these groups because land is life,identity,home,space for cultivation and feminised poverty results from insecurity of tenure. However women have shown agency as a result and continue to demand for their land rights.

Key Words: Gender,Land, Vulnerability.

Women, Ghardhandha, Reproduction and Politics
By Meena Gurung (Thapa), Tribhuvan University

This paper attempts to show how asymmetries occur in everyday world reproducing general form of implicit and explicit discrepancies that has dynamic consequences particularly in politics. In doing so essential characteristics of 'Ghardhandha' and domestic practices as an inherent duty of women in most cases will be explored. My ethnography reflects on women's corporal as well as volunteer labour power in household. In many instances Ghardhandha is not regarded as 'work' in one hand and on the other hand it is social law which is continuously given priority and handed over throughout generations while its monetary and social value yet remains subversive. It was only after the feminist movement in the 60's and early 70's in the western world that reproduction of housework and domestic practices were seen as an accumulated capital or women's labour power. During this paradigm shift feminists shed light to Marx's sophisticated theory of production that had failed to grasp women's reproductive labour power of house work (Federici 2012). In the similar way 'Ghardhandha' a local synchronized term in Nepal resembles myriad of nuances that is carried on a number of basis daily for substantial relationship within household members and between hamlets of village. Family's subsistence farming is one basic output of Ghardhandha in which women's labour power can be observed to reproduce other forms of power including representative politics. Nepal's interim constitution (2006) has initiated 33% quota for women in every public sectors. However, women's transformation on public sectors and policy making still seem far beyond reach compared to men; leading to a number of inquisitions throughout this paper. Substantive transformation in public sector would be a single approach unless contradictory and intertwined relationship alongside Ghardhandha and everyday domestic practice is not considered. Interlocutor's narrations and observations during my PhD fieldwork in northern hill of Nepal are the sources of data whereas secondary sources of data has also been used throughout this paper.

Construction of Masculinity in Vedic Period: A Sociological Analysis

By Shukra Raj Adhikari, Tribhuvan University

Research on gender has become one of the important areas of research in social science disciplines. However, most of the researches carried out so far are mostly confined on the present state of gender in any part of the world. The discussion also focuses on the gender disparity rather than how masculinity and feminity is constructed. This paper in contrast raises key questions that whether gender is a current matter or discourse or was it there in the primitive society particularly in Vedic period as well; if gender was there how masculinity was constructed. Taking the hymns of Veda and interpretations of early Indian history as the source of information this paper analyzes the textual and historical content in order to describe the construction of masculinity in Vedic period. The categories of analysis are ideal and worst male characteristics, role of male in family, production system, yagnya (a kind of social institution), conflict, war and politics. The analysis is focused on only the construction of masculinity in Vedic society. On the basis of analysis this paper argues that gender is historical in any society and it is found constructed even in the Vedic period. The Vedic texts showed that male was regarded as a brave, virile and protective character in family. He was also known as the extender of resources, leader of yagnya and political units and their activities. Thus, in Vedic period, masculinity was constructed on the basis of patriarchal social system and extension of resources.

Key Words: gender, patriarchy, masculinity, Veda,

THEME: **CITIZENSHIP**

Contested Citizenship, Religious Discrimination and the Growth of Nubian Identity in Northern Uganda

By Charles Amone, Gulu University

Nubians are the people who first settled along the banks of River Nile near present Aswan High Dam in Egypt where they developed one of the oldest and greatest civilizations in Africa. Having had a distinguished career as slave traders and soldiers in the Equatoria Province of the Turko-Egyptian government, Emin Pasha brought them to Uganda from where they spread to Kenya, Tanganyika and Somalia while serving as soldiers of the British colonial government. Today, Nubian communities are found in all these countries but in northern Uganda their citizenship and legitimacy is highly contested leading to human right's violation, discrimination and conflict. This paper discusses the history of the Nubians in northern Uganda with a view to illustrate how contested citizenship and religious discrimination helped to build their ethnic identity and sustain it among people who view them as aliens and relics of European colonialism. I conducted key informants' interviews, used archival records and reviewed a host of secondary data to conclude that Nubians in northern Uganda face discrimination on the basis of their history and religion but other than cry foul; they have used these to forge an identity and defend their citizenship.

