Leadership Role of Social Entrepreneurs in Nepal

Master Thesis

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Under the Supervision of Stephan Carney
Submitted on: 22nd December, 2016

Acknowledgement

Abstract

This thesis attempts to investigate how the leading social entrepreneurs understand and enact their leadership role within the Nepali context and how they address the leadership challenges. Taking the social constructivist stand point, I have conducted my research combining two research methods, multiple case study analysis and portrait analysis. The research concludes that the background and earlier life histories of social entrepreneurs, their determination to bring change in the society and compassion to fulfil their social mission has significant influence on the understanding and enactment of leadership role in SE in Nepal. The result from the investigation identifies that the social entrepreneurs in Nepal exhibit transformational and ethical leadership approach as their dominant leadership approach that reflects on how they cope with their leadership challenges which are mostly connected to the discourse of development. However, the research suggests that social entrepreneurs are not able to fully address the challenges attributed to the development discourse deep-rooted within the mindset of Nepali people. Finally, the research brings into light a Nepali way of leading SE as an example of alternative form of development acknowledging the fact that development is a strong discourse and there is no alternative to development.

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List of Abbreviations

BS	Bikram Sambat
BWFC	Bhattedanda Women Farmers Cooperative
INGO	International Non-Governmental Organization
NGO	Non-Governmental Organization
SE	Social Enterprise
SNASEA	Surya Nepal Asha Social Entrepreneurship Award
USD	United States Dollar

1. Introduction

1.1. Background of Study

Forces of globalization, innovation and competition have led to rapid industrial and technological advancements resulting many breakthroughs and improvements in the quality of human life. On the contrary, we are also forced to confront uncertain future due to increasing human rights violations, social and financial injustice, environmental devastations as well as economic collapse (Jeff Skoll, 2006: Preface). As noted by Shek & Lin (2015: 285) a common belief is that when governmental and institutional efforts to address societal problems is not effective, social entrepreneurship is considered as the promising alternative to improve the society, attributed to its higher flexibility, innovation, pragmatism and compassion for societal well-being. There is a growing trend among SEs to address societal problems that depend frequently on business ventures and earned income (Dees, 2001; Tracey, Phillips, &Jarvis, 2011 cited in Smith et al., 2012: 463). SE has the capability to exploit and direct the creativity, efficiency and viability of commercial means towards fulfilling social mission such as enhancing human and environmental well-being (Smith et al., 2012: 463). Since, the social entrepreneurs involve in societal well-being along with the business activities, they are also referred as change agent (Dees and Thompson cited in Luke and Chu, 2013: 766).

In the context of developing countries like Nepal where the volume and complexity of social problems is ever increasing, the role of social entrepreneur and as such the significance of SE as an alternative solution to address the social issues cannot be underestimated. According to Kerlin (2009: 1), SEs can significantly contribute towards self-reliance and the long term sustainability of the programs with the social mission to serve underprivileged and vulnerable section of the society, especially in the sector where public and private funding to support the programs are inadequate or unavailable (Kerlin, 2009:1). Similarly, Nicholls (2006: 14) states that social entrepreneurs usually focus on the area of unmet social needs or the new social opportunity creation that is failed to be addressed by the public or private sector. In the context of Nepal, both public and private sector initiatives to address prevalent social issues have been found inadequate and ineffective. The public sector organizations in Nepal have not been successful in their developmental efforts and have been criticized for their role in the management of public affairs specifically in attending the grass-root level in their livelihood

improvement. In comparison to the public sector, the for-profit sector is efficient in management however; due to its self-centered organizational culture it is less thoughtful about the social problems in the society (Dhakal, 2006: 217). In such a situation, Dhakal (2006: 217) emphasize on the need of effective institutional arrangement that is voluntary in nature with efficiency in delivery especially focused towards the disadvantaged and vulnerable group of the society. SE fulfils the requirement for developing financially sustainable organization that can respond to the world's most pressing problems (Smith et al., 2012: 463) and needless to say the prevalent social problems of the developing countries like Nepal.

While SEs offer the promise of addressing the burning social problems, the social entrepreneurs are faced with dual commitments to maintain financial sustainability and achieving social mission. The success of SEs is largely dependent on how the social entrepreneurs effectively manage these conflicting demands (Smith et al., 2012: 463). How creative and innovative is the social entrepreneur can be reflected through his/her approach towards addressing the targeted social problem and methods used to achieve financial independence along with long term project sustainability (Sperandio, 2005: 20). It is noteworthy to mention that while social entrepreneurs share similar characteristics with entrepreneurs in business sector such as creativity, innovation and effective management skills, social entrepreneurs are more committed towards social welfare rather than earning financial gains. (Thompson, 2002 cited in Sperandio, 2005: 20). Managing social mission demands for distinctive set of skills besides those required for achieving organization's commercial goal.

Although the significance of SE as a supplement towards responding to societal problems in developing countries has already been discussed above, it is important to mention how the environment and complex nature of problems in developing countries affects social enterprising and presents challenges for the SE leaders in such regions. In the context of Nepal above 25% of overall population is living under poverty with majority living in rural areas where there is serious lack of infrastructure such as transportation, electricity, clean water, etc. (Deseret News, 2015). Fighting poverty and improving the living condition of the poor people and bringing them towards the mainstream of developmental process is a big challenge (Dhakal, 2006: 9). Rivera-Santos, Holt, Littlewood, and Kolk (2015 cited in Thorgren & Omorede, 2015: 2) during their research on SE in sub-Saharan Africa

revealed how *"contextual dimensions such as severe poverty, informality, colonial history, and ethnic diversity has affected the activities and self-perceptions"* of SEs and imposed challenges for social entrepreneurs. The same can be considered true in Nepal where similar extreme conditions are prevalent.

If we look from the perspective of development all these notion of developmental challenges are in fact connected to the discourse of development. Fujikura (2013, 291) explains that the discourse of development is so strong in Nepal *that "much of what counts as realty in Nepal, much of how people live their lives is already shot through discourses and practices of development."* He argues that in the context of Nepal the nature of reality is possible to capture only through development led by foreign agencies. He questions if there is other way to imagine Nepal rather than being based on development and describes *"there is virtually no access to reality unmediated by discourse of development in Nepal"* (Fujikura, 292). Given the impact of development discourse in Nepal and with less support from the public as well as private sector to cope with the extreme nature of social issues in Nepal, it is evident that the success of SEs largely rest upon the effectiveness of social entrepreneurs to manage such specific contextual conditions. In addition, it cannot be denied the role of a leader in any organization is very important for its success (Northouse, 2013: 2). The assumption here is that social entrepreneur as a leader in a SE should definitely have an important role as in the case of a commercial enterprise. Thus, in the current thesis, I am concentrating on the leadership role of social entrepreneurs in Nepal.

The acute social issues and extreme contextual conditions demand the activities to be designed through dialogue with the target group and in accordance to their need and desire. Specifically, this incorporates the evaluation of the trustworthiness of the social entrepreneurs by the targeted population and their feeling of shared values, emotion and cognition with the leadership of social entrepreneur. Maintaining trust and relationship with the local community is particularly crucial within the social entrepreneur's leadership role for attaining the set mission (Simanis & Hart, 2008 cited in Thorgren & Omorede, 2015: 2).

1.2. Problem Area

As explained above, it's well known fact that SEs in Nepal are facing persistent challenges due to the acute social issues and specific contextual conditions. The importance of effective leader is a dire necessity to overcome the challenges and lead the SE towards success. Nevertheless, there are remarkable examples of successful social entrepreneurs in Nepal committed towards their social mission and are successful as well. These social entrepreneurs as a change agent have demonstrated themselves as an effective social entrepreneur and felicitated with numerous Social Entrepreneur award (ChangeFusion Nepal, 2012). Thus it is obvious to raise the question such as what role do these social entrepreneurs play in the success of SE and how do they perceive and enact their leadership role as a change maker?

1.3. Problem Formulation

On the ground of the above discussion following problem formulation has be presented.

How do leading Social Entrepreneurs in Nepal understand and enact their leadership role as change agents?

1.4. Motivation

As it has been discussed earlier that the SEs in Nepal are challenged due to the persistent social issues, the leadership role of social entrepreneur is indispensable. Therefore, to explore the understanding of leadership role and enactment of the same by the social entrepreneurs in Nepal seems to be of great value.

Despite the importance of SE in Nepal, I was unable to find any previous research carried out on the area of SE leaders and their role in Nepal. I could only gather some studies and literature that have some connection and resemblance with my research. In case of Nepal, aid-industry like NGOs, INGOs and donor agencies have strong domination due to which most of the studies are concentrated towards the contribution made by these key players. Given that, SE being a new concept in Nepal, it has not received any attention by the Nepali academia (Tiwari cited in Khatiwada, 2014:10). Thus, I believe

that the present study will provide an overview about the leadership role of the social entrepreneur in the context of Nepal and further deliver knowledge on the specific subject area.

In addition to these, Nepal being my homeland it was particularly motivating for me to carry out the research on the present theme. Back there, I have experienced the chaos and social problems which are inadequately or not yet addressed. I was always aware about the importance of SE in dealing with the societal constraints but at the same time I knew that the SEs in Nepal face numerous challenges apart from those mentioned in the academic text. It was very inspiring for me to read and know about the social entrepreneurs in Nepal who despite of facing the numerous challenges were never laid back and continued working in their social mission. Thus, the origin of my motivation on the particular subject spectrum is due to my curiosity to see how social entrepreneurs apply their leadership role such as to adapt to various persistent problems in Nepal and still be successful.

Although the research is contextualized in Nepal, I believe that it can still be beneficial to other developing third world countries. Despite the different constraints that vary from country to country, I assume that the result of my thesis can be helpful to many struggling social entrepreneurs. One can certainly gain insight from successful people whose understanding has been proven successful.

1.5. Delimitation and Scope of Study

I encountered certain limitation and challenges during my research that will be described in the following section. Firstly, to cope with the limitation of time and tight schedules, I prioritized to narrow down the focus of research and thus have a small but an in-depth study of the topic. It is due this reason, I chose to do portrait analysis of only Fulmaya Tamang which will be described in detail in methodology chapter. Secondly, resources limitation was a challenging factor as well. Majority of the research data is first hand (primary data) and there were relatively very less secondary data available from which I would gain further insight. Moreover, I acknowledge that I would have gained even rich data about the subject, if I could have conducted second interviews with all the social entrepreneurs and tried to reach more community people in Bhattedanda village. Lastly, the data collected from the small group discussion with the community people in Bhattedanda village has a challenging aspect as well. It

is due to the fact that all the participants that joined the discussion shared very positive experience and relation with the Fulmaya Tamang it was difficult to get much of the critical viewpoints in regards to her leadership. Nevertheless, I still believe that the data collected from the discussion is beneficial, inspirational and relevant. Furthermore, the collected data compliments very well with the data from semi-structured interviews with Fulmaya Tamang.

2. Methodology

This chapter aims at outlining the overall methodological approach applied in the study and thereby can be viewed as a structured presentation of all the choices made regarding the research and logics behind those choices. Accordingly, this chapter has been divided into thematic subchapters and the structure intentionally follows a transition from more philosophical standpoint to the more empirical specificity in the thesis. Hence, the chapter begins with a brief description about the philosophy of science applied in the research followed by next section where chosen research method/strategy is presented. Furthermore, a structured explanation of data collection method, research approach, research quality, data analysis and ethical consideration are introduced.

2.1. Philosophy of Science - Social Constructivism

It is an ongoing debate within social science as to if social issues needs to be explained or understood. On one hand, the explanatory approach attempts on establishing causal laws emphasizing on natural scientific principles. On the other hand, exploratory approach focuses on the interpretation of social phenomena (Højberg, 2009: 310). This thesis is focused on interpreting the concept of SE in the context of Nepal and exploring how leading social entrepreneurs understand and enact their leadership role in Nepal. My thesis is based on the philosophical framework of social constructivism and accordingly, I believe that there is no reality or no any universal truth and rather everything is constructed socially as a result of interaction between various actors in the society (Crotty, 1998: 42) Thereby, social context is believed to determine knowledge as well as the reality (Fuglsang and Olsen 2004: 46). Within this framework, human realization of reality forms and characterizes it; contrary to the philosophy of realism in which reality is believed to be objective that is not dependent on human realization (Fuglsang and Olsen 2004: 349). Accordingly, my ontological and epistemological stands

during this thesis are based on the paradigmatic framework of social constructivism that not only governs my research strategy and methodology but also directs me towards following the standard scientific approach.

2.1.1. Ontology and Epistemology

The term ontology describes the nature of reality. It deals with how we view the world and how the things are put together (Olsen & Pederson, 2008). The ontological premise of social constructivism suggests that the reality is always dependent on human perception and realization. The social world is buildup of names, concepts and labels which are used to structure the reality (Burrell & Morgan, 1979). It entails that reality cannot be objective (Rasborg, 2009: 349). The social reality is the outcome from people's interaction i.e. social construction. Therefore, the effort of social constructivists is in understanding the relationship among reality and perception as well as of subject and object. In the context of this thesis, it can be perceived that the reality of SE is socially constructed through the interaction among the various actors such as social entrepreneurs, employees, community people, etc. These different actors are collectively involved in social process leading to the social construction and the existence of the SE. Looking at the discourse of development in Nepal it is also a social reality constructed through the interaction among various actors like foreign aid agencies, government and non-governmental organizations and the people of Nepal. In order to understand the leadership roles and their enactment by the social entrepreneurs, I will need to understand the relationship among the social actors (social entrepreneurs, employees, community people, etc.) and their interaction. As a social constructivist the focus of this thesis is also on understanding the influence of the development discourse on the social entrepreneurs and how it constructs their understanding and enactment of leadership role in the society (Rasborg, 2009: 350).

The term epistemology explains the nature of knowledge and answers to the question "how we know?" (Burrell & Morgan, 1979). Social constructivism explains knowledge as interpretation of reality (Rasborg, 2009:351) and considers that social and cultural context influences knowledge, where social processes is constructed by the human interaction and social practice (Fuglsang and Olsen, 2004: 351). Social constructivism approach considers no universal truth and rejects the notion that science can generate any kind of objective knowledge. (Rasborg, 2009: 350). Social constructivist emphasizes on

the relation between the researcher and the social world under investigation. Since the social world is the outcome from people's interaction i.e. social construction it can only be interpreted and understood from the viewpoint of the researchers directly involved with the subject under study. This underline the fact that the conclusion of my research cannot be regarded a single truth about how social entrepreneurs in Nepal understand and enact their leadership roles. Rather, it is to be noted that the conclusion from my thesis will be a construction in itself because it sheds light into my position as a researcher and will include the conclusion that has been drawn on the basis of certain conceptual viewpoint – in my case the view of social entrepreneurs and theories of leadership and development discourse. Thus, from the epistemological premise of social constructivism it is important to indicate that the findings from this thesis cannot be considered as a single source of truth but shall be understood as the outcome of my methodological and theoretical choices and observational approaches.

2.2. Research Strategy

As described in the earlier section the broad focus of this thesis is to study the understanding of leadership role among the leading social entrepreneurs in Nepal. My experience in an attempt to search literature in this area suggests me that there is very less or no literature in relation to the concept of SE and it is a less researched field in Nepal. This provides me an opportunity for exploratory work. Indeed, since there has been lack of research as well as data about SEs and its leadership in Nepal, I had no option but to start with exploration by interviewing the four leading social entrepreneurs which could shape the research.

Conducting the semi-structured interviews was the first step in the thesis. The interviews provided me the basic overview about the leadership role of the social entrepreneurs and the challenges they are facing as a SE leader in Nepal. As expected, the social entrepreneurs speaking the development language while describing about their social entrepreneurial activities was not a surprise for me. Most of the challenges as discussed by the social entrepreneurs were somehow connected to the development discourse in Nepal. However, among the four social entrepreneurs, Fulmaya´s interpretation of her social mission and bringing the change in her community did not seem to have connection with the developmentalism. Her speaking, her way of leading SE and her social activities differed from other

social entrepreneur and for me it challenges the development mentality prevailing in the Nepali society. Furthermore, Fulmaya´s story represents the plights of many other rural women in Nepal and can be an inspiring story for other aspiring entrepreneurs in Nepal who are stuck due to lack of knowledge and capital. It was therefore necessary for me to give an additional effort to examine Fulmaya's life history and her understanding of SE and her leadership role in order to bring out a true picture of her while also investigating other social entrepreneurs who seemed to be already within the category of development discourse.

