



Appraising Goat Support for Educational Continuation in Kallery Secondary School, Dhading: Rural/Development Perspective

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Abstract

Education is a pertinent tool for creating awareness and capability for the people. It is constitutionally a fundamental rights of every Nepali citizen. However, education is unaffordable for the poor and most of the schools have no special plan to retain children belonging to poor family background. This study is about 'goat support for educational continuation' for few children of poor families studied in Kallery Secondary School of Galchhi rural municipality, Dhading, provided before a decade (in 2012 and 2013). This study applied narrative inquiry research strategy and blended mode of data collecting techniques (observation and in-depth interview). Of the total 50 beneficiaries, 12 beneficiaries or participants (10 female and 2 male) were selected purposively for appraising lost and benefits of the goat support. The study found that this educational support helped to reduce dropout rate and increase regularities gradually. Even, it motivated students for better learning who have completed grade tenth and few are studying in Bachelor level. Some have engaged in different sector of labor market; some are becoming self-employee and some are working in Malaysia and gulf countries. If this support would not have provided many of those children would leave the school. It has exemplified that if we use the resources properly and thoughtfully, we can solve the school dropout problem successfully. Therefore, such types of innovative support also can be provided jointly by leadership role of the local teachers, parents and local intellectuals/politicians especially in rural areas where poverty is rampant.

Key words: Development, rural development, education for development, poverty, literacy, dropout

Introduction

If we ask someone very literally as 'what is development' then s/he might not have clear answer that makes them literally confusion as development is neither this nor that. In this regard, Acharya (2021) opined that sustainable development can be defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs (p. 1). Following this, for Pasa and Bishwakarma (2020), rural development process is a creative, innovative and scientific approach that always attempts and emphasizes to hit the problems in order to meet the needs of poor families and communities (p. 64). Sapkota (2018) asserted that developmental is essentially contested and debated issue, both in theoretical and empirical world (p. 1). But, at least, it can be said that development is never stopping process of social change/transformation. Even though there is a question raised what is social change. Besides, there might various questions be raised one and another and answers could be vary based on worldviews of the individual and developmental context of the state accordingly. It is because

development is such an unstoppable process that changes itself accordingly. In this regard, Sapkota (2018) has stated that development is a theoretical-empirical setting of different aspects: social, political, economic history, contemporary and future lives and livelihoods, society and the state (p. 45). Similarly, the notion of development has rapidly been changing so that our worldviews on development must be changed according. For this, Shahi (2017), has opined that general meaning of development is contradictorily overlapping so understanding of development must be contextualized and universally defined (p.108).

The rural development concept is itself can be linked with multidimensional aspects such as infrastructure, commercialization of agro-products, utilizing and mobilizing resources properly, safekeeping foodstuffs, creating opportunities to all rural communities for inclusive participation in social development (Acharya, 2008). Pasa and Bishwakarma (2020) asserted their views that rural development process is an endless practice as a course of social transformation (p. 65). At that moment, we have to think vividly that social change is also a never stopping process based on current society and assumption of future generation, technology and possible social needs.

In the context of Nepal, we have to think differently about what is development comparative to the developed countries, for example, America, Japan, China, and to name a many. Thinking about Nepal, it is recognized as a developing country which occupies 0.003 percent (1,47,516 km²) area of the globe. It shares 92.96percent land and 7.06percent water out of total area and located in between two (China and India) big countries, thus, known as landlocked country. Both countries are hugely populated and rapidly developed countries in the world. Viewing of UNDP Human Development Index (HDI), Nepal positioned at a 138th in the ranking list out of 169 countries (UNDP, 2022). There are mainly three factors in determining of HDI: average life expectancy, literacy rate and per capita income. Among these factors education is one of the most influencing factors to promote HDI value index.

As Pasa (2019), education is the main driver of development. It might be the reasons that the constitution-2072 coded as education is constitutionally a fundamental rights of every Nepali citizen (Nepal Ministry of Law, 2015). But there is still some drawbacks in policy and planning. However, statistical report of Ministry of finance (2022) shows that it has focused on educational sector allocating, at least one-tenth of the annual budget in education. But it is not a sufficient budget to address educational cost of those children (>80%) who are studying in primary grades in public schools (Ministry of Education, 2017). On the other side, academic session 2020 was badly affected due to first and second waves of Covid-19. As a result, for a few months, regular teaching-learning activities of schools and universities were disrupted that caused about 8.7 million students were distracted from face-to-face teaching-learning modes (MoF, 2022). Out of total household of Nepal, more than 50percent households have migrated family member, especially male, to work different places of the country and abroad. An estimated 2 million Nepalese people (majority holds by men) work abroad, and their remittances make up 26percent of GDP (IFAD, 2019). As a result, women's responsibilities are being doubled as both housewife and agricultural manager contributing in improved income-generating opportunities for poor rural households. Education is a pertinent tool for enhancing quality of life, creating awareness and capability, increasing freedom, and improving overall holistic human development for the people and the nation. In a rural development setting, education must be focused on making rural people more responsible to be participated themselves in developmental activities/sectors: for example, employment and income opportunities; increase in productivity of rural labor (task-force) and leadership (Sajjad, 2019). The UNSCEO general conference, held in 1994, recognized that illiteracy is a grave obstacle to social and economic development. Annually, Illiteracy (inability to read or write) costs US\$1.19 trillion out of