Key words: Nubians, Citizenship, Legitimacy, Ethnicity, Identity, Colonialism, Uganda.

Globalization, Citizenship and Subjectivity in my family. An analysis of the changes in the last four generation.
By Anita Adhikari, Tribhuvan University

Globalization has been increasingly affecting human subjectivities as well as the notion of citizenship. Nepal can't be aloof from the process of globalization. This study describe how globalization, especially related to citizenship effect on my family subjectivity and routes throughout which it was affected over the generation. The first citizenship Act was introduced in 2020 BS in Nepal but the notion of citizenship interred into Kavre with Land Reform Act 2021.Citizenship is security and belonginess for the old generation but it is identity and necessary documents for the young. Panchayat era was responsible for creating the feelings of nationalism for grandfather but for the son emerge only special circumstances but for the young(grandson) generation it is futile. Regarding the desires, thinking, perception between the people of generation varies in great deal. The present generations involves themselves in the technological activities whereas the first generation seems to take it as "Aakash jamin ko pharak" (great different). Social status is capital for old generation but skill and knowledge is capital for the new generations. On the basis of the theoretical groundings as well as case study, we can conclude that globalization is gradually shaping as well as changing the notion of subjectivity, nation-state and citizenship and performing the role of Meta field.

Social alienation in health and environment in a rural area of Kathmandu: An ecological study

By Kafle PP, Silvanus V, Gupta RK, Pant P, Koirala, B., Nepal Medical College and Teaching Hospital, Jorpati, Kathmandu

The social alienation in health and environment and it's consequence on people was studied in a rural area of Kathmandu. The design used was observational and correlational, where 465 families were selected. Data was collected from the head of the family (HOF) through pre-tested questionnaire to assess the social and health alienation. There were 409 (88%) male headed households (MHH) and 56 (12%) female headed households (FHH) and 110 HOFs (23.7%) had not received any form of formal education. About 140(30.1%) of the families were of nuclear type, 310(66.7%) joint families and 15(3.2%) were extended families. 413(88.8%) were currently married, 20(4.3%) widowed,12(2.6%) widowers and 7(1.5%)were divorced. Among the currently married persons, (445(95.7%) were monogamous, 15(3.3%) were polygamous, 75(16.1%) reported an inter-caste marriage (socially not sanction) and endogamy(consanguial) /exogamy(beyond of consangual) marriage 390(85.9%). Ascribed occupation was followed by 108(23.2%), achieved occupation by 255(54.9%) and 102 (21.9%) displaced from parental occupation. The average family size was 4.45 and the per-capita income was 29,261(NRs) per-annum. Among them 110 (23.7%) were illiterate, 290(62.5% reported use of tobacco or harmful use of alcohol and/or other narcotic substances. Hundred and seventy-seven (38.1%) of the HOFs perceived modern medicine as good, 68(14.6%) as bad and 220(47.2%) did not offer an opinion. However, the perception of alternative medicine was good 168(36.1%), bad 117(25.2%) and 180(38.7%) did not offer an opinion. Within these households, 64 (13.8%) HOFs reported various morbidities. Thirty-four deaths were reported among the families during the last one year and the cause of death was not known in 22(64.7%).