As a researcher I admit that being born and raised in an urban city in Nepal and receiving higher education in a western country puts me into the development category and that my thinking and the understanding of SE is already influenced by the development discourse. I wanted to conduct an in-depth study of Fulmaya's leadership role and in addition wanted her to talk about her logic, dynamics, richness and her experiences. I realized that I need to put aside my own values and understanding of SE but also actively interact with the subject under investigation in order to get a true picture of Fulmaya Tamang. I therefore find portraiture as the appropriate method that reflects the originality of the subject under investigation. Using portraiture as the research method I will attempt to make visible the experiences of Fulmaya Tamang and her contribution with regards to bringing a meaningful change in her society. I further hope that this will bring new insights and contribution into the less researched area of leadership role of social entrepreneurs in Nepal.

Considering that my research question is about the understanding and enactment of leadership role by leading social entrepreneurs in Nepal, I assume that drawing conclusion based on the analysis of only Fulmaya Tamang would not provide a convincing result. Moreover, considering the literature of development discourse in Nepal (Escobar 2011; Shrestha 1995; Fujikura 2013), we cannot deny Nepali people being a development category. Therefore, it would be interesting to see the leadership role of social entrepreneurs both operating in development discourse as well as out of the development discourse if that is the case. Hence, for that purpose, I applied two research methods in the current thesis namely multiple case study analysis and Portraiture. The aim of having multiple case study analysis is to see the general leadership approach of all the chosen social entrepreneurs, challenges faced by them due to development and how they are coping with the challenges. Further, I also attempt

to analyze the development thinking of Fulmaya Tamang and see if she is able to operate out of the development discourse. In the following section I will describe in detail the methods applied in the research.

2.3. Research Method

Following the discussion above, I have applied two research methods in the current thesis which is described below:

2.3.1. Multiple Case Study Analysis

Case study as defined by Robson (2002: 178) is an empirical enquiry that uses various data sources to examine phenomenon within its *real-life context*. There are three different types of case study approach namely descriptive, exploratory and explanatory (Yin, 2003: 3). Additionally, the case study design as explained by Yin (2003) can be classified as single case study and multiple case study. In the current thesis I have applied exploratory case study approach in describing the concept of leadership, development discourse and analyzing the leadership challenges that has risen due to development discourse. Additionally, I have also analyzed and discussed how the social entrepreneurs have been addressing the challenges by examining the leadership approach of the chosen social entrepreneurs.

The problem under investigation should clearly determine the choice of research method and that case study as a research method is not always relevant (Flyvbjerg, 2007).Yin (2003: 10) explains that case study can be useful to investigate the question in relation to "how" and "why" as well as when the real-life cases of the problem under investigation is available. The same applies in my case. Thus, I believe the appropriateness of case study as one of my research method in this thesis. In addition, Flyvbjerg focuses on multiple data sources for case study to increase the reliability of the findings (Flyvbjerg, 2007: 50). This notion is also reflected in my study where I have utilized both primary data as well as the secondary source of data whenever available in line with the Flyvbjerg´s principle regarding multiple data sources (Flyvbjerg, 2007: 50).

In regards to the choice of multiple case study, Yin (2003) describes that having multiple cases for analysis might be beneficial than having only one case to create a substantial knowledge. Multiple case

study usually provides a much stronger base to create a new knowledge. Thus, I chose multiple case study so that the result from my analysis could provide a useful insight into the leadership role of social entrepreneurs in Nepal through the cross analysis from different cases. As mentioned earlier, the choice of multiple case study also helped me in choosing one among the four social entrepreneurs to conduct the portrait analysis.

2.3.2. Portraiture

In order to examine the understanding and enactment of the leadership role by Fulamaya Tamang who does not seems to be influenced by the discourse of development in Nepal, I have chosen a unique qualitative research method called portraiture. Introduced in the year 1983 by Sara Lawrence-Lightfoot, portraiture emphasizes on the combination of empirical description with aesthetic expression as well as of art with science, such that the experience of the people being studied in a specific setting can be explored (Lawrence-Lightfoot, 1997: 3). In this sense, portraiture is primarily based on an inductive approach to research and thus the current study does not aim to verify the previously established theories and hypotheses which is further discussed below in the section titled 'Research Approach' (Saunders et al, 2009: 126).

Through portraiture the researcher (portraitist) aims to record and interpret the thoughts and experience of the participant (subject) and also to document their *"voices, vision, authority, knowledge and wisdom"*. Both the researcher and the subject participate in shaping the portrait which is in the form of a narrative through dialogue (Lawrence-Lightfoot, 1997: xv). However, the interest of the portraitist is not only limited to creating a narrative which is both *"convincing"* and *"authentic"* but also looking into the subtle details of subject´s experience (Lawrence-Lightfoot, 1997: 9).

Three of the main aspects of creating a portrait include - establishment of context, search for *goodness* and engagement in reflexivity (Lawrence-Lightfoot and Davis, 1997). Context is the setting that might be in particular location, in time or culture in which the phenomenon is occurring. In order to better understand and analyze the current action, dialogue and expression, it is essential to frame the action in context (Lawrence-Lightfoot, 1997: 41). In the current thesis, I establish context through detail description of the setting in which the study took place as well as the circumstances that surrounded in

each of my meeting with the subject (Fulmaya). Fulmaya´s story and experience as well as my own experience concerning the leadership role in third world country further provides depth to that context. The process of incorporating my own perspective and own context provided me the opportunity to be involved in critical reflexivity (Lawrence-Lightfoot, 1997: 13). In the process, I have incorporated my thoughts, emotion as well as reactions of my interaction with the subject. Therefore, I become connected with the portrait by including myself in the process wherein making my research process more transparent and valid.

This implies that a researcher is also a participant and not merely an observer in portraiture. Rather than just describing the major focal point of the subject area, a researcher is furthermore engaged in building the relationships with the subject under investigation in an attempt to witness and interpret the action and finding out the emerging themes and producing the narrative. (Lawrence-Lightfoot, 1997: 13). Additionally, the researcher is involved in *listening for a story* rather than *listening to a story*. Since the researcher is involved in developing the story opposed to searching for one, the role of the researcher is much more active. In this sense portraiture is a constructivist approach incorporating participation on the part of researcher rather than passive observation of the subject in the context (Lawrence-Lightfoot, 1997:95). In the present thesis, I am listening for stories and "critically hopeful" stories (Boler, 2004) with respect to the experiences and interactions Fulmaya has with leadership role in the specific context of development discourse in Nepal.

Furthermore, Lawrence-Lightfoot (1997: 13) explains that portraiture provides the opportunity to explore the complexities of becoming a researcher through own experience. For instance, portraiture sheds light into the role of portraitist where he/she makes oneself visible as well as participants (Lawrence-Lightfoot, 1997: 13).

Lawrence-Lightfoot (1997: 3) writes that a good portrait exposes a story between the storyline and the relationship developing between the researcher and the subject. Since, both the researcher and the subject participate in shaping the portrait through dialogue, the encounter between them is rich in "meaning and resonance" which is essential for the authenticity of the portrait (Lawrence-Lightfoot, 1997: 3). During the portraiture, I engage in critical reflexivity and establish context by organizing

interviews with Fulmaya, discussing my thoughts as well as observations which shows how both Fulmaya and I benefit from and challenge the developemtalism in social entrepreneurship.

I also search for goodness which is one of the unique elements of portraiture that differentiate it from other qualitative research method. Lawrence-Lightfoot and Davis (1997: 25) emphasizes on the exploration of the "goodness" as described by the subject (participant) and is not oriented towards the diagnosis and imposition of pathologies which the researcher defines. They explain that in the search of goodness the researcher *"seeks to create a dialogue that allows for the expression of vulnerability, weakness, prejudice, and anxiety"* which are the characteristics prevalent in all people to some extent (Lawrence-Lightfoot and Davis, 1997: 141). However, "goodness" does not imply portraying someone as an ideal human and looking only the positive and coherent aspects of the subject. Rather it suggests an approach that resists just documenting problem and suggesting solution to the problem (Lawrence-Lightfoot & Davis, 1997: 141). Instead of interpreting contradictory meaning and experiences as problem that needs to be solved, the portraitist considers them as components that make a specific research context *"good"* (Davis, 1997: 25). Thus, Lawrence-Lightfoot (1997: 142) suggests *goodness* as *"a complex, holistic, dynamic concept that embraces imperfection and vulnerability; a concept whose expression is best documented through detailed, nuanced narratives placed in context"*.

Therefore, through portrait I seek to capture the ways Fulmaya make sense of her leadership being out of the development discourse, her effort to challenges the social issues, the way in which she is hopeful for change and the experience that has shaped her to be who she is. Even though Fumaya is believed to be successful in Nepal and has been awarded for her job, I do not make any assumption in relation to Fulmaya being perfect in practicing the leadership role. However, I attempt to understand the experiences of Fulmaya and present her strength "goodness" that resulted her in being able to perform the leadership even in challenging circumstances.

From the above discussion, it can be seen that portraiture explicitly recognizes the use of researcher as the prime research instrument. The portraitist creatively produces a narrative that combines the analysis of data on one hand and leaves the text free for interpretation on the other (Lawrence-Lightfoot, 1997: 14). Moreover, portraiture draws on systematic and analytical way of explanation which provides

opportunity for the readers to have multitude perception on a particular account through the invitation in interpretive process (Bloom & Erlandson, 2003).

Though portraiture has many benefits, all researchers do not find it palatable. For instance, English (2000: 21-22) has criticized that portraiture as a research method is too subjective. He argues that since the creative writing process of a portrait is not revealed in the final result, a reader will not have any possibility to recreate or question the "truth" of a portrait. He further argues that portraiture is not clear enough in clarifying that there are other numerous possibilities for "truth" depending on how the portraitist decide to conduct the analysis. However, Davis (1997: 29) explains that the portrait reveals "*a world view"* and not "*the world view",* meaning that portraiture does not reject the probability of having *"multiple stories and multiple truths"*. She clearly presents that there exists multiple number of stories or truths to be told based on person telling the story and person who is listening (Davis, 1997: 29).

2.4. Data Collection Method

I have applied both primary and secondary data for research analysis that has relevance to my study area. However, there were less published sources in relation to SE and SE leadership in Nepal, due to which I rely mostly on primary data. The secondary data that I have used includes the official websites of the SEs, some of the published sources and artifacts like newspaper articles about Fulmaya Tamang, records of first 20 members in BWFC and other that seemed to have relevance in conducting the portrait analysis. These artifacts helped me to add some information in Fulmaya´s portrait that might not have been discussed in the interviews. In regards to the primary data collection, I have applied two qualitative data collection method namely semi-structured interview and participant observation which is explained in the following section:

2.4.1. Semi Structured Interview

I chose semi- structured interview as a methodological tool for the data collection because of the various vantages and flexibility that it provides to an interviewer. Brinkmann and Kvale (2014) explain it as a very precise and useful data collection method for qualitative research. It enables the interviewer to direct the focus and scope of interview as per one´s interest area as well as organize the interview

question in relevant subject area. Moreover, it presents opportunity for the interviewee to render their personal point of view on the research area and provide unbiased answers. Hence, it provided me the flexibility to ask additional questions besides fore-hand prepared questionnaire and guide the interview strategically according to my interest area. As suggested by Brinkmaan and Kvale (2014: 124), I have applied "seven stages of qualitative interview": Thermalizing, Designing, Interviewing, Transcribing, Analyzing, Verifying and Reporting while conducting the semi structured interview.

I conducted semi-structured interviews with four of the leading social entrepreneurs of Nepal: Fulmaya Tamang, Suman Shakya, Ram Sapkota, and Mahabir Pun who will be introduced in the following section. The social entrepreneurs were chosen because of the exemplary work and success that they have gained in their field. Moreover, Fulmaya Tamang, Suman Shakya and Ram Sapkota are the winner of "Surya Nepal Asha Social Entrepreneurship Award" (SNASEA) which is provided to five SE leaders each year (ChangeFusion Nepal, 2012). A thematic interview guide consisting of open-ended questions was prepared to structuralize the interviews with the social entrepreneurs which is presented in the appendix.

The interviews were scheduled during my field visit in Nepal during April, 2016. The interviews were conducted in the context (organization) and face to face such that the social entrepreneurs would feel more comfortable as well as friendly with the environment and open up more. Moreover, the interviewees were asked about the language preference (Nepali and English) whereby Fulmaya Tamang and Ram Sapkota chose to be interviewed in Nepali while Suman Shakya and Mahabir Pun chose English. All the interviews have been transcribed in English which can be viewed in the appendix. During interviews, some of the words (like ethical, empowerment) that has no exact Nepali translation was switched to the words that has similar or nearest meaning to them. All the interviews with the social entrepreneurs were carried out with only one interviewee in their own enterprise. The introduction of the social entrepreneurs chosen for my thesis is presented in the analysis chapter.

2.4.2. Participant Observation and Discussion for Portrait Analysis

Besides, semi-structured interview I also incorporate participant's observation for primary data source in portrait analysis. During my visit to Bhattedanda, I got an opportunity to closely observe the

functioning of BWFC, the annual board meeting and the interaction between the cooperative members and Fulamaya Tamang. During the observation, I also took field notes in relation to the non-verbal communication, surrounding environment and the physical settings. Similarly, I have tried to collect as much data as possible when I had the opportunity to talk with Fulmaya in between the cooperative meetings, community visits, etc. which I recorded with her consent. The stories that deemed relevant for portrait analysis has been transcribed.

In addition, I also conducted an unstructured and casual group discussion with the core members of BWFC. There were 5 participants including Fulmaya Tamang herself during the group discussion which was conducted in Nepali language. This has indeed lead to a different dynamics, because it turned out to be more like a conversation contrary to one-on-one interview. I chose to conduct group discussion rather than the formal one-to-one interview because the cooperative members showed uneasiness of being interviewed individually. Rather they were more open during casual talk. In such a situation it was unlikely to gain more information from the participant through one-to-one interview. Moreover, as a researcher, it was my ethical responsibility to be sensitive and respect their sentiments (Brinkmann and Kvale, 2014: 90). The group dynamics definitely improved the discussion, since the discussion provided me an understanding of cooperative members´ perception about Fulmaya and her leadership role.

2.5. Research Approach - Induction

This research is based on inductive approach, where I intend to explore SE and SE leadership in Nepal. Contrary to deductive approach that begins by developing hypothesis based on existing theories, I will start by collecting qualitative data and making tentative hypothesis based on it. Finally, I intend to generate new insight or add further knowledge and/or critical viewpoint if there is any pre-existing knowledge within my research area (Saunders et al, 2009: 126). Moreover, the use of the inductive approach will allow me to feel what is happening in relation to SE and its leadership such that the nature of problem can be better understood (Saunders et al, 2009, 126).Additionally, as mentioned earlier portraiture basically relies on inductive approach. This makes the choice of inductive approach more essential.

2.6. Reliability and Validity

My attempt to optimize the reliability and validity of the research has been an important part of the methodological approach. I have taken various steps in order to ensure that the validity and reliability are not affected by limitations in my choice of research data and methods.

In order to ensure the validity of the study, I rely mainly on the primary data while I also try to apply secondary data when required. In relation to the primary data collected through semi-structured interviews, the validity was ensured by designing relevant interview guides for interviewees in advance. The derived questions were in accordance to the problem area of the study, theoretical framework and relevance of the research. The data collected thereafter is analyzed in relation to the subjective nature of the interviewees as well as in line with the social constructivist approach of the research.

Additionally, given the social constructivist paradigm in the thesis, the aim is not to make any form of generalization as discussed earlier. And in relation to portraiture, I have to admit that I am able to document only a limited representation of Fulmaya Tamang's story through portraiture. Moreover, the scope of my own inquiry also acts as a limitation. I assume that the portrait of Fulmaya Tamang is definitely impacted by the question I selected for the interview guide and those I omitted.

During the portraiture analysis I have spent considerable amount of time with Fulmaya Tamang to build relationship and maintain a level of trust. However, Krefting (1991: 218) comments that even though close relation between the researcher and the subject is essential in any research, there exists a risk of being too close with the subject making the interpretation and findings biased. I have tried my best to make my identity and position as a researcher transparent following the suggestion of Krefting (1991: 218) so as to counterbalance the mentioned risk. In addition, I also consider that to capture story of Fulmaya Tamang in a manner that reflects how the story exactly took place would not be virtually possible for me. The portrait of Fulmaya Tamang is therefore not the narration of her entire life experiences; however it incorporates key stories that assisted in shaping the understanding and experience of Fulmaya's leadership role.