global economy (Lal, 2015). The health problems, unemployment and social exclusion, poverty and social crimes can be linked to illiteracy. Due to illiteracy, there was a huge lost in incomes and business productivity (because of inability in high-tech knowledge and skills, missed wealth-creation opportunities), however, in order to recover it, at least, 2percent and 0.5percent of global GDP is spent for developed and developing countries respectively (Lal, 2015).

Though EFA aimed to ensure educating all children throughout the country huge number of children were out of school. For this, Government of Nepal showed that almost 14percent primary-school-age children are out of school by 2006 (DoE, 2006a, p. 40). It might be because of multidimensional problems on the parents' shoulder, for example, admission and exam fees, stationeries and uniform cost, reference materials and tiffin cost etc. By such reasons, education was unaffordable for very poor families. So, they feel need of help and seek supports. In this regard, Afke De Groot (2007) has stated that though poor families know the importance of education they themselves could not sufficiently invest in educating their children, thus, expect more support from government, I/NGOs and other sponsors as well (Groot, 2007). By 2030, it has planned to meet goals of SDGs by ensuring a free, equitable and quality school education to all girls and boys leading to relevant 'effective learning outcomes'. However, the challenges are still there. It is because with a little progress in the last ten years, global net enrolment rate in primary school was 89.41percent in 2018 that reflects that not easy to get-reach in excluded children (UNESCO, 2019a). Similarly, most challenging area of the world is sub-Saharan Africa where only 63percent children complete the primary education out of total (81%) enrolment and even completion rate of lower secondary education was worst as out of 63% enrollment (12-14 years aged children) only 38percent children completed lower secondary level (UNESCO, 2019b). However, it might be hope that it can be improved (increased) the school completion rate through various ways and initiatives. Similarly, due to the impact of COVID-19 pandemic, school completion rate will be slow or reverse that has been projected (A4ID, 2022).

In Nepal, 11285 (including 7178 community, 4107 institutional and 56 religious) schools are existed with 5325980 (including 2584662 girls) students in basic level (1-8) and 1378838 (including 722983 girls) students in secondary grade (9-12). Among them, each of 10, 8 students are enrolled in public schools (Nepal Ministry of Education, 2017). Even, Adhikari and Pasa (2021) has mentioned in their paper based on experiences they collected from urban parents which indicate that because of impractical and outdated mode of education majority of children's future is not secured in Nepal. It seems contrary to the vision of School Sector Development Plan (SSDP) in Nepal that aims to contribute in developing more competitive, self-sustained and innovative and value-oriented people in order to sociocultural transformation and economic development (Nepal Ministry of Education, 2016b, p. 15). Even a considerable question can itself be raised to the community-managed school governing model in public schools that was activated in 2003. Similarly, a blamed was voiced out on School Management Committee (SMC) concept that is all about its inability to uplift quality standards of education systems, doubt in school's reformation rather schools are observed as a political battlefield of local leaders (Khanal, 2013).

A total of 36498 ECD/PPCs reported data in 2020/21 out of which 30450 (83.4%) are schools and community based ECED/PPCs supported by federal, provincial and local government while 6048 (16.6%) are operated through private schools and are Montessori based (MoEST, 2022). Out of total 1010195 children in ECED/PPCs, 466314 are girls, with a gender parity of 0.85, which clearly shows that either parents are not enrolling girls in ECED/PPCs or the population dynamics has favored boys in comparison to boys (MoEST, 2022). The gender parity index in net enrollment rate is 0.99 at basic (1-5),

basic (6-8) and basic (1-8). The share of students from Dalit community in total students is 19.2percent at basic (1-5), 16.4percent at basic (6-8) and 18.2percent at basic (1-8). Similarly, this share is 13.4percent at secondary (9-10), 10.4percent at secondary (11-12) and 12.2percent at secondary (9-12) (MoEST, 2022). The gender parity index shows that of basic level school (1-8) is 0.99, survival rate in grade 8 is 83.5percent, completion rate for basic education is 76.2percent of out of schools is (5-12) is 4.9percent.