Key words: inter-caste marriage, modern medicine, alternative medicine, morbidity and unknown death

THE VOICE OF REASON BY THE CHILDREN IN THE WILDERNESS
By Florence Ngesa Indede, Maseno University

Wars, tribal conflicts and internal mayhem leave a devastating scare on the children who bear the biggest brunt of the aftermath. When war strikes, the young children who are dependent on their parents for care, empathy, attention and protection get disrupted and suffer emotionally. They may abruptly be sent into exile. Depressed and distracted, children witness everlasting experiences from some happening on the self, their parents, guardians or friends. Some children end up in refugee camps unaccompanied or children's homes. The long migration to freedom and in search of "my identity" is characterized by violation on the children's rights. They are not only disposed and displaced from their families and homes but, culturally, physically, socially and biologically. The period in war and conflict denies them their basic rights of being children. Some of them are exposed to adulthood prematurely. As expressed by Barnado; children have one chance of childhood. They deserve to be protected from harm, enjoy good emotional, mental and physical health, and to feel that they belong in their home at school and in their local community. The traumatic experiences worsen in cases of sexual exploitation of the nativity of the children. Severe loses and disruptions in the lives of the children lead to high rates of depression and prolonged anxiety especially when exposed to violence prone environments. Psychological studies grounded on Jean Piaget's philosophical thinking indicate that early behaviors and experiences influence subsequent development achievements. Children exposed to stressful war events are prone to traumatic reactions not only within a shorter or medium term, but also long term developmental impairment. For sure, life may never be the same again. In this article I present the voice of the children in the wilderness as expressed by a selection of a few poems on the life of the children in the refugee camps. The article draws and analyses a few poetic expressions, which form a basis of responses to the catastrophic experiences faced by children in cases of instability. The yearning for peace, continuity, stability and security of the children is expressed in the artistic creativity imagination and innovativeness by the power of the word. The selected poems which form the corpus of data analysis of this presentation symbolize optimism and idealism raised by the children's voices. The metaphoric allusions, tonal expressions, irony

and symbolism display the profound reality of the cry of the innocence in the wilderness-the refugee camps. As young as they may appear, aggrieved, naïve and innocent the pleasant voice of reason is displayed in their expression.

Citizenship Agenda and Dimension of Squatters
By Prapanna Maskey, Tribhuvan University

Present paper aims to highlight the diverse dimension of Nepali squatters in relation to citizenship. It is needless to mention that life chances and lifestyle of citizen is determined through the status of citizenship. Citizenship and land acquisition is mutually correlated. It is impossible to receive citizenship without land acquisition. Squatters can be categorized as fake and genuine squatters. In the case of genuine squatters they are deprived from various social rights as citizenship is the prerequisite to receive even the citizenship certificate and it is impossible to receive citizenship without land acquisition. On the contrary genuine squatters are the vulnerable and marginalized citizens. In the present context citizenship allows and disallows the squatters to achieve downward and upward social mobility in social ladder. Anybody could transform into squatters regardless of caste, class and political background. Paper shows how the so called and fake squatters with citizenship achieve upward social mobility than the previous generation in terms of social ladder of success. On the one hand they achieve benefits and facilities through the squatter identity on the other hand they achieved other social benefits through their social and economic status. However, plight of genuine squatters is completely different from the fake squatters. Genuine squatters without citizenship struggle in the society even to eke out. They are poor, landless and powerless squatters as power and economic status is interlinked with each other. Though they are genuine squatters they are used as the as vote bank in the time of election. Issues of them are raised in the election and dismissed after the election. Still now they are not entitled with social rights on the ground of their identity. In such circumstances squatters undergo the vicious cycle of poverty. Paper aims to contribute to the unexplored aspect of the squatters. (Prapanna Maskey- MPhil in Sociology)

Citizenship and Social Security of Landless Dalits
By Tilak Biswakarma, Tribhuvan University

People have certain rights and responsibilities to their nation. Citizenship and land ownership are fundamental means to determine their relationship with the state. This study explores how peoples' civil, political and social rights are being affected by land ownership and citizenship certificate based on the case study of landless Dalits. The study found that due to the lack of citizenship certificate and land ownership people considered themselves as a stateless, though they have feelings of patriotism. Despite the government's attempts to distribute land, socio-economic and political power determine the fate of people. Poor and powerless Dalits are still landless for more than 40 years, whereas new non-Dalit residents are able to get land ownership certificate. Landless Dalits are being ignored not only by the state and political parties but also by national and international organizations. Discriminatory behavior of the state to Dalits is still going on and the state has excluded them from providing with their fundamental rights. This has affected their sense of citizenship.