2.7. Ethical Consideration

Various issues might appear when working with first-hand information and doing research. It is very essential for a researcher to be aware of those issues and learn to cope with them constructively (Brinkmann and Kvale, 2014: 90). I find it appropriate to briefly describe the scientific ethics that was followed during my research.

In the process of data collection for my research, I have tried my best to follow the widely accepted academic ethics required for any research activities (Brinkman and Kvale: 2014: 91). For instance, clearly explaining about the overall goal of the study to the interviewee, obtaining their voluntary participation, informing about the confidentiality and in overall trying to be supportive as well as responsible in my role as a researcher

In addition, due consideration was taken in regards to the likelihood that the study might have consequences for those who agreed to participate. It is because the study discusses about strengths as well as weakness of the social entrepreneurs and to some extend discloses about their past life for which I have taken consent. Moreover, *Bhattedanda Women Farmers' Cooperative* is located in a rural area of Nepal where gender discrimination still exists to some extent. I have tried to maintain the privacy by not disclosing the identity of the cooperative members who accepted to participate in research. Despite the possibility of the consequences, my efforts and aims are always intended to create positive consequences like the creation of new knowledge and delivering the outcomes of the research for academic purpose rather than provoking undesirable impact for the participants involved in research. In this relation, I would like to insist that no piece of this research knowingly or unknowingly is intended to harm anyone´s belief, goodwill and professionalism. I consider ethical norms and values as very important, and I try to strongly emphasize them throughout the research.

2.8. Data Analysis

In the research method section, I have described about the important element in conducting portrait analysis i.e. establishment of context, engagement in reflexibility and search for goodness while also

discussing about how I have incorporated those element in the process of creating portrait of Fulmaya Tamang (Lawrence-Lightfoot and Davis, 1997). In utilizing both the research methods of this study, I have applied the "Thematic analysis" principles as proposed by Bryman (2008) and the "Meaning categorization and meaning interpretation" method as suggested by Kvale and Brinkmann (2009).

All the primary data collected through semi-structured interviews were transcribed to text. They were then marked-up and separated into various themes. Under the themes identified, sub-themes were derived and within each of the sub-themes *groups of meaning* were identified that seemed to have significance in regards to some of the aspects of the interviewed social entrepreneurs of Nepal. The thesis applied the technique of color-coding which was very practical and useful for the context. The reason behind this is that the color-coding technique helped in more efficient as well as faster task through the transcribed interviews.

3. Theoretical Consideration

As it has been presented earlier, the research study aims at investigating how successful social entrepreneurs in Nepal understand and enact their role as a leader to make positive change in the society. The chapter thus intends to provide theoretical premise of the thesis by establishing a theoretical framework that comprises of *leadership* as key concept while also presenting *development discourse* as another important concept applied in the current study. I have also presented the definition of SE applied in the thesis. With an academic curiosity to explore the under researched area - leadership role of social entrepreneur in Nepal, the choice of theory has been induced. The belief is that research driven by curiosity leads me as a researcher towards the exploration of new area and experiment with those which is not only interesting but at the same time helps in contributing with fresh perspectives.

3.1. Defining Social Enterprise

The concept of SE has been growing in many parts of the globe (Kerlin, 2009: 84). Different nations have come with definition and concept of SE depending on the particular socio-economic context in their area (Kerlin, 2009 cited in Kerlin: 85). This has resulted in considerable discussion among the scholars and academicians in relation to the way in which SE is defined (Light, 2008; Mair, Robinson,

& Hockerts, 2006 cited in Kerlin: 2009: 84). It is clear that there is no agreed upon definition of SE and below presented are three major definition of SE.

The EMES approach defines SE as "*a (private, formal) organization which has a social or environmental purpose, has more than 50 percent of its income from commercial activity, and is non-profit or has limited distribution constraints so that it reinvest the majority of their profits. This means that social enterprises have to operate in an entrepreneurial way to meet financial goal, but they may also rely on subsidies or social capital, and they often adopt a multi-dimensional approach to measuring their social, economic, and environmental performance.*" (EMES cited in Spear, Cornforth & Aiken, 2014:136)

As per DTI SE is defined as "*a businesses with primarily social objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximize profit for shareholders.*" (DTI, 2002 cited in Spear, Cornforth & Aiken, 2014:136)

Muhammad Yunus explains SE as *non-dividend non-loss business* that necessarily operates to achieve social objective whereby the social investor can gradually redeem the amount invested but cannot share the profit. The profit has to be reinvested back to the business (Yunus, 2007:22).

The current thesis has taken into account above definitions and the purpose to include these definitions also lies in the fact that Nepal lacks a concrete definition of SE. The aim here is to extract the distinct features of SE based on definition mentioned above. The following feature would then provide a frame of SE in Nepal for the current thesis:

- SE operates business for the societal and environmental benefit and not for wealth maximization.
- SE is not necessarily a "not for profit" enterprise but may rely on subsidies.
- SE reinvests profit back to the business in order to achieve its social objective.

3.2. Overview and Definition of Leadership

Leadership is highly valued and at same time complex to understand. It is often believed to be a means through which personal, social and professional lives of people can be advanced. Moreover, organizations believe people with leadership ability to be greatest assets for them and thus leadership programs are available in most of the academic institutions (Northouse, 2013: 1). Likewise, the concept of leadership has captured the attention of researchers around the globe and therefore both qualitative and quantitative studies of leadership have been conducted depending on the theoretical base and contexts (Horner, 1997: 270). Many scholars agree that the main objective of the leadership is to influence the followers whereby the process of influence is directed towards the facilitation of collective task performance (Yukl, 2006: 3). However, there is no any tested leadership paradigm that can define the character of leaders as well as the requirement and conditions to be a leader (Allio 2012:4). As such some of the working definitions of leadership as suggested by Allio (2012:4) are:

- *"The early simplistic paradigm (leadership is good management)"*
- *"The semantic description (leadership is the process of leading)"*
- *"The transactional definition (leadership is a social exchange between leaders and followers)"*
- *"The situational notion (leadership is a phenomenon that precedes and facilitates decisions and actions)"*
- *"The aesthetic concept (leadership is an art or a craft)"*

Despite, the fact that leadership has no agreed definition, the collective finding of leadership from various studies highlights it to be a complex and sophisticated process with a multitude ways in which it is defined (Northouse, 2013:2). In fact, Stogdill (1974 cited in Northouse, 2013:2) puts forward that the definition of leadership are as many as the people who have attempted to define it.

However, my research is mainly based on the definition of Northouse (2013) since he has taken into account the process, influence, group and goal dimensions while defining leadership (Northouse, 2013:5). According to Northouse (2013:5), *"Leadership is a process whereby an individual influences a group of individuals to achieve a common goal"*. This implies that leadership as a process is an interactive event that occurs between leader and follower. It is accessible to everyone in a group and is

not only limited to a designated leader. However, leadership involves influencing people in a group and is concerned with how followers are affected by the leaders. In addition, both the leaders and followers strive for the achievement of common goals and thus a leader directs individuals towards the same (Northouse, 2013:5).

The above discussion thus highlights that though leadership is defined in various ways, the ultimate aim of leadership is directed towards the success of an organization. As such the role of a leader can be argued as an indispensable factor in any organization. Therefore, to investigate how the leading social entrepreneurs understand and enact their leadership role, I have looked into the various theories of leadership chronologically.

3.3. Theories of Leadership

After the great wars like First and Second World War the interest in leadership has surged (Pendleton and Furnham, 2011: 10). Its study spread over time, culture and beliefs. This necessitates us to be aware and understand what is already written in relation to leadership in order to conduct further research in this area (Horner, 1997:270). Review on leadership theories (Stogdill, 1974 cited in Horner) present various categorizations that highlight the essence of leadership study (Horner, 1997:270). Looking at the importance of leadership theories on the study of leadership, I briefly discuss the various leadership theories:

3.3.1. Trait Theory

Trait theories were one of the influential theories around 1920s and 1930s (Kuada, 2010: 81). The focus was on determining the qualities that the great leaders such as Abraham Lincoln, Napoleon Bonaparte, Gandhi, etc. possessed and thus the theories developed were called "great man theories" (Northouse, 2013:19). The key understanding was that the leadership attributes cannot be learned through training rather they are inborn (Kuada, 2010:81). Moreover, the trait theories assumed that there are certain qualities that distinguish leaders from followers (Bass, 1990 and Jago, 1982 cited in Northouse, 2013:19). To this, Northouse (2013: 26) points out following attributes that significantly contributes to one´s capability to be a leader.

a) **Intelligence:** Leaders tend to have strong reasoning, verbal and perceptual ability that considerably helps a leader to acquire problem solving skills and social judgmental skills (Northouse, 2013:24).

b) **Self-Confidence:** Self-esteem, self-assurance and certainty about one´s competencies is prevalent in leaders that contribute them to believe that they can make a difference (Northouse, 2013:24).

c) **Integrity:** Leaders are trustworthy and honest which induce people to believe that the leaders will do what they say (Northouse, 2013:25).

d) **Sociability:** Leaders have good interpersonal skills and are sensitive to people's need thus; inclined towards seeking pleasant social relationship and such are friendly, courteous, diplomatic and extrovert (Northouse, 2013:26).

e) **Determination:** Leaders exhibits the qualities like drive, persistence, dominance, proactive with the desire to get the job completed (Northouse, 2013:25).

The trait theories are theoretically straightforward that focuses solely on leaders rather than on followers and situation. It exclusively assumes that it is the leaders and their personality that have centrality in the process of leadership (Northouse, 2013: 29). However, towards mid-20th century the trait theories was challenged in relation to the universality of the leadership qualities as there is no set of leadership qualities that is applicable in all situation (Northouse, 2013:19). Moreover, it is also criticized for not being able to address the effects of leadership traits on the group member and their performance (Northouse, 2013: 31).

3.3.2. Behavioural or Style Theory

After the concept of innate or inherited leader was dissipated, the focus was shifted towards the behaviours of leaders that could be measured. The aim was to identify what leaders essentially did on the job and how they did (Goethals, Sorenson & Burns, 2004: 3). This enabled practicing managers to advance their leadership effectiveness through the implementation of behavioural theories (Van Seters and Field, 1990: 32 The evolution of leadership theories). Moreover, these theories expanded to include the act of leaders towards the followers in several contexts (Northouse, 2013: 75).

One of the assumptions of behavioural theories is that the effective leaders differ from the ineffective leaders in terms of their behaviour (Goethals, Sorenson & Burns 2004, 3, the encyclopedia of

leadership). The behaviour of the leaders is categorized into two general kinds by the behavioural theorist as below (Northouse, 2013:75):

a) **Task Behaviour:** This behaviour assists the group members to attain their goal.
b) **Relationship Behaviour:** This facilitates followers to feel comfortable among themselves and with the group situation.

Northouse (2013:75) argues that the key purpose of behavioural theories is to describe how leaders stimulate the followers in their attempt to achieve a goal through the combination of these two types of behaviours. Additionally, Northouse (2013, 83) explains that these behaviour provide a basis for a leader to look at one´s own behaviour towards the followers. There are various studies conducted by the behavioural theorist. However, the Ohio State studies, the Michigan studies and Managerial grid significantly represent the idea of behaviour theories (Northouse, 2013:75).

3.3.3. Contingency or Situational Theories

The key understanding of these theories is that the type of leadership orientation and action is dependent on the situation and hence the best way to influence people does not exist (Kuada, 2010:81). Moreover, contingency theories highlights that the interaction among the following factors results in effective leadership (Allio, 2012:7):

- Type of the job to be accomplished
- Kind of relation between leader and supporters
- Authority gained as a leader

This approach states that the relation amongst characteristics of a leader, the way he behaves and the condition in which a leader exists are the subject matter that clarifies the best possible manner to lead. Contingency theory assumes that one variable on leadership are dependent on the effects of other variables. This idea brought a significant change in the perception about the situational difference of leadership i.e. leadership could vary according to the condition as suitable (Saal and Knight, 1988 cited in Horner, 1997:271).

3.3.4. Power and Influence Theories

a) Transactional Leadership

This theory emphasizes on the exchange relationship between leaders and followers as well as on reward or punishment for the performance result (Kuada, 2010: 82). The exchange element as conceptualized by the transactional leadership is prevalent at various levels in all types of organizations. For instance, managers who propose promotion to subordinates who exceed their goal are demonstrating transactional leadership (Northouse, 2013: 186).   In order to motivate subordinates, leaders utilize bargaining process through positional power. Leaders ensure that the benefits are issued and received so that the positively valued behaviour will be continued (Vito, Higgins and Denney, 2014: 810). Furthermore, transactional theory suggests that the subordinate´s perceived probability of success and the reward for that success induces him/her to achieve success. Likewise, the subordinate´s perceived probability of failure and the punishment for that failure might induce him/her to avoid failure (Kuada, 2010: 82).

b) Transformational Leadership

Transactional leaders do not focus on the development of followers and does not individualize their needs. They exchange something of value with the followers such that their own as well as followers agendas are fulfilled (Kuhnert cited in Northouse, 2013: 1994). Under this approach, both the leader and subordinates exercises considerable power and influence. Thus, goal is obtained when mutually beneficial exchange is established between them (Bass, 1981, 1985, 1997; Judge and Piccolo, 2004 cited in Vito, Higgins and Denney, 2014: 810).

Transformational leadership is one of the current and prevalent approaches to leadership which provides more focus on charismatic and affective aspects of leadership (Bryman 1992 cited in Northouse, 2013: 185). The emergence of transformational leadership as a significant approach to leadership started from the work of James MacGregor Burns entitled *"Leadership"* (1978) (Northouse, 2013: 186).

Transformational leadership is based on binding people on a common goal. This is done through self-reinforcing behaviour that subordinates achieve from successful accomplishment of job and

through dependence on intrinsic motivation (Kuada, 2010: 82).

As implied by name, the process of transformational leadership changes and transforms subordinates. It is focused on the values, ethics, long-run goal and treatment of subordinates as full human beings (Northouse, 2013: 185). It conceptualizes that the leader and the subordinate´s relation is based on emotion (Burns 1978 cited in Vito, Higgins and Denney, 2014: 810). This type of leaders provides new opportunity, give challenge and articulate vision. They are enthusiastic as well as optimistic, encourage subordinates to contribute in organizational vision, provide coaching as well as mentoring and concentrate on subordinates´ individual requirement for growth, development and care (Kuada, 2010: 82). Thus, the leader is able to induce the behaviour of subordinates through belief and confidence which subordinates provides to them (Burns 1978 cited in Vito, Higgins and Denney, 2014: 810). In this sense, transformational leadership is the process in which the leader engages with the subordinates whereby a connection is created that leads to increased motivation and morality in both of them. One of the classic examples of transformational leadership is Mohandas Gandhi whereby while raising the hopes and demands of millions of his followers, he himself was changed (Northouse, 2013: 186).

Bass (1985 cited in Northouse, 2013: 190) extended the work of Burns by proposing that transformational leadership could be applicable in situations in which results are not positive and providing more focus to the needs of followers than that of leaders. He further suggested that transactional and transformational leadership are not mutually independent but as a single continuum. Additionally, he described charisma as an important aspect of transformational leadership but not a sufficient condition (Bass, 1985 cited in Northouse, 2013: 190). He proposed a model of transactional and transformational leadership that integrates seven factors. The seven factors are divided into three parts: transformational factor (4), transactional factor (2) and non-leadership factor (1) as follows:

i. Transformational Leadership Factor
Idealized Influence or Charisma: It is the emotional element of leadership that signifies those leaders who stand as role models for their followers. These leaders typically have high moral vision and sense of mission in follower. The idealized influence factor highlights leaders who can enable others to follow the vision they set (Northouse, 2013: 192).

Inspirational Motivation: This factor highlights those leaders who motivate followers to be dedicated to and part of shared vision in the organization. These leaders have high expectation from the followers. They utilize emotional appeal to focus on the effort of followers such that the followers can achieve more than would. This type of leadership enriches the team spirit of the group member (Northouse, 2013:193)

Intellectual Stimulation: This factor represents those leaders who motivate followers to be innovative and try new ways in dealing with the issue in the organization. They encourage followers to challenge their own as well as the leader and the organization´s values and beliefs (Northouse, 2013: 193).