Pasa (2021) has stated that education is considered as one of the three dimensions of human development along with life expectancy and a decent standard of living (p.83). However, there are still multidimensional challenges that has been facing by education sector itself. One of the major challenges is insufficient supports and traditional leadership practice, especially in the schools located at village area in Nepal. Most of the schools have no special plan that how to retain children from poor families and deprived communities, as a result, dropout is increasing all over the country including Dhading, especially in the schools of rural area. A study done by TENSION (Teacher Educators' Society- Nepal) (2004) in Dhading indicated that the low enrolment and high dropouts rate, a gap between girls and boys, in primary level is considerable challenge which shows the educational scenario of the district (p.3). It has past 30 years of Basic Primary Education Program (BPEP-I), was started in 1992 and BPEP-II (just for 5 years plan,1999-2004) that was first initiation in Nepalese education history in providing educational opportunities to the children of marginalized and deprived communities. Similarly, a phased-wised program, education for all (2001-2015), was lunched that focused on ensuring accessibility of primary education to all children from all over the country. This program welcomed huge number of children but could not reorganize teaching learning environment and administrative system at once. As a result, dropout rate was rapidly increased for few years and retain was at risk even yet. On the next, repetition rate was also high, especially in elementary level before CAS (continuous assessment system).

According to Central Bureau of Statistics(2011, as cited in Samata Foundation, 2020), data on the poverty rate, literacy rate and the percentage of Dalits in Nepal who experience chronic childhood malnutrition were 48percent, 40percent and 60percent respectively (Samata Foundation (2020). The dropout of 10-14 years of children occupys 50.34percent and 45.52percent falls under 5-9 years of children. Even, the dropout rate in grade one was high in Dhading than Siraha. Out of those dropped-out children, huge numbers were of illiterate families. Comparatively, it was noticed that the dropout rate was higher of the girls than the boys in Siraha but it was just reverse in Dhading. In the context of Dhading, many of those dropped-out children were engaged in household chores but in the case of Siraha they were engaged as a caretaker of cattle during grazing (TESON, 2004). Furthermore, according to the study done by Open Foundation Nepal (2008), 60percent children were out of school though government indorsed compulsory free education up to primary level. It has reported that though enrolment of 6-10 years children shows 80percent huge number (above 70%) drops the school because of various causes, for examples, illiterate parents, child marriage, conservative society and poverty which forces children to engage in housework than study (Open Foundation Nepal, 2008). However, government initiated vividly to address dropout challenges with various supportive scheme, for example, scholarship to girls, Dalit, differently disable children and marginalized community children as well. Similarly, many I/NGOs also played role with various supports. But there are still dropout problems due to poverty that rural area's schools have been facing even today. It is because of various affecting factors, for example, low level of parental awareness towards children's education and poverty. A study done by CERID (1987) has reported that one of the major causes of dropout is financial constraints of the family.

In this respect, around 37 children (16 boys and 21 girls) received educational material and out of 37, 2 girls are rescued from the landlord's home in Kailali district, 10 parents received agricultural

tools and business support in Dang and Banke district (Global Giving, 2022). The children who are living under poverty will have physical troubles including physiological problems. There is a statement '*when poverty get infrom doorlove and happiness fly out from window*', it means where love and peace does not exist life will be encountered by many vexes. Dalit students studying at +2 level prefer to be instructed in Nepali language pedagogical scaffolding since they feel easy to understand clearly the subject. At the same time, the respondents preferred the English language as a tool of professional opportunities, foreign employment, and upliftment of socioeconomic status of Dalits for combating their power negotiation in society and reduce vulnerability (Bishwokarma & Bishowkarma, 2022). Another study revealed that vulnerability significantly comprises the weak socioeconomic and social condition that reduces the capabilities or wills to face those conditions individually/collectively (ECLAC, 2006).