Key Words: citizenship, landlessness, social security, rights and responsibilities, poverty.

Heroes and Icons, Cultural Ambassadors and Peace Makers

By Dr Dhruba Karki, Tribhuvan University

Sports integrates people in support to maintain peace and order in societies. Despite irreconcilable differences of respective countries, athletes in playgrounds, including the Olympics and the World Cup, compete in a true spirit of sportsmanship. In the ancient time, people used to come together to share their mutual interests and expectations in traditional games and social works. In recent years, many of youngsters persistently engage in electronic devices, including video games and social network sites. In the ancient time, people used to go to holy sites while men and women in recent years go on trekking and rock climbing. Besides, pilgrimages to sacred sites have been replaced by their trips to concert, discotheque, fashion center and shopping mall in the modern time corporate world. Specific human activities, including pilgrimage and business trip become popular cultures when people make them significant parts of their lives. Sound and images of disco, jazz, hip-hop, and pop-rock have entered the streets and hotels equally in cities of the industrial world, from Lhasa to London, Karachi to Kathmandu, and Tokyo to New York, irrespective of their cultures and ethnic backgrounds. In today's world of saturated media representation, images and icons of heroes and legends, motivated by commercial and popular appeal, are circulated with a greater speed, becoming simultaneously a shared mythic currency and continuity; however, these heroes as athletes or pilgrims not only undergo a process of transformation of consciousness through the journey from the terrestrial to the celestial sphere but also sport in a perfect harmony and discipline. Precisely, the athlete heroes' actions in the track and field reflect a higher level of consciousness in a true sense of service to the humanity irrespective of personal interests.

Keywords: popular, humanities, hero, transformation, Olympics

THEME: **SECURITIZATION OF DEVELOPMENT**

Tourism Revenue Sharing Fund in post war Acholi land: Marginality or recovery?

Babiiha Mpisi Sulayman, Gulu University

Set in Purongo Sub County, Nwoya District, Acholi sub region, northern Uganda, this paper highlights post war economic challenges faced by rural communities living adjacent to Murchison Falls National Park, that make them feel marginalised. Their return to the villages after 20 years of war between rebel insurgents and the national army held a lot of promise, especially when they were informed about the tourism revenue sharing fund by Uganda Wildlife Authority. The money intended to benefit people living adjacent to the park was to be managed at the grassroots level. However, the pain of consistent destruction of their crops by wild animals, worsened by the government refusal to compensate their losses, soon left them disillusioned. Lack of consultation left them convinced they were merely being tolerated rather than given equal measure of citizen rights accorded to the rest of Ugandans elsewhere. In this paper the logic of the Tourism Revenue Sharing Fund introduced in Uganda in 1994 is, therefore, interrogated through the costs incurred by local peasants who continue to lose their agricultural livelihoods but whose appeals for dialogue continued to be ignored by the state. We thus argue that in spite of the revenue sharing fund, the continuous animal raids of peasants' crops since 2009/10 inhibits their ability to participate as full citizens in the post war economic recovery of the region. The data for this paper was collected largely using qualitative methods as part of a PhD project funded by DANIDA under Building Stronger Universities Project at Gulu University. The methods included in-depth interviews of key informants, observation, and both formal and informal interactions with members of the local community in Pabit parish, Purongo Sub County, Nwoya district.

Implications for Habermas Theory of Communicative Action As a Theoretical   Framework for Mediation Practice in Post-Election Kenya.