Individualized Consideration: This factor includes those leaders who involve in creating supportive environment where they can listen and identify the needs of followers. They try to help followers to reaching their full potential by acting as coach and adviser (Northouse, 2013: 193).

ii. Transactional Leadership Factor

Contingent Reward Factor: It is a process between leaders and followers in which a reward is exchanged for the followers´ effort. The leader attempts to gain compliance from the followers in relation the job to be done and payoff for the people doing it (Northouse, 2013: 195).

Management - by - Exception: This type of leadership incorporates *"corrective criticism, negative feedback, and negative reinforcement"*. It has two forms: active and passive. A leader utilizing active form closely watches the followers and takes necessary corrective active whenever there is mistake or violation of rule (Northouse, 2013:195). A leader utilizing passive form interferes only after the issues have increased or the standards have not been fulfilled. In both form of management-by-exception, there is use of negative reinforcement than the positive one (Northouse, 2013: 196)

iii. Non-Leadership Factor

Laissez-Faire: There is absence of leadership on this factor. It is a "hands-off, let-things-ride" approach. This type of leader does not take responsibility, does not provide feedback and does very less

effort to assist followers to fulfil their needs (Northouse, 2013: 196)

3.3.5. New Approach

a) Ethical Leadership

In Western tradition, the theory of ethics dates back to the time of Plato and Aristotle. In addition, the word ethics has been derived from the Greek word *ethos* meaning conduct, character or behaviour. Ethics is the beliefs and morals that are viewed as appropriate and suitable by an individual and society as a whole (Northouse, 2013: 424). In relation to leadership, Northouse (2013:424) explains that ethics is linked with "who leaders are" and "what they do" and as such relates to the behaviour of the leader aligning with their virtuousness. The ethical issues are directly or indirectly involved in the decision making process and the decision made by the leader as well as their response to particular situation is based on their ethics. In regards to ethical leadership, theories can be broadly divided into two categories which are briefly discussed as follows (Northouse, 2013: 424):

i. Ethical Theories about Leaders´ Conduct

The ethical theories about leaders ´conduct is based on *"the action of leaders"*. It has two main types (Northouse, 2013: 424):

Theories that Stress the Consequences of Leaders' Actions (Teleological Theories)

The teleological theories attempt to answer the question "*What is right*?" concentrating on whether the conduct of a leader will result in advantageous outcome. There are three different approaches in teleological theories while making decision in relation to ethical conduct (Northouse, 2013: 425):

- Ethical egoism or ethical hedonism: This approach states that action of an individual should result in greatest good for oneself.   Leaders utilizing this approach would take a job that is of self-interest to them (Avolio & Locke 2002 cited in Northouse, 2013: 425). The self-interest factor is closely linked to transactional leadership theory (Bass & Steidlmeier, 1999 cited in Northouse, 2013:425).

- Utilitarianism: It explains that leader´s action should result in utmost benefit to maximum number of people. Moreover, the action that results in maximum good and minimizes the social cost is argued to be ethical action (Northouse, 2013: 425). Utilitarianism agrees that "end justifies the means" which highlights that end result can be achieved by any means no matter even if the action

is objectionable. (Mendonca and Kanungo, 2006: 15).

- Altruism: A leader from this perspective may be said to act for the interest of other people even though it might not be in his own self- interest (Northouse, 2013: 426). The intension of an individual working for the benefit of others is not considered. In addition, such intention is tough to be recognized and thus altruism is defined as "a form of overt behaviour that benefits others" (Mendonca and Kanungo, 2006: 22). When we look altruism as behaviour constructs, it incorporates both intension and action. Various form of pro social behaviour is taken by the action like cooperation, helping, charity, and others. Regardless of the selfless or self-interest intention, these action benefits people (Mendonca and Kanungo, 2006: 23).

<u>Theories that Emphasize the Duty or Rules Governing Leaders' (Deontological Theory)</u>

In deontological theories, the determination regarding the action being moral or not relies on its outcome as well as if the action itself is good. The actions that are inherently good as well as independent of the outcomes for instance are speaking truth, being just, valuing others, keeping promises and so on. The deontological viewpoint concentrates on what leaders do and furthermore into their moral liability and duty to do good thing (Northouse, 2013: 426).

ii. Ethical Theories about Leaders´ Characters (Virtue Based Theories)

Virtue based theories focuses on *"who leaders are as people"* (Northouse, 2013: 427). In addition, it concentrates on moral characters and abilities (Doherty 2009: 198) and points out that the moral characters are not inborn but learned through practice (Northouse, 2013: 427). It stresses that therefore the concentration should be given on development of ethical values rather than telling people what should be done. This perspective suggests that a leader should concentrate on developing virtues like "perseverance, public-spiritedness, integrity, truthfulness, fidelity, benevolence, and humility" (Northouse, 2013:427).

There are five principles in relation to ethical leadership that provide foundation for its development (Northouse, 2013: 430). These principles are discussed in the following section:

a. Ethical Leaders Respect Others: Ethical leaders have to regard followers as a worthy human being

with valuable individual differences and treat them with respect and dignity. This implies that ethical leaders are empathic and treat followers as having their own established ends rather than as a means to achieve their own ends (Northouse, 2013: 431).

b. Ethical Leaders Serve Others: The principle of serving others is clearly an instance of altruism discussed earlier. This principle states that the welfare of followers should be the prime priority for ethical leaders thus they should assist their follower, serve them and take decision that are valuable for the for them (Northouse, 2013: 432).

c. Ethical Leaders are Just: Ethical leaders must emphasize fairness in the process of decision making. It is the duty of ethical leaders to ensure equality in relation to resource distribution, rewarding or punishing the followers (Northouse 2013:433).

d. Ethical Leaders are Honest: Honesty for a leader entails not making promises that cannot be contented, not being suppressive to the obligations, not avoiding the responsibilities and not misrepresenting the reality. Nevertheless, it is crucial that the leaders are sensitive to the feelings of followers while being authentic (Northouse 2013:436).

e. Ethical Leaders Builds Community: Ethical leaders have to develop a mutual organizational goal by taking into account the purpose of followers as well as their own. Moreover, the leaders have to encourage followers to acquire this common goal (Northouse 2013:436). The perspective of transformational leadership is related to this principle discussed in earlier section as transformational leaders also design a common goal that is appropriate for both parties and attempts to move group towards that goal. In this process the leader as well as followers is transformed positively (Northouse, 2013: 437).

3.4. Leadership in Nepal

The leadership literature applied in the current thesis is based mainly on studies undertaken in the West. However, considering the contextual and cultural variation of Nepal compared to the developed western nations, I believe that having a brief introduction about the leadership practice in Nepal will open up a scope of seeing what it means to be a leader there.

Traditionally, the high caste people in Nepal: the priest, warriors and the king were legitimized to be

leaders of Nepal. The Hindu religion followed in Nepal explains that the caste of each people is based on one´s "Karma" (fate due to one´s deed in previous life) giving a hint that leaders are not made through practice but by *Karma.* Since, *Karma* creates leader in Nepal, the leaders are believed to do things correctly and they are not questioned. Consequently, the power distance, distance between the leader and follower is huge (Global Youth Initiative, 2016). Besides, the belief in Karma, leadership in Nepal is also affected by another cultural value of being dependent on leader. Nepali people view leaders as a father figure (head of the family) expecting leaders to nurture them, take in charge, looking after the needs of followers and delegating responsibility. This highlights that the role of a leader in Nepal based on tradition and cultural beliefs varies very much from that in the West which is built on the concept of equality and freedom (Bista, 2001: 89). Thus, it can be seen that the effect of cultural and traditional practice has a huge influence on the role of a leader.

Louise Brown (1996 cited in Carney, 2004: 14) discusses that the bureaucratic administrative practices of Panchayat system (*pre-democratic village based)* resulted in the behaviour where people seek support from someone superior to them. It fortified the already existing Nepali culture of deference where they unquestionably accepted what leaders asked them to do. As such the subordinates seek support of "thulo manche" (big man) to progress in their job (Louise Brown, 1996 cited in Carney, 2004: 14) and "chakari" (homage, to serve, obedience, submission) turned out to be an essential element to progress. Persistence in "Chakari" might lead to favours from the leaders and thus it is considered more important rather than the efficient fulfillment of one´s duty.

Thus, based on the above discussion it can be seen that leadership in Nepal is about followership, where someone becomes follower by observing certain rituals. Followership is the way to understand Nepali value of leadership.

3.5. Development

Development in its simplest meaning denotes advancement and growth. It is often associated with the terms *like growth, modernization and socio-economic progress*. When we see definition of

development, it is found to be defined in various ways by various researchers depending on their priorities. The present thesis considers development not just as an economic growth but also encompassing cultural, social and political aspects. Accordingly, the thesis is drawn by the discursive approach of Escobar (1995) to study development. Escobar presents essential new insights to capture the dream of "Development" in the third world countries while also presenting the Western models (Escobar, 1995: 6). Escobar reveals "*the system of knowledge*" and "*forms of power*" based on which people represents themselves as *"3rd world", "poor", or "underdeveloped"* and hence, legitimize necessity for foreign intervention (Escobar, 1995: 10) . He explains in this procedure, development turn out to be powerful discourse thereby shaping the thoughts and action of people (Escobar, 1995: 10).

Beginning after the end of Second World War and with president Truman´s speech in 1949, the western perspective of development opened up a new era where development was associated with the material conditions of life. Capital investment was considered as a main ingredient for the development. Since the third world countries were in lack of such investment, it was regarded that the flow of investment should be from the government and the international organizations. This led to the initiation of new institutions and organizations that resulted in *'professionalisation'* and *'institutionalisation'* of development (Escobar, 1995:10).

Escobar highlights that despite the geographical and socio-economic variations, the condition of the underdeveloped countries are evaluated in terms of the western standard which is considered as a benchmark. Escobar describes this as a paternalistic attitude towards third world countries and perpetuation of the idea of the western countries´ superiority (Escobar, 2011: 8). To add to this, the language used by development presents the culture of underdeveloped countries as backward which is to be replaced by the modern culture and values. The under-developed countries are bestowed with attributes like "powerlessness*, passivity, poverty, and ignorance"* and are presented to be needy and lacking initiative, waiting for the help from the westerners to come up from their condition of hunger and illiteracy. Such a description is more an indication of the power of the westerners over the under-developed countries and makes sense only from specific western perception (Escobar, 2011: 8). In this sense, the development discourse has created a specific form of knowledge in relation to development which has turned out to be hegemonic and dominant thereby making reality impossible to

be conceptualized on other basis. Thus, at present it is almost impossible to imagine and speak about third world countries in the terms other than development because the development language is the only one that can describe them (Escobar, 2011: 52).

The western perspective of development promoted a thinking that presented social life as technical problem which could be handled by a group of people so called development agents through rational decision and management (Escobar, 2011: 52). These development professionals tried to fit the pre-existing model of modernity in the third world countries through various mechanisms rather than looking change to be a process entrenched in the history and tradition of each society (Escobar, 2011: 52).

3.5.1. Nepal and Development

As an average Nepali, I am often acquainted with people saying that we (denoting Nepali people) are left behind (pachi pareko) and that we are not developed (abikasit). Where did such notion come from? Where does one have to head to be developed? It is undoubtedly true that *development as metonymic for modernity and national progress is hegemonic in Nepal"* (Pigg: 1992, 510). This lead to the construction of "official rhetoric" of being modern in a specific way for Nepali people and those opposed to it is represented to be underdeveloped. *"Urban, literate, high caste person"* are entitled as modern Nepali while *"illiterate, low caste, rural women (…) are represented as the most undeveloped of the underdeveloped"* (Enslin: 1998, 283). The development in Nepal can be contextualized within the overall space of modernity and economic models and practices which guided Nepal after the development. And as described by Escobar (1995: 10), the material condition of development is still a hope for the third world countries which was assured to be fulfilled by the industrialized countries to them.

When we look historically, Nepal being a landlocked country had somehow unique economy. Though it had subsistence economy, it once was self-sufficient regardless of its geographical positionality. Majority of the Nepali production was for self-consumption and in this sense had its domestic mode of production. There existed a limited external dependence on the products like salt, spices, fuel which was imported from the neighboring countries, India and Tibet. This reflects that Nepal had an

economic system which was self-generating with the capability to produce majority of the required necessities (Regmi, 1971 cited in Shrestha, 1997: 9). However, at present the self-generating economy is replaced by the external dependency where in the name of development the ruling people in Nepal reply completely on foreign support (Shrestha, 1997: 9).

In Nepal, the term development (referred as "bikas" in Nepali language) gained its popularity after the overthrow of the Rana regime in 1951 (Shrestha, 1995: 268). Following the end of Rana autocracy in Nepal and colonialism in rest of the globe, Nepal entered the world entitled 'for foreign aid' (Shakya, 2013:102). The foreign aid turned to be big part of development and economic growth in Nepal. An instant example to this is the *first five year development plan (1956*) which was completely financed by the foreign aid (Shrestha, 1995: 272). The situation began to worsen even more when all the development projects in Nepal was dependent on foreign aid by the mid-1960s and since then it is still dependent (Shakya, 2013: 34).

The international intervention in Nepal for the past 50 years has resulted Nepal to be further *"difficult to live and work in",* though it is assumed that its sole aim was to develop Nepal (Berry, 2010). Even though the inflow of foreign aid is increasing in Nepal, it is still a Least Developed Country (Milhay, 2009: xxxii). The reason for this is that materialism was projected as an only source of happiness and a way to come out of hunger and poverty in Nepal (Shrestha, 1995: 270). Despite Nepal being an agricultural nation, industrial growth was given priority even before agricultural and infrastructural development following the advice of Western experts (Shrestha, 1995: 272). In addition, development was associated with the availability of infrastructures, reform of lands, mass mobilization, etc. (Shakya, 2013: 102). The whole bikas work in Nepal was being conducted in a retrogressive order. Bikas was an imported one and not a true progress (Shrestha, 1995: 272).The justification in regards to this was that the Nepali economy was in primitive state in comparison to the capitalist economy of westerns (Shakya, 2013: 102).

In the early days of development, Nepal was presented by the so called development expert as *'…unexposed to the modern world', 'blank state', 'no education facilities',"* (Fujikura, 1996:271). This highlights that the culture and history of Nepal was ignored while portraying it to the world. Nepal was

represented as a traditional poverty stricken society where people were waiting desperately for changes since it had no development, education and basically because Nepali people were poor. Such a portrayal nevertheless had deeply affected the thoughts and behaviour of the Nepali people even though it was ironically discernible (Fujikura, 1996: 271). The discursive framework of development in a way embedded a feeling in relation *to "seeing yourself as a citizen of an underdeveloped country"* (Pigg: 1996,, 172). Nevertheless, develop-mentalism engraved a feeling of inferiority mind among Nepali people. It lead to a culture in which whites were placed at apex while Nepali looking up to them for help (Shrestha, 1995: 271). Bikas made Nepali people believe that they were not capable of doing things for themselves and by themselves (Shrestha, 1995: 274).

In the effort to be westernized and developed, Nepali people ignored their own national dignity and traditional legacy (Shrestha, 1995: 277). Nanda Shrestha comments that development maintained its own way of control wherein Nepali people were not able to look on their local indigenous knowledge. He argues that the cultural Nepali practices such as children helping their parents and community people working together in need were destroyed by the development. He presents that Nepali people associated troubles and anxiety with *karma* (fate) before the circulation of development discourse. He argues that however due to the imported development discourse, the notion of *karma* was soon altered by associating "poverty" and "underdevelopment" as the cause for troubles rather than *Karma* (Shrestha, 1995: 277).

Fujikura (2013: 291) explains the discourse of development is so strong in Nepal that, *"… much of what counts as reality in Nepal, much of how people live their lives [in Nepal], is already shot through by discourses and practices of development."* He argues that in context of Nepal, the nature of reality is possible to be captured only through the development led by foreign aid agencies. He questions if there is other way to imagine Nepal rather than being based on development and describes that *"there is virtually no direct access to reality unmediated by the discourses of development in Nepal"* (Fujikura, 292).