On June 28th, 2017, the completion ceremony of school reconstruction was held at Baghbachalla high school in Kumpur area, Dhading district (FIDR, 2019). This project was implemented in Khalte, Khalleri, Kumpur, Sunaula-Bazar VDCs in Dhading District. Approx. 41,000 people (approx. 7,500 households) of 4 VDCs (Village Development Committee) residing in the district have been benefitted from this project. The project interventions areas were agriculture, school education and health, increase household income and strengthening local communities through local leaderships. In this background, before a decade (in 2012 and 2013), an educational support entitled 'goat support for educational continuation project' was implemented in Kallery Secondary School Dhading to address the massive dropout. It was really an innovative project applied in educating children of the poor families supported by prof. Yano Hiroshi, Otsuma Women University, Japan. Agreeing with Adhikari and Pasa (2021) this public school tried to revisit management model, and also tried to publicize this educational continuation services so that the school regain trust from the parents. Therefore, the aim of this study was to unpack introductive history of the goat support project, goat distribution program and also assess project implementation strategy, parents' and students' perceptions on project as well as lost and benefits of the project.

Methodology

As a research methodology it was applied non-positivism philosophical lens. It guides us in exploring contextual truths (subjective ontology) through inductive epistemology (explored the family income, educational beliefs, and intuitional network of Dalit participants) (Creswell, 2014). In doing so, we employed interpretive research paradigm, as viewed by Luitel et al. (2009), that helped us to blend subjective meaning out of interpretations made by participants and ourselves (researchers' point of view) through theoretical interpretation as the reflective and interpretive genres. Similarly, it was applied narrative inquiry approach. According to Webster and Metrova (2007) narrative inquiry method focuses on critical life events, exploring holistic views and holds valuable potentialities for researchers in a broad range of sociocultural and economic structures (Webster & Mertova, 2007). In this vein, Connelly and Clandinin (1990) asserted that narrative inquiry is such a research method that has capacity to render life experiences, both personal and social; in relevant and meaningful ways (Connelly & Clandinin, 1990). For this, we have emphasized on child school life, as viewed by Chase, of the participants within a layer of interpretations rather than only listening the stories (Chase, 2011).

The required data/information were collected throughout observation and one to one inquiry notes have been used as a secondary data for this research. Besides these records (source of information), some parents and supported students were interviewed, as one to one inquiry approach, to know latest updates for reviewing purpose of the support. Those participants were selected by purposive sampling method.

Out of 50 parents it only 12 (10 female and 2 male) were selected. It is because female were made more responsible to care and nurture the support. Furthermore, we in/formally talked with few parents to get their views on the support which was provided to them before a decade. Similarly, a few students (both girls and boys) were inquired face to face, some were asked by phone call and few was contacted throughout even social medias: Viber, WhatsApp, messenger etc. Such information was used as primary data for this research purpose. So, it could be said that the range of data was not from a single mode of tools and techniques. It was really used a blended mode of data collecting approach. For ethical consideration participants were informed that the information will not be disclosed to anyone besides this research purpose.

Results and Discussions

Research Field at a Glance

The research field covers a very tiny parts of Nepal located at Galchhi rural municipality of Dhading. There are total children in 1010195 (466314 female and 543881 male) in Nepal enrolling in ECED/PPC. Of the total 809 (including 403 girls) children in Dhading in which 445 are in community school and 364 are in institutional schools. This district has total 577 (546 community+31 institutional) schools including 38 schools (36 community and 2 institutional) located in Galchi rural municipality.

The program was lunched only catchment areas of the two schools located at ward no. 2 (Kallery secondary school) and 3 (Dhading elementary school). The catchments area of Kallery secondary school is such a place where Janajati and Dalit households cover more than 98percent of the villages. It is because of a frequent migration of Brahmin and Kshatriya people mostly from village to Beshi (plain land besides the TrisuliRiver of the southern part and Koshikhola stream of the northern side of the village) area before 3 to 4 decades including a few families to urban area as well. Its geographical structure is sloppy, out of access of irrigation facilities, thus, agriculture totally depends on rain. Lack of drinking water facilities people had to fetch water from a distance as shown in figure 5. It is one of the reasons of migration to those households who have land in Beshi area. However, before a year, there is drinking water facilities by lifting system from more than 3 km lower area of the village. However, people are still not getting sufficient facilities yet though they pay a unit-based cost to the management committee. Livelihood of 99percent families depends on agricultural production: farming and cattle rearing. By religion, many are Hindus, few are Buddhist and a very few people follow Christianity. Nowadays, village has the facility of electricity, rural road access, health-post facilities, etc.

Another catchment area of Dhading elementaryschool is Mulanari village which is rich in drinking water facilities including few accesses of irrigation facilities. Land structure is not so sloppy like the villages of the catchment area of Kallery secondary school but livelihood practice is more or less same which is dominated by agriculture. Agriculture sector is the single largest employer in Nepal which provides net employment to 60percent people (MoF, 2022). By religion, no Buddhist people there, many households are Hindu and a very few households celebrate Christmas. By ethnicity, out of 125 different castes of Nepal the village settlement has composed by only 9 castes (Brahmin, Kshatriya, Thakuri, Newar, Magar, Gharti, Kami, Damai, Sarki). Nowadays, village has electricity and access of rural road facility. As like as other villages area of the country, from the both area of research field many youths have gone to aboard (Malaysia and gulf countries) due to unemployment in Nepal.