By Philip Visendi Lumwamu, Maseno University

This article examines how Habermas's theory of communicative action provides insights for mediation processes and conflict resolution in general. It lays its assumptions that people in society are in relationship and that presuppositions of argumentation proposed by Habermas can assist mediators focus on fundamental elements of conflict resolution. Kenya in the wake of the violently disputed presidential elections of 2013 is undergoing a transition period where both the perpetrators and the victims of the violence are seeking justice and reparation respectively. Inherent in the process is the emerging debate on reconciliation and retribution. The failure of International Criminal Court to successfully prosecute the six suspects who had been indicted to face charges of criminal culpability in the post-election violence builds a case for alternative conflict resolution approaches. The paper adopts a methodology that discusses the mediation process through conceptual metaphors used in reference to ICC. At impasse, mediators can assist the parties to prepare a resolution process that derives from Habermas ideas of the 'conditions of communication'. This paper proposes the use of these ideas to constrain abuses of their authority, and ultimately offer mediators a new opportunity to help re-establish positive relationships thereby contributing to the post-election violence transition debate in the post-election violent Kenyan society.

Key words: communicative action, post-election violence, reconciliation, justice.

'Amaoti and Pumwani: Aspiration, exclusion and belonging in South Africa and Kenya in comparative perspective'

Bodil Folke Frederiksen & Preben Kaarsholm, Roskilde University

The reflections in the paper are based on the parallel trajectories of fieldwork carried out by Preben Kaarsholm in Amaoti on the outskirts of Durban in South Africa and by Bodil Folke Frederiksen in the Nairobi township of Pumwani from the mid-1990s onwards. Both research efforts have been directed at issues of local politics, the dynamics of violence, moral debates, and popular culture with a special focus on the self-understandings and activities of different groups of youth living in situations of high employment, extensive poverty and risk. In the paper, we use comparison to highlight both commonalities in the contexts and strivings we have been studying as well as major differences, and try to explain why the interplay of aspiration, exclusion and belonging has worked out in the ways it has within the two cultural and political worlds of Amaoti and Pumwani.

Demolition to Parallel Service Delivery: Construction of Sahid Marg and Legitimacy During the Armed Conflict in Rolpa, Nepal

Madhusudan Subedi, Rekha Shreesh & Riti Herman Mostert, Tribhuvan University

The ability of the state to provide basic services is an important feature, but not limited to, for the legitimacy of the state. People's aspiration of their government significantly depends on the extent to which the state can provide basic services like education, health, access to road and water supply, electricity, income generation and social security. This paper focus on the initiation and activities of road construction led by the Maoist during the time of peak conflict (2002-2006) in Rolpa district, participation of people and perception on the issues of legitimacy during the period. The government withdrew development activities and cut the budget from many of the Maoist-controlled areas, and in particular from the areas where the insurgents were governing parallel to the state. In such a critical situation, Maoist initiated to construct the Sahid Marg (Martyr Road) in Rolpa, an initiative by the Maoists aimed to win the hearts and minds of the people and at undermining the ruling power, an example of a parallel service provision as a part of their rivalry with the state. The ethnographic study findings show that the services that are delivered are of more importance to people than who delivers them and how they are delivered, even in a very deprived context. It was found that the perception of people was largely affected by how the services were delivered. People granted legitimacy to the Maoist, in terms of the outputs gained from it. Overall the case study shows that the legitimacy itself is a contextual phenomenon but the state is expected a responsible agent for service delivery. Furthermore, this study indicates that if the people committed properly to plan and implement any specific project, the international resource is secondary one.