3.6. Social Enterprise in Nepal

SE as a concept is very new in Nepali society, but when we look on the basis of practice it can be argued to have been in operation since much longer time period. One of the examples can be the *"Newari Guthi System"*, maintained by the Newari people in Nepal. These *"guthis"* has been operating in social, economic and cultural field since centuries. They are self-financed and render services to its stakeholders (Tiwari cited in Khatiwada, 2014: 27). Moreover, there is a conscious or unconscious existence of social entrepreneurship in the context of Nepal. The three male social entrepreneurs are themselves aware about the concept (Suman Shakya, 2016) while referring to the interview with Fulmaya Tamang, she states that she knew about the concept of social entrepreneurship only after being informed that she was selected for SNASEA award (Fulmaya Tamang, Appendix D).

The government policies and papers in Nepal do not recognize the term SE or social business and as such there is no any legal framework till date to guide SEs (Khatiwada, 2014: 27). Tiwari (cited in Khatiwada, 2014: 27) mentions that the government authorities in Nepal lack adequate resources to work in the development of social entrepreneurship. However, the government should acknowledge the potential ability of SE in coping with the pressing demands in the communities and should support them as soon as possible.

Though the operation of SEs is very important in Nepal, The Company Act of Nepal 2006, provides unclear and immature image of these enterprises. In Chapter 19, section 166 of the Company Act, there is a restrictive provision for "company not distributing profit". It focuses on the areas like non-dividend sharing, turnover to be utilized in attaining its objective or capital increment but ignores the essential requirements like the innovation, hybridity, its impact, etc. The following statement in the Company act of Nepal 2006 delivers a basic picture of enterprise that shares some similar features of SE:

 "…or to carry on any enterprise for the attainment of any scientific, academic, social, benevolent or public utility or welfare objective on the condition of not distributing dividends" (The Company Act 2006, 172-173 cited in Khatiwada, 2014: 27)

Choudhary Foundation runs Social Business Fund (SBF) through the technical support of Yunus Center that is based on the approach of Muhammad Yunus. The foundation has promised to invest one million dollar in the SBF (Chaudhary Group, 2012). The SBF uses the term social business however, its tag line incorporates the term 'social entrepreneurs' stating, *'we support the most ambitious social entrepreneurs in Nepal'*. The aim of SBF is thus to assist the Nepali social business initiative by providing financial and technical support that basically operate in the area of poverty and similar issues (Chaudhary Group, 2012).

Additionally, a private limited company called ChangeFusion Nepal is operating to assist Nepali social entrepreneurs in four major areas: *"Knowledge, Network, Mentoring, and Financing"*. In fact, the SNASEA award discussed earlier is distributed to the change agents by ChangeFusion Nepal (ChangeFusion Nepal, 2012).

4. Analysis

The following chapter aims to study and analyze the data collected through interviews in relation to the theoretical framework and research area of the thesis. The interviews taken with four selected leading social entrepreneurs will thus be the basis for the argumentation. The chapter is structured into two main thematic sections. The first section of this chapter utilizes multiple case study analysis as a research method to examine the understanding and enactment of leadership role by the social entrepreneurs and how they cope with the challenges they face. The second section will incorporate portrait analysis of Fulmaya Tamang as the chosen case for further in-depth analysis at the subjective level. The rationale for choosing Fulmaya Tamang as the case for portrait analysis is presented at the end of the first section.

4.1. An Insight into the Past and Present of the Change Agents

4.1.1. Ram Sapkota

As stated by Ram Sapkota, his initial desire to be a social entrepreneur was triggered by his wish to provide education support to poor and needy children. However, he never dreamt of becoming a social

entrepreneur and/or getting recognized for his social initiatives. *"I never thought that I would be a social entrepreneur or would be a social worker. My only thought was to help as much student as I can so they would not face the difficulty as I did"* (Ram Sapkota, 2016). Born in an extremely poor family background, he struggled a lot as a child to finance his education since his family's economic conditions was not strong enough to afford the cost for his education. Nevertheless, his determination to continue with his education was very much supported by the family. His mother even sold a goat to help him start his own business (a small shop) in order to generate income to cover the tuition fee for his secondary school (Ram Sapkota, 2016). To further continue with his higher education, he started working as a trekking porter and gradually started his career as a trekking guide. The sufferings and struggle he experienced during his childhood manifested into his compassion to provide educational support to the poor and needy children. Initially, he used part of the savings from his own salary to provide the educational support. As his compassion to help more and more needy people grew stronger and stronger, opening his own trekking company became the most obvious choice for him to support his social initiative. In addition, the idea behind opening the trekking company was also to generate employment opportunities for the local people at the village   (Ram Sapkota, 2016).

At the present state Ram Sapkota runs two companies namely "Mountain Delights and Treks Pvt. Ltd" and "Tukee Nepal Society" simultaneously and these two companies collectively received the SNASEA award in 2011. As quoted by Ram Sapkota (2016) *"Tukke Nepal is an NGO while Mountain Delight is a profit earning social business."* Therefore, "Mountain Delights and Treks Pvt. Ltd" can be considered as the main SE which is primarily focused on eco and social tourism with the noble idea of leveraging tourism business into creating social value for the local community. As an example, during the aftermath of Nepal's recent earthquake Ram Sakpota realized that many tourists going for trekking through his company were willing to help the earthquake victims at the trekking site. He then initiated the "Re-building tourism program" whereby his company supported with organizing accommodation for these trekking tourists while the tourists helped physically in building the collapsed houses, schools, toilets in the local community along with some funds (Ram Sapkota, 2016). "Tukke Nepal Society" on the other hand is basically an NGO that accepts philanthropic contributions from the tourists and people willing to donate. "Tukee Nepal Society" also has a sister organization in Sweden called "Tukee Nepal Sweden". The proposal regarding certain social activities is made via Nepal's entity and the

donation is mostly collected in Sweden. Additionally, Tukke Nepal Sweden" also supports with the promotion of Nepal Tourism in Sweden. The two companies together is serving mainly on the education and health sector for instance through the establishment of health center (Jyamrung Samudayel Swasta Paryojana) in Dhading, providing scholarship to the needy children, building library, organizing health camps to name some. The work of Ram Sapkota is well recognized by the media and has received huge appreciation for the contribution of his companies in the field of education, health and community development (Ram Sapkota, 2016).

4.1.2. Fulmaya Tamang

Similar to Ram Sapkota, Fulmaya is also from a very poor family background. However, unlike Ram Sapkota who was fully supported by his family for his education, Fulmaya never received any support and had no access to formal education during her childhood. She was born and raised in the community which was predominantly male dominated society with very limited or no access to education and opportunities for women compared to their male counterparts. Due to negligence and lack of love from the family, at the very young age of 16 years she eloped and got married while giving birth to four daughters. Since, all her children were female, her family members and her relatives ignored her. No support from the family and less care from her husband led her into acute depression with random thoughts to end her life but stopped by her love and affection towards her daughters (Fulmaya Tamang, 2016). She successfully recovered from her depression with strong determination to live for her children and serve the women in her community who were suffering from the similar situation. Highly induced by a TV show about some women groups, her determination got further strengthened and she got the inspiration to open a women's cooperative in her village "Bhattedanda" As a result "Bhattedanda Women Farmer Cooperative" was established as an initiative to bring about change in the village and improve the social conditions of women ill-treated and suppressed by the society. Despite having continuous confrontation and pushback from the community people, she formed the first women´s group in her village in 2059 BS (2002 AD) after convincing 20 women to be the member of the cooperative (Fulmaya Tamang, 2016). Initially, they opened an informal savings account by collecting Rs.100 (about 1 US dollar) each month and secretly scheduling meetings during farm work. It was obviously not an easy job as most of the villagers were against her and some even accused her of brainwashing the women in her community while some distrusted her for the money she collected

(Fulmaya Tamang, 2016).

Despite of all the difficulties she faced, her cooperative at the present time has extended from 20 members to 400 members including men and children. However, cooperative´s special focus is on local women. It has been working to provide a low interest loans for various purpose. The most appreciable initiative of Fulmaya is: *One buffalo - One child education program*. The idea of this program is to help the women in her community to grow fund for the education of their children. Accordingly, the women were provided with a milk giving cow and the earnings made from the cow would be used for their child education and for repaying the loan. After the women repays back, another women from the community would be provided with the loan. Through this program 48 children in her village have attended the school (Fulmaya Tamang, Appendix B).

Since the establishment of the cooperative the village community has undergone through radical changes and improvement not only in the economic and working conditions of the women but also on the changing mindset of the male community in treating and respecting the women in the society. She won SNASEA award for her "Bhattedanda Women Farmer Cooperative" in 2013. Currently, the organization, wishes to open a health clinic and old age home (Fulmaya Tamang, 2016).

4.1.3. Suman Shakya

Born and raised in a business family, Suman Shakya completed his studies from Calcutta, India. He gained experience of the work field by working in media for few years before initiating any of the business ventures. He served as a General Manager at "Channel Nepal" (one of the first television channel of Nepal) and also has an experience of working at "Himal Media". He became entrepreneur at a young age of 30, by establishing a venture called "Bitarak.com". Followed by this venture, he continued to initiated other ventures like Rooster Logic, Digitainment, REMO, WriteWeavers, etc. (ChangeFusion Nepal, 2013).

"Smart Pani" (Smart Water) is one of his venture that started due to the water scarcity problem being in Suman Shakya´s own house like most of the residence in Kathmandu (Suman Shakya, 2016). He was always aware that rain water harvesting could be a potential solution for the water scarcity problem.

However, the service of rain water harvesting was only provided by NGOs and INGOs. Their service did not include maintenance and existed as long as there was continuity in the funds from the donors. So, there was no one who could provide the facility at an individual level. Suman Shakya realized that there was no service provider who was providing the installation backed by maintenance. In one of the club meeting, he met Tyler McMahon who also knew about the benefits of rain water harvesting. With his help Suman Shakya installed rain water harvesting system in his house. In fact, it worked so well that he didn't need to have public water supply installed at his house and office. Hence, Suman Shakya partnered with Tyler McMahon in the year 2011 and initiated "Smart Pani" with the social objective of providing eco-friendly and economic way to cope with the intense water problem in the capital and elsewhere. They started "Smart Pani" under 'One planet Solution', which provides rain water harvesting, grey water recycling and water filtration at individual level (Suman Shakya, 2016).

So far they have already succeeded in conducing over 500 installations (Smart Pani, 2016) at various clients' sites such as individual houses, offices, and schools across Kathmandu valley at a very reasonable price where they also do it free of charge or provide special subsidies for public schools that does not have enough fund. The team of "Smart Pani" also focuses on awareness program and lobbying with the government of Nepal in order to create public awareness for the need to preserve water and utilize sustainable source of water rather than depending on underground water to cope with the growing demand for drinking water (SNASEA, 2013). "Smart Pani" initiative won SNASEA award on 2013 for its social contribution towards and identifying, promoting and implementing sustainable solution towards tackling the growing water scarcity problem in Nepal. Currently, Suman Shakya and his partner is also incubating "Smart Urja" initiative which is an enterprise inclined solutions towards implementing renewable energy like solar power and clean cook stove (Suman Shakya, 2016).

4.1.4. Mahabir Pun

Mahabir Pun was born in the remote village of Myagdi (Nangi) where he passed most of his childhood working in the farms and attending a village school which was not even equipped with paper and pencil (Shrestha, 2009:12). In order to provide better education to his son, Mahabir´s family migrated to lowlands in Chitwan, Nepal where Mahabir completed his high school and started his career as a

teacher for 12 years. His dedication for studies finally helped him to gain a scholarship in a bachelor´s degree in the University of Nebraska at Kearney in 1989. He also earns his Master´s degree in education from the same university. Upon completion of his studies he returned back to his village and started teaching at Himanchal Higher secondary school (Sæbø, Sein & Thapa, 2014: 244) as well as assisting in various community schools. He realized the scarcity of adequate financial resources from the government to operate the community schools. Consequently, he started focusing on running social business as a source of income in order to finance and run the community schools (Mahabir Pun, 2016). Additionally, his interest towards running social business was also driven by the social motive to retain the younger generation moving out of the village in the pursuit of better opportunities and employment (Mahabir Pun, 2016).

Accordingly, he has established various SEs/businesses like Nepal Connection, Annapurna Dhaulagiri Eco tourism, Cheese factory, Paper factory and others with the primary objective of improving the working and living conditions of people in the community and changing the mindset of younger generation moving out of the village for better opportunities (Mahabir Pun, 2016). The most popular of his social businesses is Nepal Wireless Networking Project (NWNP). Like most of the remote villages of Nepal, Nagni also had the basic problem of communication infrastructure. Mahabir Pun realized the potential of wireless internet as the possible way to end the communication problem in the village (Sæbø, Sein & Thapa, 2014: 243) and pleaded the government and various Telecom companies for support. With no hope coming from the public and private sector to support his social mission he sought after the support from rather different source. He wrote an open letter to BBC explaining about his social mission and how it can connect numerous people in the villages lacking basic communication infrastructure. As soon as BBC broadcasted his concept and the social mission many people and organization came forward from all over the globe to volunteer and support the initiative. The Wi-Fi network was successfully started in his village and the project that started as a small initiative in his village and has now spread across 150 villages of Nepal. This has led to a dramatic change in the lifestyle of the villagers making quick and fast means of communication easily accessible for people to exchange information important for their local business (Shrestha, 2009:13).

Despite being the man behind the start of numerous SEs, Mahabir Pun is not directly involved in daily

operation of these businesses. He acts as the adviser providing ideas and suggestions when need to the management committee democratically elected by the community people to manage and run the social businesses. The net profit earned from the SE focused on the tourism sector is allocated for the improvement of the community schools while the profit earned from other social businesses are allocated for the community development (Mahabir Pun, 2016). The dedication, commitment and his social work has been recognized by numerous awards over the course of time. One of his major awards is "Ramon Magsaysay Award" which is also referred as Nobel Prize of Asia (Shrestha, 2009: 11).

From the above discussion it can be seen that the mindset of these social entrepreneurs, their thinking, their personality and how they interpret the social problems and envision the solution to solve the problems have been highly influenced by their early childhood background, the societal environment where they have grown up and to extent they have been supported by their family members and the society. Below table presents a summarized overview of the social entrepreneurs and their history.

Table 1 - An overview of social entrepreneurs

	Ram Sapkota	**Suman Shakya**	**Mahabir Pun**	**Fulmaya Tamang**
Early childhood and family background	Struggle life due to poor economic condition but support from family	Born and raised in business family with stable economic condition	Born and raised in moderate farmer family with support from the family	Struggle due to poor economic condition and gender discrimination with no support from family
Educational Background	Well educated but strived to finance his education	Well educated with graduation from India	Well educated with scholarship and graduation from USA	No formal education

Trigger for initiating SE	Desire to help and support children with no access to education	Desire to solve the water scarcity problem in Kathmandu and elsewhere	Desire to retain youth migrating to urban cities and abroad due to lack of employment opportunities.	Desire to uplift the living conditions of women in her village and make then self-dependent
Examples of SE initiatives	'Rebuilding Nepal' program during the aftermath of earthquake	Rain water harvesting and bio sand filter services with maintenance at individual level.	Nepal Wireless Connection project, to bring wireless communication access in the remote village	One Buffalo - One Child education program

Their hunger and desire to bring about the change in the society and initiate SE have been highly triggered by their individual personal challenges and struggle life as well as common social problems which they have themselves faced and seen throughout their life journey.

4.2. Challenges Faced by Social Entrepreneurs in Nepal

While introducing the social entrepreneurs in the beginning of analysis, I also reflected upon few of the difficulties and obstacles they faced during their earlier days of establishing the SE. In this section, taking the references from the interviews I will highlight the major challenges faced by social entrepreneurs in Nepal. As elaborated in the theory chapter, the development discourse has undoubtedly affected the way how Nepali people think and behave. Considering the influence of development discourse in Nepal, it is obvious to explore and find out more on what kind of challenges the social entrepreneurs in Nepal faces due to development discourse. Besides, the challenges deep rooted into development discourse, the social entrepreneurs also mentioned about the other challenges

brought up by the cultural values as well as tradition.

As experienced by Suman Shakya, the development mindset of Nepali people is constrained by the thinking that the job of solving social problem is of the government or via foreign aid. While being aware of the fact that the governmental effort to tackle the water scarcity problem in Nepal is insufficient, people do not seek for alternative solutions even for their own house. Suman Shakya stresses on the fact that the consequent mentality of Nepali people thinking that the developmental work should either be free or subsidized is the biggest hurdle for any aspiring social entrepreneurs in Nepal (Suman Shakya, 2016).