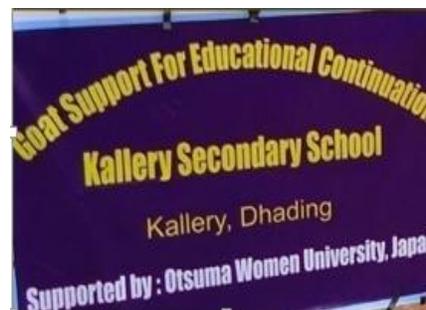
Introductory History of the Project

A sewing school started by OtsumaKotaka (1884-1970) in 1908 was turned as Otsuma Women's University in 1949 is located in Sanbanchō, near the Imperial Palace (Kokyo) in the heart of Chiyoda, Tokyo. It was named differently throughout its development, for example, Otsuma Girls' High School in 1935 and Otsuma Women's Vocational School in 1942. However, it can be claimed that it is a pioneer traditional school for educating women through developing knowledge and skills (vocational training) in homemaking skills for few couple of decades. Later, for almost twenty years, the university specialized in home economics (Otsuma Women's University, 2022).

The philosophy of 'appreciating humility' that has been following by university to develop an understanding of the value of humility' is it guiding principle. Such a philosophy encourages students to cultivate independent minds since it urges individuals to examine themselves closely and not get sidetracked from the lofty ideals of human existence. The university people claim that "Our University has a traditional reputation for turning out 'good wives and wise mothers.' It is because of emphasizing in the concept of home-based women whose characters are boosted up with rich, good natures on a new way that creates modern meaning of educating women who themselves drive them to become leaders in various fields. For this, they believe that the spirit of KotakaOtsuma serves as a guiding force behind the philosophy of education for the new era, prompting women to view the world in new ways, to contribute to peace and harmony and to nurture and develop their own capabilities, a statement by OtsumaKotaka. Recently, Yano Hiroshi is in charge of Faculty of Home Economics Department of Child Studies, Major in Child Education, Graduate School of Studies in Human Culture Studies in Human Life. The support was initiated by Prof. Yano Hiroshi before a decade and taken it as a review purpose. While reviewing this supportive program a narrative emerged as like:



It was a very cold morning, 22 February 2012, having a cup of tea talking with a few colleagues at a teashop in Japan. During the moment, I (corresponding) was asked by Prof. Hiroshi that how can I help you? It was a very literal question to me. I thought vividly and replied to him that it would be better if you support for educating children of the poor families of my village who are near about to dropout. He interested to materialize my idea into an action saying that let's see "It's a good idea." My idea was like not better to routinely feeding the hunger with fish-dish but better to teach them how to trap the fish for their hungry children. After a few days, I left Tokyo for my village. I was thinking that how can I organize the support if Yano Hiroshi decide soon. What would be the sustainable way to address the challenges of sustaining educational journey of the children of poor families. However, at the first, I discussed with my teacher staffs. Some of them opined their views like stationery support, some viewed for school-dress and bags and so on. But thanking to all the views I proposed that better to provide a seed-goat to the selected households that can sustain the support longer. There was no reservation on my ideas. We enumerated a name list of 25 children needy children decided based on the financial



condition of their families and irregularities in school. And then we decided to call a meeting with selected students including their parents, especially mothers.

The echoes make clearer that Prof. Hiroshi might think and act strategically with broad and long-term perspectives innovatively to bring about unprecedented impacts (JICA, 2021). In FY 2020, JICA programs targeted for assistance total value of ¥778.0 billion in 8 South Asia countries especially in 4Ps areas: prosperity, people, peace, and planet (JICA, 2021).