Keywords: Service delivery, participation, governance, legitimacy, Maoist, Nepal

Migration, Human Rights and Dignity Discourse: An Intervention from Nepal

Bhawana Pokhrel, Tribhuvan University

Migration has been a fundamental phenomenon in our globalised world owing to various reasons. To mention some causes we can name political, academic and economic. Economic cause stands atop with regards to migration in developing countries like Nepal. Nepalese migration dates back to 1857 and exemplifies an economic category as the migrants are job driven human capital. Of late, Nepalese migration to the gulf has been of tremendous concern as news about the gross violation of the migrants' rights at various host countries has been afloat in the media. Through and out every phenomenon of migration and violation of rights I see a systematic pattern of dignity discourse. To explicate it analytically I draw from Pico della Mirandola's dignity discourse and make an interpretation of the issues inscribed in Devendra Raj Bhattarai's Registan Diary (2010) along with some news stories in the virtual as well as print media. Finally the paper makes some global recommendations for human dignity through the space carved from a migration semi/literary perspective bearing in mind the current as well as contemporary events. The paper indeed, raises some questions like is it only the economic cause that compels people for out migration? How is this movement liable to affect their rights conditions? What do the Nepalese cases elucidate? It leads to some more discussion further like-'how can we mitigate this affect'?

The Museums as Midwifes of Democracy
Ulrik Høj Johnsen, Moesgaard Museum, Aarhus University

What can the museum as an institution contribute to societies, which have recently been through political turmoil and armed conflict? Since the birth of the 'modern museum' in the 18th century Europe, it has had an educative function. Then museum curators presented objects collected around the world neatly arranged in glass cases for a European audience in accordance with prevailing scientific narratives. Since then, much has changed, and new potentials have emerged. Museums have mushroomed outside Europe in the 20th century, and questions of curatorial authority and potentials have arised. Moesgaard Museum in Denmark opened the exhibition 'NEPAL – Parallel Realities' in September 2016, where 8 Nepalese artists have been invited to contribute with some of their art works. The art works all relate to the post-earthquake Nepal, and all contribute with reflections and comments on contemporary Nepal and the challenges Nepalese face. Being co-curated by Danish as well as Nepalese curators, the exhibition gives a clear and strong Nepalese voice in a Danish museum. The exhibition is, therefore, not a classical cultural historical ethnographic exhibition with traditional (and historical) objects on display, but relates directly to currents changes by drawing on well-known forms and patterns, but with a strong contemporary 'flavor'. To exhibit is to make visible, what is otherwise invisible. And it can be – as in the current exhibition at Moesgaard Museum – to give voice to artists. Worldwide artists' voices and comments have been crucial in the development of 'critical thinking', understood positively as a way of enhancing democratic initiatives and understanding across ethnic and religious boundaries. The museum could be – but is not always – a democratic institution, but it certainly has the potential to enhance democracy and an edifying understanding of contemporary society.

'Please raise your hand if you wish to speak': Of virtual mobility and presence in an online cross-continental Community of Practice

Betty Obura Ogange, Catherine Muhoma, Maseno University, & Preben Kaarsholm, Roskilde University

Internationalization of higher education has become one of the key issues in the globalised economy. Cross-continental Communities of Practice (CoPs), drawn from joint academic programmes and collaborative research projects, are recognized as an important aspect of internationalization. Of concern to researchers, however, is the extent of 'presence' that might be achieved through virtual mobility in order that the CoPs attain better research outcomes and quality learning. This study explored evidence of virtual mobility through 'presence' in the online CoP in MAGAART, a cross-continental multi-institutional project funded by DANIDA. The CoP included PhD students, supervisors and co-supervisors from universities in Denmark, Nepal, Kenya and Uganda. Participants in the study were limited to those who took part in the Data Analysis workshop series that used eLearning tools, specifically a Learning Management System and web conferencing technologies, to facilitate multi-site interaction. The study drew from the social information processing theory to interrogate various interpersonal constructs of 'belonging' that approximated users' mobility towards a shared virtual space. Virtual ethnographic observations and content analysis were applied in collecting and analysing data from online workshop rubric, online discussions, peer feedback submissions and transcripts of interviews. The results demonstrate the importance of an online pedagogical design that looks at social presence as integral in attaining virtual mobility in cross-national CoPs. Different cultural and temporal contexts necessitate a thoughtful mentoring process that engages CoP members in not only sharing disciplinary content through eLearning but also appropriating social connectedness through virtual mobility.

Key words: internationalization, virtual mobility, social presence, Community of Practice, eLearning

MAGAART

S U U U C U U U C U