As discussed earlier, the service of rain water harvesting has mostly been provided free of charge based on the availability of grants/funds by local NGOs and the INGOs. This distortion of market has resulted in Nepali people thinking that such an initiative should not cost them any money or at least have a price cut during installation. Suman Shakya explains that even the people who have the capacity to install the rain water harvesting solutions ask for subsidy (Suman Shakya, 2016):

" [...] when you tackle a social problem, people think that is not our job but the government job. Therefore, they ask for subsidy [...]" (Suman Shakya, 2016)

" [...] people still think that government will come and solve the problem. Whereas there is an alternative...people always want the problem to be solved by somebody else [...] " (Suman Shakya, 2016)

From the above discussion it can be argued that the challenge faced by Suman Shakya with regards to his 'Smart Pani' initiative is a clear consequence of the development discourse in Nepal. As explained by Shrestha and Escobar, Nepali people have forgotten their own indigenous history and tradition of working together in the time of needs. The developmental mindset of the people highly influenced by the westernized concepts of modernity and economic practices have led to dependency on foreign aids and support for any sort of developmental effort. The result is that Nepali people are ignoring their on national dignity and traditional legacy and thus lacking awareness, cooperation and enthusiasm towards initiating and exploiting locally available resources.

Suman Shakya (2016) also points out to the political challenges they are facing with his statement that the devastating earthquake (BBC, 2016) was not as damaging and challenging for them than the economic blockage between India and Nepal in 2015 (Acharya, Phuyal and Dhakal, 2015). He quotes:

"These man made disturbances (economic blockage) are more dangerous than natural one." (Suman Shakya, 2016)

This also clearly emphasize on the challenge linked to the influence of the developmental discourse. In the past Nepal was a self-regulating economic system with limited external dependencies such as salt, kerosene and spices. However, today's economic situation in Nepal is completely different with self-sufficiency being replaced by extreme external dependences. The consequence is a serious instability in the country's economy with the economic blockage that should have never happened.

Ram Sapkota also explains about the similar challenges that can be interpreted as the consequence of development discourse in Nepal. However, the development challenges as explained by Ram Sapkota are much more concerned with the people and community trust toward the leader:

"After I shifted to Kathmandu and started to help people in village, they did not trust me. They thought why he was helping us personally. Since in my village during that time people rarely thought of helping others by investing own money. Therefore, they distrusted me. " (Ram Sapkota, 2016)

The above statement describing the lack of trust from people on Ram Sapkota´s social activities gives us a hint on the influence of the development discourse in the mindset of people. Discourse of development has led the villagers becoming dependent and expecting social help and support from the so called development agents from the westernized world. As explained by Shrestha, Bikas made Nepali people believe that they were not capable of doing things for themselves and by themselves. The consequence is the disbelief and distrust on any help and support coming from an individual level within the society.

The other challenge as mentioned by Ram Shapkota is associated with cultural factor relating to the caste discrimination. However, at present the caste discrimination issue is very low compared to the

past time when he established his SE (Ram Sapkota, 2016).

As mentioned by Suman Shakya, Ram Shapkota also explains the political challenges relating to the economic blockage which further supports the arguments about the challenges to SE and social entrepreneurs deep rooted into the development discourse (Ram Sapkota, 2016).

As concerned to the challenges pointed out by Mahabir Pun, one of the major issues that came forward is about the delegation of authority to the employees and committee members of the SE. As mentioned by Mahabir Pun, the employees are more comfortable and expect to be dictated by their leaders on every activity rather than attempting to take a lead. This goes in line with Bista explaining how the hierarchical tendency towards authoritarianism brought by the traditions and cultural beliefs promote attitudes and practices that are contradicting to the westernized model of development built on the ideology of freedom and egalitarianism. Thus, when the followers are more eager to follow the leader and act upon what is told to be done, it is indeed a challenge for a leader to infiltrate and change the mindset in order to arouse creativity and encourage the followers to be a leader (Mahabir Pun, 2016).

The other challenge as described by Mahabir Pun is the lack of general support and cooperation from the government toward big scale social initiatives that led Mahabir to write the letter to BBC in search for funding and technical help for his Nepal Wireless Connection initiative. At the same time there is also significant lack and interest from the private sector to encourage social initiatives and take social responsibility by helping the community where they operate. Despite the private trekking companies making money with their trekking campaign programs, they were not willing to pay minimum service charge for the use of campaign areas even though the money was supposed to be used for the social development of the local community. This in fact led Mahabir Pun to open his own Trekking Company (Mahabir Pun, 2016).

The challenges as explained by Fulmaya Tamang are more associated with the cultural values and tradition of Nepal. The gender discrimination, as discussed earlier, was one of the major challenges for Fulmaya Tamang. A rather positive note at this point is that such discrimination is very negligible in her village at present thanks to the work of Fulmaya´s cooperative bringing social transformation in the

village community. Furthermore, another challenge related to the cultural values of Nepal that has however been lowered is caste discrimination. Fulmaya Tamang explains that though the caste discrimination existed during the initial days, now the cooperative members do not care about caste. They work together and eat together (Fulmaya Tamang, 2016).

Beside these, Fulmaya Tamang also mentions about the challenges she faced due to the discrimination from the educated people. She quotes about her experience while participating in one of the training programs:

"In one of a training program, I was among the group of educated people. But the behavior they showed to me hurt my feelings." (Fulmaya Tamang, 2016)

An important aspect connected to the development discourse can be extracted from the above quote. It exposes the generic mentality of Nepali people linking urban and literate people into the category of modern Nepali whereas illiterte people from rural areas into the category of underdeveloped. This construction of "official rhetoric" of being modern in a specific way has led to the discrimination by the so called modern educated people as faced by Fulmaya Tamang.

"*In my experience, people call only a big organization as an organization. People only look at a big change. But the organization like ours that started from the grass root level is not recognized and not evaluated. Whatever, we do is not valued. "* (Fulmaya Tamang, 2016)

The above statement from Fulmaya also indicates the major challenge faced by SE running at a grass root level with the focus of bringing societal change in a specific marginalized community. Due to the development mindset of Nepali people, and that most of the social initiatives are run by big NGOs and INGOs, achievement like that of Fulmaya Tamang is not valued and given any attention despite the remarkable changes it is bringing to the life of the people in society.

To summarize, the discussion above entails that the challenges faced by the social entrepreneurs in Nepal is highly influenced by the development discourse, the cultural values of the Nepali society and the prevailing political issues. **The dependence mentality of the people, lack of trust from the**

community and lack of proactive initiatives from the employees to take over the authority and the responsibility are the major challenges faced by the social entrepreneurs which can be clearly seen as deep rooted within the development discourse the nation is facing. On the other hand **lack of support from the public and private sector, the prevailing political instability and discrimination from the educated people in case of Fulmaya Tamang** are also the challenges mentioned by the social entrepreneurs however these challenges are not directly related to leadership challenges therefore is considered out of scope of this thesis and will not be elaborated and discussed further. It is also noteworthy to mention here that social entrepreneurs also discussed about the caste and gender discrimination as one of the challenges but also agreed that it is no longer an issue. However, during the interview it was not clear and evident (expect in the case of Fulmaya Tamang) whether the social entrepreneurs has played any role in reducing the caste and gender discrimination. This makes me to question myself if this changes in the people's mindset towards low caste and gender discrimination is in fact the positive impact of development discourse in Nepal. However, again due to the scope and limitation of this thesis, I will not dig deeper into this area of investigation and focus into the leadership challenges as presented by the social entrepreneurs.

4.3. Leadership Approach of Social Entrepreneurs to Cope with the Challenges

From the theory chapter, it is evident that the role of a leader in any enterprise is indispensable and so is in the case of SE. The social entrepreneur while pursuing the aim of making positive change in the society plays the role of a leader and thereby applies various approach of leadership. Leadership role is extremely important in order to cope with and address the SE challenges and thereby run the organization successfully. In the subsequent section I will discuss how these social entrepreneurs perceive the importance of leadership role and then after discuss their leadership approach as a way to cope the challenges as described in the above section.

While reflecting upon the interviews given by each of the social entrepreneurs it is clearly visible that all social entrepreneurs agree on the importance of the role of a leader in a SE in order to cope with the challenges. However, it is also apparent that they have a rather different view with regards to degree of importance of leadership role in a SE.

"I agree with leader being the most important one but along with that employee should be innovative and energetic. It is not only the leader that leads to success. Leader is important but he must be able to deliver what the society wants. If the society does not wish the social work to happen then the role of leader alone is of no use. " (Ram Sapkota, 2016)

From the above statement it can be argued that Ram Sapkota emphasize on the importance of not only the leader but also his subordinates in order to meet the organizational goal. He further stresses that the society and its needs are the prime factors driving the leadership towards fulfilling those social mission.

Mahabir Pun has a different view with regards to the leadership concerning SE. According to him the role of the society is more important than a leader for the success of a SE. Consequently, since SE operates within the society comprising people with diverse nature, status and level, the importance of group leadership becomes prominent in order to serve the needs of the society (Mahabir Pun, 2016).

"*For social business because there are different types of people, different level of people in society, we need group leadership - group of people who can play the role of leader. It is because one leader is not enough. The role of a society is more important than a leader."* (Mahabir Pun, 2016)

In the case of Fulmaya Tamang it is well evident that it was her individual determination and effort that led to the establishment of the cooperative and developments to its current stage. As discussed earlier, she stood strong despite the confrontation and pushback from the society and never gave up with her social mission even in the most difficult situation. Taking into consideration that Fulmaya Tamang was able to win the trust of the rather rigid community members highlights the integrity and sociability traits in her (Fulmaya Tamang, 2016). Her statement below clearly reflects upon the individual leader being one who has the capability to drive a SE towards success, thus clearly emphasizing the importance of the individual leadership in a SE:

"The first thing is that to drive a vehicle driver must be perfect. The driver must drive to take in a correct location. He must drive in a proper way I think." (Fulmaya Tamang, 2016)

The viewpoint of Suman Shakya when questioned about the importance of leadership is rather a different one.

"An entrepreneur surely has to be a leader. But the style of functioning is the big question. If the leader only seeks for followers that only follows there is a question of sustainability of that leader. Leader in my thought is somebody who can produce more leaders. But not someone that only wants followers" (Suman Shakya, 2016)

According to him the role of a leader is not just to lead but more importantly to encourage and guide one's followers to develop leadership skills to become a future leader. Supportively, leadership should be focused towards building continuity of the leader and the second line of leadership within the organization in order to ensure the sustainability of the SE.

Though the social entrepreneurs had a varying views in relation to the degree of importance of the leadership, one of my first impressions during the interview with the social entrepreneurs was related towards their high focus about providing opportunities for the followers to excel and about their well-being. They put a lot of emphasis on team work and self-reinforcement through individual task accomplishment as a way to lead the organization and cope with the challenges.

For example, Suman Shakya provides his subordinates with the opportunity to come up new ideas and encourage them to take individual responsibility for task through self-believe. Once the criteria for doing job is decided through meeting, the employees can work on their own which he describes as quite odd in case of country like Nepal since a leader as described in the theory chapter is expected to be the main incharge taking the responsibility for the given task, in Nepal. This unique opportunity has not only built confidence among the subordinates but also helped them in their personal growth (Suman Shakya, 2016). He quotes:

"In `Smart Pani` the employees express themselves, talk to us about challenges, daily problems or even success. Because they tackle issues every day, they grow as an individual every day." (Suman Shakya, 2016)

In addition, a remarkable aspect of Suman Shakya´s role as a leader worth mentioning is his ability to bind together and mainstream the individual goals of his subordinates and the team towards one common social goal of the enterprise. Additionally, he accredits the success of the enterprise not only

for himself, but the entire unit of the enterprise. This leads to higher employee satisfaction, sense of ownership towards the SE and increased motivation to contribute more for the achievement of the overall social mission (Suman Shakya, 2016).

" [...] It is about Smart Pani, it´s not about Suman Shakya [...] " (Suman Shakya, 2016).

His subordinates hold belief in the philosophy of the enterprise and have a strong team spirit:

" [...] the team spirit was so good that they took only half the salary and asked to pay the rest once the company makes profit [..]" (Suman Shakya, 2016)

From the analytical viewpoint, it could be interpreted that the aspect of Suman Shakya´s leadership approach of binding people on common goal through self-reinforcing behaviour and intrinsic rewards inclines him more towards transformative leader. More importantly, through this transformative leadership approach he is able to maintain the motivation of employees at the point where there was 90% rejection rate on his 'Smart Pani' solution attributed to the developmental and dependency mentality of people expecting the solutions free of cost or highly subsidized. Despite operating in negative profit, his leadership approach was well successful to establish emotional connection among the employees and the social mission of the organization there by convincing the employees to work underpay. Remarkably, after 2 years 'Smart Pani' initiative is running under profit (Suman Shakya, 2016).

Reflecting upon the leadership of Mahabir Pun, it can be seen that he is also very focused on transforming his subordinates towards growth. His subordinates enjoy full independence in regards to making decision and budgeting. In order to tackle the challenge of committee people being less proactive of taking initiatives and responsibility, in each of his SEs he makes the community people nominates the management committee who have the responsibility and the authority to manage and operate the SE. He further encourages the committee members to bring up and execute new ideas by challenging the status-quo and at the same time providing them the opportunity to learn from failures and mistakes. (Mahabir Pun, 2016). Thus, the leadership approach of Mahabir Pun, is very well aligned to the feature of transformative leader who provides opportunities, delegate responsibility, challenge to

think innovative and articulate vision thereby encouraging subordinates to contribute towards common organizational social mission.

Within his leadership role, Mahabir Pun also acts as a mentor in situation when his subordinates require assistance. Instead of regarding himself as a boss, Mahabir Pun refers himself as "motivator and facilitator" who is always there to support (Mahabir Pun, 2016). His quote below exemplifies his role as a leader leaning towards being an advisor and a motivator.

"Sometimes the committee members get discouraged when they lose money. At that time I tell them not to quit. When the cheese factory lost so many money for few years, they were about to quit. I said them to keep trying by producing less cheese. Just keep it running. During the time of difficulties I encourage them. " (Mahabir Pun, 2016)

"I do not consider me as a boss, I make them boss. I am always behind them. So if they need any support I am available. If they do not need me, I let them operate freely. I do not behave them as a boss. I am rather as a motivator, facilitator" (Mahabir Pun, 2016)

This statement indicates that he is very concerned on creating supportive environment for the committee members in order to address the challenges of lack of pro-activeness from the employees. This corresponds very well with the *Individualized consideration* factor of transformative leader as indicated by Bass (1985 cited in Northouse, 2013: 190) who explains transformative leader as the one trying to assist the subordinates to reach their full potential by playing the role of a coach and mentor.

Similar to that of Suman Shakya and Mahabir Pun, the leadership approach of Ram Sapkota as previously investigated has a very close resemblance to that of transformative leader. The fact that Ram Sapkota himself have worked as porter and tourist guide makes him sensitive to the emotion of his subordinates. Beside these, his treatment to subordinates as a colleague and appreciating suggestion from them further links his approach to that of transformative leader where consideration is given to the relation based on emotion between the leader and the follower (Ram Sapkota, 2016). The essence of what Ram Sapkota is emphasizing on - working together for success, dedicated to deliver the societal requirement, and concerned towards the innovation and efforts of the subordinates, refers to the *intellectual stimulation* and *inspirational motivation* factors of transformational leadership as suggested

by Bass (1985 cited in Northouse, 2013: 190). Ram Sapkota emphasize that it is only through working towards fulfilling the actual needs of the society; one can gain trust and belief from the society which is one of the major leadership challenges that he points out. Thus, it entails that Ram Sapkota's transformational leadership approach where he believes on the collective effort of both the leader and the followers is the definitive way to address the challenges and lead SE towards success (Ram Sapkota, 2016).

A clear image of Ram Sapkota being a transformative leader is also seen by the fact that he attempts to provide as much opportunities for the growth of his subordinates as possible. Despite tourism being a very sensitive business, much of the decision in the organization is made democratically through meetings. Only the decision about quoting price and policy making is made by Ram Sapkota. In addition, the subordinates are provided skillful training and involved in workshop together with the local community. He believes that he is successful in addressing the challenges due to the cooperation he has got from his subordinates whereby he is able to bind his subordinates towards achieving a common social mission fulfilling the needs of the society and building trust among the local community (Ram Sapkota, 2016).