On 23rd May of 2012, a meeting was called to introduce such an innovative supportive with selected 25 students and their mothers. Throughout the meeting, school authority presented ideas to express the theme and nature of support in detail expecting commitment from them on their own roles and responsibilities. As a theme, it was explored aims and objectives of the support, aim was to address challenges of educating children of poor families through generating income, and purposeful objective was to retain children to decrease the dropout challenges of the schools, Kallery secondary school. It was expected that this support will be helpful to afford educational cost of their children themselves. As the nature of this support, it was introduced to them like: it is collaboratively innovative support, both parties (school and community or selected household) are thus becoming responsible to make the support more beneficial. School authority will have a managerial role in bridging between Otsuma Women University, Japan and schools (Kallery secondary school and Dhading elementary school). For this, through a little amount of budget provided by Yano Hiroshi School will provide a seed-goat to each selected 25 households. Each of the beneficiary responsibility is to nurture it well. He or she cannot sell it themselves and if seed-goat suffers by any illness they should inform to school. Moreover, it was said that you all who care seed-goat at the first turn you have to give a female kid to another student out of offspring to extend the support itself. All participants cheerfully clapped to this idea and promised to follow the instruction of the school to have benefits from the support by well-caring the seed-goat. In a sense, it was really a livelihood support approach for the poor family that was expected to be existed the support longer in a slowly extended form.

Goat Distribution Program

It was a hot day of 19th June, 2012. Kallery secondary school had organized a seed-goat distribution occasion to selected 25 students in presence of responsible stakeholders: School Management Committee (SMC) and Teacher-Parent Association (PTA) including 25 mothers of selected children. Few members of SMC and PTA had a responsibility to collect (purchase) 25 seed-goats from the village area. Since all the stakeholders know well the aim of this support. At the beginning, school authority requested stakeholders to offer sincere thanks to Otsuma Women University people, especially Prof. Yano Hiroshi including prof. Takuya Kaneda and Prof. Masayuki Ishii. The SMC chairperson handed over a seed-goats to each of 25 selected students in front of their mothers wishing like ‘may this support be beneficial to educate your children’. During receiving seed-goat each of them was offered Abir (red powder) by headteacher wishing to be the support more beneficial to all of them. The moment of the day was seen like a day of school festive while clapping from more than four hundred hands (member of SMC and PTA, students, teachers, mothers and a few others) together. At the moment, all the beneficiaries' children also expressed their happiness after receiving seed-goat.



It was newly applied livelihood support for income generating approach in the village for supporting in educating poor family's children of the village. A message deployed around the villages including Mulabari village, my birth place (corresponding author). Even, FM radio had broadcasted news as an innovative support in education. A daily magazine, NAGARIK DAILY 22 June, 2012 also printed a news. Few people of Mulabrivillage interested to know about this support though the support was planning to provide them. In brief, they also request to implement it in the school where their children were studying, Dahding elementary school located at Mulabari village. After listening to their appealing voices, I humbly replied to them that, 'it is sure your children will be supported by next step support.'

After few months, while we (Prof. Yano Hiroshi and me) decided to support more students, I asked to the headmaster to gauge the possibility of supporting poor family's children under his coordination. He welcomed my proposal and then I told him for selecting 15 children consulting with staffs, SMC and PTA. After a few days, he informed and invited me to conduct a discussion session with them including 15 mothers of selected students. After few days, I attended the meeting on 25th December, 2012 and introduced supportive program like aforementioned. At the end of discussion faces of all mothers cheered and committed to care seed-goats as a sustainable cash generating approach for educating their children. I told them about the rules and regulation developed and followed by Kallery secondary school. After a few days, school formed a committee to purchase seed-goats and organized seed-goat distribution program on February 5, 2013. It was second phase support. The year 2012 and 2013 was lucky year for poor families' children of Kallery secondary and Dahding elementary school.

Project Implementation Strategy

From the very begging of this goat support, schoolteacher had differently observed and analyzed the family background of few children and state of their regularities in school. According to context, schoolteacher were noticed that there was increasing rate of dropout form Dalit children than other caste groups, even girls. So, school teachers purpose to focus on girls, Dalit and others ethnicities as well, in order to respect the inclusive philosophy in education. School teachers need to play institutional agency role and counseling role to the Dalit children so that they can transform their socio-cultural and economic structures of the Dalit community (Gidden, 1984). Accordingly, schools itself developed an implementation strategy to achieve the aim of the support. For this, a mother group chaired by one of the oldest mothers was formed out of the mother of 25 selected children. SMC and PTA chairperson was authorized to monitor their due care of nurturing seed-goat. However, it was mentioned that all members of SMC and PTA including teacher staffs are equally responsible to play advisory role to support the mother group. Similarly, all students were equally authorized as a care taker of the seed-goats. Moreover, it was consulted with a veterinarian to get remedial help to keep the seed-goat healthy while get sick, coordinator had role to observe all seed-goats for developing notes for effective monitoring and reporting. Even school authority is responsible to look for fund to replace seed-goat if any dies and even to extend support. It was expected that this program will slowly be helpful in educating children of poor families of the villages of the catchment area of both schools in general and dropout rate will be decreased gradually in particular. As a result, schools will have no more challenges of dropout which promotes rate of retain and parents' burden of affording educational cost will be slowly lessened when seed-goats generate the income by near future.

Because of trial phase with limited budget, it was only covered 6percent of total students of Kallery Secondary school. However, girls and Dalit were in priority. Out of 25 selected students 68percent were girls. Boys only 32percent means girls were in focus of the support. Even Dalit girls

occupy 77percent (10 girls out of 13 Dalit students), Janajati girls cover about 67percent (6 girls out of 6 students). This data evidences that girls and Dalit were in focus because there was (is) trend of low enrolment and high dropout rate of Dalit (marginalized community) and girls across the country. Dalit, Janajati and others children occupy 52percent, 36percent and 12percent respectively. Similarly, about 10percent (15 out of 154) students were supported in Dhading elementary school. Focus was given to girls and Dalit children. Girls cover 60percent (9 out of 15 students) but Dalit girls was only 25percent (1 out of 4 Dalit students). Janajati, Dalit, and others children occupy 53.33percent, 26.66percent and 20percent respectively.

Appraisal of Parents' View

After a decade, it has been observed and analyzed through series of information collected from supported students and their parents. When the support was activated, project coordinator had to go every supported household to observe the seed-goats in order to get information for preparing reports. During the observation, student and parents would be asked about goats, for example, health condition, getting pregnant or not, how do their children love and take care the seed-goat etc. It used to be very interesting to do such a field work. All parents would express their feeling and happiness. They are becoming more interactive due to the frequent meeting conducted among the stakeholders. Several study reports revealed that adult literacy programs and instructions improve the self-esteem, personal autonomy, creativity and critical thinking (UNESCO, 2005). For example, at the begging phase of observation in 18th August, 2012, a couple (parent) opined their views:

The goat caring habit of their child has changed because focus was given to seed-goats though other goats are there, for example, the child's over-left food is given only to seed-goat. They are happier than before to take goats into forest for grazing. From that support parents are seen happy. Even, looking at seed-goat they happily said "We are confidence; this goat helps to our child education. My son is studying B.Sc. degree in Amrit Science Campus, Kathmandu. We are thankful to Lila Sir (project coordinator) for your supportive leadership"

From the perspective of structure and agency theory, personal and institutional agency role of the school teacher (corresponding author) have been orienting upon making and remaking of socio-cultural and economic structures through ongoing self-transforming actions and perceptions (Giddens, 1984).

Before a few months, some parents opined that if those support was not provided their children would discontinue the study. Some expressed that we are thankful to the helping hand that made easier us to afford educational cost of our children. One of the interviewed parents said:

This support really gave multiple benefits, for example, when numbers of goats increased the quantity of its waste (barkaula) doubled than before that helped to increased varieties of agricultural productions. It has also increased meat production in our locality. Some said that the revenue supports us to bear other expenses including educational cost. So, if this support would not have been provided our children would loss education opportunity. Some stated that we have still many goats (offspring) for generating income. All these parents believe that that support endured the educational opportunities for their children. In a sense, it is really a sustainable approach.

Appraisal of Students' View

All the supported students were happy during that moment of getting support. They cared and loved seed-goats hoping benefits. Now some of them have realized that if they would not have supported, they would surely dropped out, so they told we are thankful for that support. Over a phone call one student said;

“If I was not supported, I would unwantedly leave the school because of poor financial condition of my family. Because of that support I am studying bachelor degree. And willing to become role model student in my village. It’s my one pleasure including my parents.”

As viewed by Stets and Bruke (2000), he might made strong commitment to increase his social category and social role qualitatively.

Another student enthusiastically said *“I want to support to a poor child of my own community when I start to earn money.”* During the beginning, he was worry to improve his educational life but at this stage he might began to worry with poor social, cultural and economic structures of his Dalit community (Ritzer& Smart, 2001). Some students responded that the support was not only helped to continue our schooling journey but also motivated us to improve our learnings. Some students happily shared that they will involve in local leadership for changing their society in near future. He might reflectively go through four stages of learnings; learning to know, learning to do, learning to be and learning to live together (Delors, 1996).It also encouraged our parents to educate us for a certain level. The entire community have appreciated it. In fact, these views evidenced that the support was an innovative model of sustainable approach.