" [...] I feel that my employees feel proud by being a part of socially responsive business. There is fusion of both mine and my staff effort to bring this company in this stage [...]" (Ram Sapkota, 2016)

Unlike the other three social entrepreneurs, the role of Fulmaya Tamang as a leader is more connected to that of an ethical leader since her decision making is highly influenced by her ethical values and beliefs (Fulmaya Tamang, 2016). As mentioned by Fulmaya Tamang, she always attempts to put herself in the position of other community members when making any decision personally. She considers everyone as equal irrespective of any social status prevalent in Nepali society. Her ethical leadership approach demonstrates how she addresses the challenges of discrimination and rejection by the community people before and during the establishment of the cooperative. Despite being accused of brainwashing the women in society and therefore threatened to be beaten and killed for operating the cooperative, she acted upon with care and forgiveness towards the community peoples and succeeded in winning the trust and support from the community (Fulmaya Tamang, 2016). Throughout the interview it can be observed that she has very high concern for the well-being of the cooperative

members, and willingness to do anything possible for their benefits. Her concerns and willingness to help goes far beyond the members of the cooperative, thus helping any people in need in the entire village community.

"[...]From the earning, I save some portion to help other people. If no one requires the money, I give it for god. If some accident happens, people might not have money at that moment, I help them through my savings [...]". (Fulmaya Tamang, 2016)

In addition to this, an interesting aspect in relation to her leadership is that, she has dedicated her entire life for the uplift of the women´s condition in the community. Through her selfless thinking and actions, despite being uneducated and having almost no knowledge about the business, she has succeeded in leading the cooperative for 14 years addressing the challenges and thereby winning the heart of the cooperative members. (Fulmaya Tamang, 2016). Her focus on operating the cooperative for mutual benefit of all the members and her emphasis on binding them together into a unified social mission indicates to the ethical leadership principle of building community.

To summarize the above discussion it is well evident that the dominant leadership approach among Suman Shakya, Ram Sapkota and Mahabir Pun is transformative leadership while in case of Fulmaya Tamang, ethical leadership is a dominant leadership approach. However, an interesting aspect in all the leaders is that they are also following other leadership approach. For instance, Fulmaya commenting on the role of individual leader as the most important in an organization and having traits like determination, sociability, integrity as discussed earlier explains the traits leadership factor in her. In addition, other social entrepreneurs having willingness to run their SE despite challenges highlight their trait of determination. And based on the above analysis, it is also evident that these approaches of leadership have helped them in addressing and coping with the challenges.

4.4. Development Discourse and its Influence on Social Entrepreneurs

As explained in the theory chapter the concept of SE in Nepal is highly influenced by the development discourse and so is the social entrepreneur leading their social initiatives. Throughout the above analysis it is also evident that all social entrepreneurs besides Fulmaya Tamang are influenced by and

therefore speaking the language of development. Suman Shakya's 'Smart Pani' initiative is predominantly based on the concepts developed together with a foreign national and primarily focused on the modernized technical end solutions which necessarily work on established models. In addition, Suman Shakya's mindset and thinking displays a clear signal of being within the development discourse based on his foreign educational background and his affiliation and involvement with various entrepreneurial ventures and organizations that he operates. Similarly, Ram Shapkota's establishment of "Tukee Nepal Society" with sister organization in Sweden as an approach to collect philanthropic contributions in order to support his main SE in serving on the education and health sector clearly indicates his mentality and initiatives under the category of development discourse. Mahabir Pun who completed his education in the United States, without any surprise falls under the development discourse. His 'Nepal Wireless Networking Project' aimed at providing wireless communication infrastructure in remote villages in Nepal and how he approached to the government and to the world via BBC indicates his initiatives and personality influenced by the development discourse. On the other hand, with regards to the social initiatives run by Fulmaya Tamang, I can clearly identify a difference. Unlike the three social entrepreneurs her language and thinking does not depict the influence of development discourse as she is not speaking about radical change in terms of modern society as portrayed in the western world, but rather a subtle change in the life of the marginalized women in the society making them capable of earning for themselves. Her meaning of change and the act of making the change follows the process of incorporating the values and beliefs of the women in the society and bringing a meaningful change entrenched in the history and tradition of the society. Thus, at this point it seems that Fulmaya as a social entrepreneur and her social initiatives are out of the development discourse. I would like to however stress that my objective here is not to analyze which social entrepreneurs are superior and/or which SE is more successful. The objective here is to explore whether the social entrepreneurs and their SEs are influenced by the development discourse.

The analysis showing Fulmaya's case as out of development discourse makes it quite unique among the four chosen social entrepreneurs. This gives me a reason to make further in-depth analysis of Fulmaya to discover the true picture of her. Being a woman also encourages me to find out more about her social entrepreneurial history as she depicts an inspiring case for me, a story of a struggling rural woman bringing a meaningful change in her society. In the next section, I will be engaged in the portrait

analysis of Fulmaya Tamang in an attempt to discover a complete picture of her and to examine further if she is indeed operating out of development discourse.

4.5. Portrait of Fulmaya Tamang

I begin portrait of Fulmaya by discussing the detail of first interview with her so that the reader might visualize meeting Fulmaya the same way I did for the first time. I then proceed to introduce Fulmaya by describing her family and childhood. From there, I shape the portrait narrative based on the stories and experiences of Fulmaya and also maintain a chronological structure with respect to my relation with Fulmaya from first to final meeting.

I have to reach Fulmaya´s residence at Bhattedanda for the interview by 1P.M. There is no direct transport connection from Kathmandu to Bhattedanda so I take taxi to reach there. As the taxi approached Bhttedanda, I see the small house where BWFC is located.   The taxi driver drives further to a dusty road but we cannot find the yellow and red colored house with Buddhist prayer flags as described by Fulmaya. The road ends but we still cannot find the house. Then I call her and she describes to return back and turn to the first right. The taxi driver does accordingly and we finally reach Fulmaya´s residence.

I have to admit that I am a little afraid in my heart and bit nervous as I reach Fulmaya´s house a well-known social entrepreneur at her village community and recipient of SNASEA.   Since, in Nepal an elderly woman who is older than oneself is referred as "didi" (elder sister), I will call her Fulmaya didi.

It is an extremely hot summer month when we first meet and the sky is clear with no trace of rain. All the trees in the village have small flower buds and the farms are empty waiting rain for plantation in next few days. Within a few minutes, I can see Fulmaya didi standing with a very pleasant smile. Her tightly tied hair and some fine wrinkles in her face and slightly wide forehead give me the impression she is in her mid-adulthood. *"Namaste! I am Fulmaya. Welcome in my house"* (Fulmaya Tamang, Appendix A). Her soft voice reveals she is approachable and very friendly. She is wearing a light green kurtha traditional Nepali attire) with patuki (long cotton cloth) around her stomach. She welcomes me to a small hut with a tin roof since her yellow and red house is now mostly unsuitable to live in due to the recent earthquake.

As soon as I enter Fulmaya didi´s house, I am enveloped by the extreme heat and the construction noise just beside her house. Even though Fulmaya didi´s house is a small hut now; I can feel the sense of togetherness among the family members. I see 5 beds with mosquito nets in each bed and a small cooking space just beside the main entrance. In a small open space in her house, I am greeted by Fulmaya didi´s son-in-law who I happen to know from the brief emails and phone calls we made to arrange the interview with Fulmaya didi. The welcome feels very hospitable and familial. We chat for a while and after some time Fulmaya didi´s son-in-law leaves for his job. Fulmaya didi offers me tea or cold drink which is a common Nepali way to welcome guest in house. However, I am more in a mood to start the interview first. She agrees for that. I assure her confidentiality and she happily smiles while making it clear at the beginning of the interview that there is nothing she will not be willing to share with the public.

We sit in a small "muda" (something like chair made of bamboo and hay) facing each other. As I prepare for recording, she puts her left foot on her right knee and explains she often have leg pain these days. Despite of the hot temperature, I gradually begin to feel comfortable. I breathe deeply to release my nervousness.

4.5.1. "I Could not Think of What I Should Do"

Fulmaya didi tells me about being born in a poor Tamang family which I envisioned to be really harsh where male members in family would work as a porter in snowy Himalayas all day long and still struggle to even provide a proper meal for their family members. Fulmaya didi never got chance to attend school because of the poor economic condition of her family. Also the women in Tamang community were basically housewives and had no right to decide for themselves. She tells *"I was very poor to afford for education and I know my father would never allow me to attend school even if he had money"* (Fulmaya Tamang, Appendix A). She remembers when she heard that marriage would lead to a happily life ahead and eloping at the early age of 16. However, to her dismay it was the beginning of even tougher life.

After the first year of marriage, Fulmaya didi gave birth to her first child but unfortunately it was a girl and this led to lack of support and care from the family members. She speaks *"In our community sons are considered far more important than daughters. Even though I was very happy to see my daughter, I knew in heart she will have to bear a lot of pain"* (Fulmaya Tamang, Appendix A). Fulmaya didi explains

that being women in Tamang community means hard life. She remembers fetching water from mile away, working in fields, brewing alcohol, and feeding baby while no one cared about second child growing within. She gave birth to second daughter again! There was no one in her family and relatives to welcome her new born daughter. She describes situation being even worst when she gave birth to 2 more daughters. Her relatives began to shout at her husband- *"Bring another wife who can give you a son"* (Fulmaya Tamang, Appendix A).

As she describes she was in a state to end her life due to acute depression, she stopped due to the love for her daughters:

*"Without love and care from family members I did not see any point to live. I did not have strength to look after my four daughters all by myself. **I could not think of what I should do.** However, I did not end my life. I knew there would be no one to take care of my daughters if I die and I did not want them to suffer as I did"* (Fulmaya Tamang, Appendix A).

Fulmaya didi remembers being extremely proud and happy after developing courage in herself to live. Despite being grown up in unavailability and lack of opportunities for women, Fulmaya didi does admit that difficulties teach a way to live a happy life. *"Difficulties make happiness happier and you learn to respect happiness"* (Fulmaya Tamang, Appendix A). I ask her what she thinks is a happy life and she says,

"For me a happy life is that where women can decide for themselves and earn for themselves. For me happiness is when women do not have to beg for a penny from her husband and family and knows she can do something." (Fulmaya Tamang, Appendix A).

4.5.2. "I had a feeling that I should do something"

As Fulmaya didi brought up the determination within herself to live, she also built up the courage to find source of income for her family. She started a small tea shop to support her family. I ask her what made her to start a cooperative. She says,

"I was in Dhulikhel hospital with one of my daughter. There I saw an agricultural program in television where a group of women were working together. They had their own small business. I realized that such group can be a way to make women happy and `Sakshyam` (capable or self-dependent)" (Fulmaya

Tamang, Appendix A).

Fulmaya didi explains her realization, but also speaks about her lack of knowledge in regards to what are the procedures to open a group, how it operates and even what the group is called. I can tell Fulmaya didi is still remembering the helplessness she felt during those days. She pauses for some seconds. Fulmaya didi moved back her 'muda' and adjust her legs, her both hand touching each other. Her eyes were facing up the tin ceiling as she tries to recall the memories of those past days. Meanwhile I can feel the sense of extreme heat in the room as the sweats in my forehead running down over my face. Fulmaya didi speaks up,

*"When I returned home I was thinking about the women group. I could not forget what I had seen and had three sleepless night. I had a thought that if they could do, I can do as well. The suffering and difficulties I faced evolved around my mind. I could not let my four daughters face similar situation as I did. I thought such a group could be a way to help my daughters and other women. **I had a feeling that I should do something"** (Fulmaya Tamang, Appendix A).

Fulmaya didi´s strong willingness and determination to open a group in her community which could help her daughters and other women led her to inquire about what the group is called. She believes her inquiry was the first step she took to start the women group in Bhattedanda and first ever step in her life to start acting for the `*Paribartan*` (change) in the working and living condition of women like herself in the village.

As she speaks, my curiosity intensifies more and more to listen to her story and discover more about her. However, I am very cautious to not get too excited. Just before I could ask her another question, she says " *You know I always wanted to go school and see other women go as well. I wished to learn something. I am very happy to see you are able to do so. Do something for others"* (Fulmaya Tamang, Appendix A). Never before had I felt I was lucky to have access to proper education and neither had someone´s word touched me so much.

4.5.3. "The Cooperative was Formed"

I clearly sense the uneasiness Fulmaya didi feels when I interview her. I have made up in my mind, the next time I meet her, I will make everything like a casual chat. Fulmaya didi begins to talk about the early days when the idea about cooperative was just formed. She says, *"I did not know the women group was called agricultural cooperative, I happened to know after I asked about it to Suman"* (Fulmaya Tamang, Appendix A). Suman was a guy in Bhattedanda who worked on the issues related to agriculture. He explained Fulmaya didi that she needs at least 20 people, permission from Agricultural Development Bank and a bank account to form a cooperative. Suman agreed to help Fulmaya didi in case she was successful in doing so. She says,

" I thought that to gather 20 women was easy for me since most of them were facing problems in my village like I did. I thought it must not be only me waiting for `Paribartan`. But I was wrong. No one showed willingness to form a cooperative. I tried really hard, I wanted `Paribartan`, I wanted women to be `Sakshyam`. I had lived my life but now i wanted to live for others. I kept on persuading every women in Bhattedanda to be a member of cooperative and I finally managed to gather 20 women to form the agricultural cooperative" (Fulmaya Tamang, Appendix A).

I notice Fulmaya didi´s deep concern for the women in her community and willingness to do everything possible for their benefit. Deep empathy for the women in her community made her more determined to bring positive change '*Paribartan'* in the society for the women. When I ask her about what she did next, she tells me that she and the rest cooperative women contributed Rs. 200 (About 2 USD) each to collect Rs. 4,000 (about 40 USD) in total in order to open a bank account. I notice Fulmaya didi´s face brightening up as she recalls *" I still remember 7 am of 27th Kartik, 2059 B.S (November13, 2002), the day when **the cooperative was formed**. It was the birth of BWFC "* (Fulmaya Tamang, Appendix A).

4.5.4. "They Called me Insane"

"So, tell me what has been the most difficult phase in operating BWFC?" , I ask, *" and how did you cope that?"*. Fulmaya didi pauses for a while and then stands to bring an old photo album from the side-corner of one of the beds. She opens the photo album which was very dusty. She explains, luckily she managed to grab the album in time during the earthquake. Without saying anything, Fulmaya didi

opens few pages and stops in one of the picture in the album. I can see Fulmaya didi and few other women in the photo standing at a corner of farm collecting money. I notice some women carrying water pot; some are with sickles while some looked like they are just out from the farm work. Fulmaya didi explains *"None of the cooperative members had support from the family"* (Fulmaya Tamang, Appendix A) and for them it was during their household or farm work when they could arrange just half an hour once a month to meet and gather their savings.

Fulmaya didi tells me that when she first started BWFC, there was obviously no support from the family. But the biggest challenge was when,

"No women showed in the second meeting of cooperative. I went to the house of each of the cooperative members to collect Rs. 100 for the saving. I did the same for next 6 months. This lack of confidence among women and their fear from the male members in family was one of the biggest challenges" (Fulmaya Tamang, Appendix A).

She explains "*I knew it was not the correct way to run a cooperative. How long would we operate this way"* (Fulmaya Tamang, Appendix A). As she continues, I notice a rather strong voice coming from her mouth. I can feel her recalling those challenging past days and her sense of determination not to give away but find a solution to the problem. Fulmaya didi pauses and speaks softly again, *" I did not want to but I had to make a rule that if someone does not attend the meeting next month, they will have to pay Rs. 10 (about 0.09 USD) as a punishment for their absence"* (Fulmaya Tamang, Appendix A). As she explained how she put forward the rule in front of the members, her words didn't came as a harsh rules but rather as a soft request to be punctual during the monthly cooperative meeting. Surprisingly, there were lots of women appearing in the next meeting and even more the following month. She says, " *I had not thought the punishment idea would work."* (Fulmaya Tamang, Appendix A).