Lost and Benefits

Lost: out of 35 (25 and 10 by I and II phase) seed-goats in Kallery secondary School’s catchment area, there was loss of 8 goats altogether. Out of those number of lost, 3 were due to unknown disease and 5 were died by devastating earthquake in 2015. Similarly, out of 15 seed-goats 2 were died due to virus infection but no lost by earthquake in the catchment area of Dhading elementary school. But these lost was recovered by next step of support. However, some of seed-goats had miscarriage and some new born kids (offspring) died, it’s natural but maybe counted as lost. Moreover, after a year of support 5 seed-goats were replaced due to infecundity out of 50 seed-goats of both school’s catchment area.

Benefits: within a decade, more than 200 hundred offspring goats were sold by those 50 supported households. Out of those income parents afforded their children educational cost. Pasa (2017) also found that commercial farming including goat farming in Lele village of Lalitpur has increased family income. Nowadays, those supported 50 students are not available at schools. Many of them passed grade tenth. Some of them are studying Bachelor degree and some have left study and working in a different sector of labor market. A very few boys have gone to foreign labor market also. Out of those who did not join for further education, for example, +2 or Bachelor degree, a few girls get married and having self-employment. Those who could not get success in completing grade tenth having work as either self-employee or working in different sector of labor market. However, these aspects are accounted as the benefits of support and it is itself being sustainable. Therefore, it can be offered a sincere thanks goes to Prof. Takuya Kaneda and Masayuki Ishii who had played an advisory role to make the support successful and leadership role of the local teachers. The quality leadership also has been transforming the livelihoods of Tharu, Bote and Mushar indigenous people in Amaltari bufferzone area of Chitwan National Park which helped to offer quality parenting to the school children (Pasa, 2020).

Critical Reflection

As a brief reflection on why this support was given is that: because of EFA the enrollment rate was increased from 83.5percent to 94.5percent in primary level and 29.5percent to 46.5percent in secondary level by 2010 (UNESCO Report, 2011). Along with rapidly increasing rate of enrollment there was challenges of dropout as well. Pasa (2019) educationist of Nepal also had missed twelve years of

formal education life (1990-2002) due to the poor family economic background. It means retain was at risk all over the country, especially in the schools of rural area. Generally, EFA initiated to reach its ultimate goal with various supportive scheme, for example, girls' scholarship, Dalit scholarship, scholarship to differently disable children and midday meal (DiwaKhaja Program) in selected districts for basic primary school children. However, in Dhading districts such facilities was not provided at that moment, before a decade. So, school children had been facing various types of problems due to weak financial condition of their family. However, the benefited children have achieved higher educational status in their community have got quality school education in the community school. Even though in most of cases (e.g. Badal, 2019) argue that quality education can be achieved in institutional schools. So, they need supports to continue educational journey to be a sustainable rural developmental initiator for future society. Pasa and Bishwakarma (2020) have asserted that it is most important to educating poor communities' children to combat poverty themselves for sustainable rural development (p. 65). Viewing low enrollment rate of girls and high dropout rate of Dalit context, this support was design as a sustainable rural development initiative. Toutakhane et al., (2020) enlisted five components of Rural Development such as participation, investment and entrepreneurship, expert human resources, natural resources, and generating income. These components are enlisted through Delphi methods conducted among 23 universities expert to implement in 1, 00,000 villages of Iran.

Conclusion and Implication

It was a very simple but has become an effective support though covered only a very few households. Many children been benefited and support are sustainably being sustained. Though some seed-goats have died due to old age but these lost have itself been replaced by their own offspring, thus, it is hoped that it can go longer. It was (is) really hard for very poor family to afford educational cost of the children of those families who are struggling against poverty. It has exemplified that school and community people can solve some of educational problems while their act cooperatively. In fact, support helped to reduce rate of dropout and increase regularities gradually. Even, it motivated students for better learning. As a result, many of supported students passed, at least, SLC. Out of them a few are studying in bachelor level. Some have engaged in different sector of labor market; some are working as self-employee. Some are working in aboard like Malaysia and gulf countries. If this support would not have provided many of those poor family's children would leave the school. It was really a cooperative work and initiatives among school family, parents and helping hands to address problems of poor families. For this, Pasa and Bishwakarma (2020) have states that rural development is such an approach that needs a model of collaborative practice and participation of whole societies into developmental activities (p. 63). Therefore, it has, of course, its own shared values created by themselves that can be shared each other as a matter of proud. From the very begging, all of those who committed to materialize this idea into action are still thankful. Finally, education plays a critical role in rural development, as it is a key factor in developing the people of the rural area, the community, and the land itself. With education, there is always a bright future in store for rural communities. Educating rural communities means developing schools and educating children and leaders. Therefore, such types of support project can be implemented jointly by leadership role of the local teachers, parents and donor to address school dropout problem of poor families residing throughout the country.

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