This was just a start and there were more challenges Fulmaya didi had to overcome in operating the cooperative. She tells me that during those days all the community people especially the males were against her work. *"The community people accused me that I am brainwashing the mind of women in the community. They said, `Stop your work!` I said, `I would surely stop if I had done anything wrong.´ It was a very bold step from my side in that time"* (Fulmaya Tamang, Appendix A). She knew very well that her move to bring `Paribartan´ in her community was not an easy job; but little she knew that it

would be such difficult. She describes,

*"The community people said that I am nothing and why I want to be a leader 'Neta' of all women in Bhattedanda. What I know about the social `Paribartan`. The community people badmouthed me and they even threaten to kill me. They continued to bring hindrance in my work and **they called me insane**. However, by that time I was strong enough and was not afraid."* (Fulmaya Tamang, Appendix A).

So, while Fulmaya didi continues to move me into her early life and struggles, I fell glad that she never gave up and I am here listening her experiences, her stories, her efforts to bring `Paribartan` in the society such that women could be benefited. I am overwhelmed that the first interview with Fulmaya didi went quite well with ease. As reflecting back upon my own experiences with her I perceive her to be a very determined women and never giving up with her mission to bring change to the women in her society Unlike me, she grew up in very rigid male dominant society accustoming challenges and worked extremely hard to help women in her community without even thinking of her life. In most case where people give up on their life after undergoing such sufferings and trauma, Fulmaya didi stood up, gathered courage and brought about dramatic change not only in her life but also within her village community. Fulmaya didi invites me to the office of BWFC the next day which happens to be the annual general meeting of the cooperative.

4.5.5. "I was not Aware I was Already Able to Win People´s Heart"

I arrive at the annual general meeting of BWFC the next day. As I enter inside a small tent just beside the cooperative office, I can see many women and some men sitting on a blue plastic chair and talking with each other. I usually do not like crowd, but this one was special - every participants in the meeting were sharing their experiences on how they were benefitted from the cooperative. I can hear them parsing the work of Fulmaya didi and discussing that no one can handle the cooperative better than her. I want to meet Fulmaya didi but she is busy, people are around her and I do not want to disturb her. The meeting starts and everyone gets silent. I am sitting on the corner of last few rows so that I can observe Fulmaya didi and her interaction with the cooperative members instead of monopolizing her attention. I notice the cooperative members attending the annual meeting are from different age group including small children while some women are even carrying their infants with them. I find it very unusual; the environment here seems very causal. As the meeting starts, the president of the cooperative begins with

the total saving this year. As she continues, her voice is dominated by few other women who show there interest to discuss about the new to be appointed president of the cooperative. Soon other members add their approval.

Fulmaya didi request to the members to finish the meeting first but they don´t want to. The board member takes a quick discussion and formally agrees to discuss the matter. As soon as the discussion starts, one of the women stands and shows her unwillingness to accept anyone else as the cooperative Secretariat. One after another everyone shows the same feeling. Fulmaya didi explains
"It has been 14 years now and my health is deteriorating. I do want someone to handle the cooperative if anything happens to me. Appointing a new Secretariat does not mean that I will leave the cooperative. I will always be there for you all." (Fulmaya Tamang, Appendix B).

But underneath the surface of such tension, I can sense love and respect for Fulmaya didi and deep trust in her. The cooperative members do not need to say they respect and trust Fulmaya didi, there is a familial feeling. On the other side, I can sense the same, Fulmaya didi´s concern and love for the cooperative and the community people.

After the meeting, there was lunch arranged for the members. During lunch I overhear Fulmaya didi chatting with the cooperative members about their business and child education. She is listening carefully to what cooperative members has to say. She reminds everyone that in the next 4 days they will have to come at the same place to collect organic fertilizer. The cooperative members seem very relaxed and comfortable while interacting with Fulmaya didi.

I speak with Fulmaya didi after the lunch time and tell her how much everyone likes her. She smile and says "***I was not aware I was already able to win people´s heart*** *but it was not the same when I started"* (Fulmaya Tamang, Appendix B). After 3 years of the formation of the cooperative, they had only 25 members. She explains that things slowly changed after they began to provide loan for goat farming and by then they had 36 members. A major turn was when a lady called Jenice Lee showed willingness to fund for her children education. She tells,
"I asked her to finance for the education of all children in village. She replied `do you have any plan for that?`, then I said I will come up with some ideas if you like to invest. I came up with the `one

buffalo-one child program` which she liked very much. Jenice Lee agreed to invest Rs. 3,60, 600 (about 3,000 USD) for the project" (Fulmaya Tamang, Appendix B).

She describes that the basic idea was to distribute 10 milk giving buffalos to the 10 poor women as loan who could not afford for her child's education. The condition was that these women had to send their children to school in order to be exempted from paying interest on the loan amount for the buffalos. The earnings from the milk collected from buffalos will be used to pay back the loan amount equivalent to the cost of the buffalo. Once the women payback loan, she would earn the buffalo and next women will be given a new buffalo as loan. She tells *"We provided such loan to 48 women in total and 48 children benefited from the project. It was very exciting and very successful! However, due to the extreme increase in the price of buffalo we couldn't continue the program."* (Fulmaya Tamang, Appendix B).

Wondering why and how she came up with such an idea rather than just selecting women in the village and donate the money as support for child education, I ask, *"why did you choose to provide loan instead of just donating the money?"*, Fulmaya didi replies, *"If I had done so, the money might not have been used in the best way. I wanted the money to support women with their earnings and at the same time fulfil its main goal of providing support to their child's education. I wanted a long lasting solution rather than a short term remedy. This program has not just helped in children education but has provided women a source of income and they are still benefitting due to this"* (Fulmaya Tamang, Appendix B). I have to admit here that my inner perception of her as an uneducated women have affected my thinking on how she could have come up with such a brilliant idea.

There is something in Fulmaya didi that is very fascinating. I want to listen more but I hear someone calling her. She tells *"I will take you around village in the evening if you want to see our village"* (Fulmaya Tamang, Appendix B), I instantly say "Yes, of course". She promises to meet me in the evening at my room of her homestay and follows the lady. I will be staying in Fulmaya didi´s homestay for next two days.

4.5.6. "People Respect Qualification, People Do Not Believe in Someone´s Thinking"

It is evening and as promised Fulmaya didi comes to call me. We first go on the village´s community

school. It is not a big one but it has a small playground and it feels like being back to childhood. We pass through the hallway and in one of the classroom I see *"Prodh Sikshya"* (Adult literacy class). I ask Fulmaya didi *"Is there women coming to this class?"*, she replies *"There are some, even I was once in this class for six months"* (Fulmaya Tamang, Appendix C). She describes that age it not a limit if you want to learn and that she encourage others to do so as well.

We walk out of the school, I can see the farms and people sitting out in the front yard of their house and talking with each other. Fulmaya didi greets the people and vice versa and as we move on, Fulmaya didi ask me about my education and how is my study. She asks me if I have ever felt discriminated being in a foreign land. I reply *"I never felt so"*. She pauses for a while and says things are not the same in case of Nepal. I ask *"why?"*. She explains,

"You know, I do not have formal education. But I always try to do good for the society. I thought that educated people respect thinking as well and not just the qualification. But in one of the training program I attended, some educated people did not behave well with me. I understand no one is perfect but I wish everyone to work together putting aside one's weaknesses. I do not blame them, it is our culture we look at someone´s weakness and point at it" (Fulmaya Tamang, Appendix C).

I did not know what to say but after a while I replied *"it is better to be uneducated and have good thinking than to be educated with negative thinking"*. As we are walking and on our way, Fulmaya didi stops to show the small tin huts built after the earthquake destroyed the houses of villagers. She sits beneath one of the trees and stress her suggestion ***"in our country people respect qualification, people do not believe in someone´s thinking"*** (Fulmaya Tamang, Appendix C)*.* I sense that Fulmaya didi is deeply affected by the incident. So, I try to ask more but she did not show willingness to speak more about it. As we are walking I question to myself if our culture is to blame for the discrimination she faced from the educated people or whether this is deep rooted in the discourse of development in Nepal. We are silent for a while and I ask *"did the cooperative built these huts"*. She explains that the cooperative did it along with the financial support from "Change Fusion Nepal". She says *"During that time we all worked together. We carried tins and bricks up the hills. We did it for everyone´s whose house was destroyed and not only for the cooperative member. We started to work even before the government came to help us. You can see there are 250 small huts with solar lights"* (Fulmaya Tamang,

Appendix C). We continue walking through the dusty road and also continue speaking with each other.

4.5.7. "I Try to Treat Everyone Equally"

Fulmaya didi and I passed the houses of cooperative members. There I can see buffalo with her calves, hens and goats in their houses. The road is bid difficult to walk as it has many rocks and up-downs. At some houses we stop and chat with the community people. Fulmaya didi speaks very pleasantly with everyone. Everyone I met in the village are very happy with the work of Fulmaya didi. Some describes their success to be a part of Fulmaya didi´s encouragement. One of the women seems very thankful to Fulmaya didi. She says *"It was Fulmaya didi who helped me when my husband left me and my two children alone for another woman"* (Fulmaya Tamang, Appendix C). As I ask further the lady explains that she had no money even for food and Fulmaya didi encouraged and helped her to open a shop or start any small business on a loan. The lady shows me her shop which is running quite well.

As we walk from there we continue our chat as I want to know more from her about her. At some point she says, there has been a lot of `Paribartan´ in village and now there is very less discrimination of any form in Bhattedanda. As I want to know more about the change 'Paribartan' she was talking about I ask *"How do you compare Bhattedanda now and before the cooperative started 14 years back?"* She replies,

"Compared to the past most women have their own source of income. They are more open and do not feel afraid to speak for their rights. More children are going to school. However, we have less infrastructural change" (Fulmaya Tamang, Appendix C)

Having that reply, I question *"Does that mean now the women are not discriminated? There is no caste discrimination?"* Fulmaya didi tells me that the women might not have same position as men in family but they are recognized as an important part of family now. In relation to the caste discrimination she replies that as people started to get closer and started working together due the cooperative initiative the caste discrimination is minimal. She adds more *"The discrimination issue might exist for long time but the `Paribartan` that you want to bring in society has to come from oneself first. **I try to treat everyone equally** because I want people to respect each other for whatever they are irrespective of gender, caste or class"* (Fulmaya Tamang, Appendix C).We walk a little further. I feel my legs burning. Fulmaya didi is quick enough to notice it and says *"seems like you are not used to our roads"* (Fulmaya Tamang,

Appendix C). We both smile. We agree to return back while we enjoy the smooth cold winds and smell of flowers on our way back home.

4.5.8. "I Didn't Know that I was a Social Entrepreneur Until I Received the Award"

The next morning, as I walk towards her room, I see her outside the house watering the plants. She greets me *"Namaste"* and we both sit outside drinking tea and enjoying the beautiful mountain views. In the morning before meeting Fulmaya didi I have seen hanging on the walls of her old partially damaged house, the framed newspaper cuttings about SNASEA and other awards she won. Two of the rooms in the old house which was partially destroyed by the earthquake were marked as safe to live in by the government inspection team and they were used for homestay. As I chat with Fulmaya didi I ask her about the awards she has won including the only social entrepreneurship award in Nepal. She smiles and says "the *funny part is that **I did not know that I was a social entrepreneur until I received the award***" (Fulmaya Tamang, Appendix D).

I am indeed in mental shock and out of words. She is successfully operating a SE without even knowing about it. I ask her "*How did the SNASEA people know about it?"* She describes that she has guest coming to her homestay. One of the guests was Luna Thakur from Change Fusion Nepal. During her stay she spoke to Fulmaya didi and with community members. Fulmaya didi says *"I guess Luna might have known about me from the community people. She often came to my home stay. One day, to my surprise I received a letter notifying me that I have been nominated for the award"* (Fulmaya Tamang, Appendix D)

I sense that she had no idea who Luna Thakur was and about the award when she was visiting Fulmaya didi´s homestay. As we talk Fulmaya didi tell me that she is very happy to be honored with the award. She says that she had never thought that someone would recognize her work. Fulmaya didi says,
"*In Nepal people recognizes only the big `parivartan`. **My organization is small.** Small organization like ours that started from a grass root level and has brought `Paribartan´only in small area is not considered. Nevertheless, I had no intention to start the cooperative with a desire to be famous or recognized by others."* (Fulmaya Tamang, Appendix D)

I ask her *"Do you have any plan to scale up the cooperative?"* Fulmaya didi replies "*The women here are not very educated. We still keep records in register since we do not know how to use computer. Children are learning but they are not yet capable to work for the cooperative"* (Fulmaya Tamang, Appendix D). I ask further- "*Why don´t you and other women learn then"* and she says *"I tried so hard to reach here. I am satisfied that we are able to serve my village. Actually, I have not thought so far yet."* (Fulmaya Tamang, Appendix D).

4.5.9. "To Drive a Vehicle, Driver is the Most Important"

As we reach the office of BWFC, I see all the employees present in the office. I come to know from Fulmaya didi that all the employees in BWFC are volunteer worker and only receive minimum allowance for food. (khaja kharcha). As they start discussing on the topics from the yesterday's annual meeting I stay in a corner observing their daily operation. The employees including Fulmaya didi speak about the cooperative members trust for Fulmaya didi. I can observe Fulmaya didi is happy to listen about cooperative member trusting her but I can also sense her worries perhaps about the topic on new secretariat for the cooperative that did not go quite well. After some moments of discussion, the daily saving and deposit task starts. Fulmaya didi bids goodbye to the people as she want to go to home to take some rest. In our way back home, I tell Fulmaya didi about my thesis and the topic. She says, *"I like your area of study, I think a leader has an important role in an organization"* (Fulmaya Tamang, Appendix D). I find it interesting when she says she considers the individual role of leader as important. I recall her saying about the driver being important to drive a vehicle during her first interview. Therefore, I ask her if she can tell more about her perception in relation to this. She explains,

"*For me there was no support and if I had backed off, the cooperative would not be in the current situation. Whatever I have done, I did it by myself with selfless feeling. But I do consider like I said before; **in order to drive a vehicle, driver is the most important.** If the driver is not under control, the vehicle will not reach towards its destination. I know that everyone has the capability to be a leader but one must be able to bring out the brightness inside people's heart. They must win the heart and the mind of people. No matter how much variety of vegetables you add to your curry, if the chef do not add correct spices, the curry will not taste good. The same goes for the leader"* (Appendix D).

4.6. Portrait Synthesis

From the portrait of Fulmaya that I have composed, the following points can be drawn:

4.6.1. Desire to Bring "Parivartan" by Making Women "Sakshyam"

Fulmaya shares her definition of change as different to what development theory says about the thinking of Nepali people. Though the Nepali people think modernity as a way to be developed and has a certain way of thinking about being modern, Fulmaya does not seem to have such a development mindset to bring change through modernity. For Fulmaya, her community can be developed when women can be "Sakshyam" to speak for herself, support the family with her thoughts as well as financial help, where she does not face discrimination and have self-independence to do things. However, she does not imply that women should be the head of family or be in an equal position as to that of male neither does she imply that there should be the equal role of male and female in the daily activities.   Her way of bringing change entails that she has taken into consideration about the local culture and values. While it can also be interpreted that her background, her familiarity of the community she is serving, her awareness regarding the necessity of the community might have influenced Fulmaya´s ability to think and act in a particular way that helped to bring change in her village community.

4.6.2. Social Entrepreneurship Driven by Determination and Ethical Leadership Approach

Fulmaya describes about education as an important element needed for change. However, beside academic education, she also explains about moral education that one has to achieve from experience and exposure. Despite lack of formal education Fulmaya´s enriched herself with moral education while learning most of the actions and attitudes from her earlier harsh days while wishing to be treated well. She learned from her sufferings in the past that a woman has to work for themselves and not always rely on men. Her initiatives were highly ethical driven with her pure wish for all women to be respected and create an environment for all women to work together and help each other. Despite being discriminated and hated by the community people she acted lovingly with everybody providing helping hands to all the needy women in the society. Her portrait analysis exemplifies that she did everything that she can for the benefit of community and in fact lived for the others. This highlights that she is not self-centered and an altruistic ethical leader. Fulmaya´s determination to continue with the cooperative despite the protest from the community people and her true ethic and belief on herself led the cooperative to its current

stage. Her approach of treating everyone equally and continuing her good work for the benefit of the community people ultimately helped her win trust and love from the society that once hated her. Fulmaya describes about the intense pleasure she finds when she see women being able to speak for themselves and work on their own.

4.6.3. Leadership of Fulmaya Tamang - Out of the Development Discourse?

Based on the portrait analysis it can be seen that the leadership of Fulmaya is directed towards making women in her society feel confident, have self-respect, have independence to decide for themselves and making them realize their dignity. Her leadership approach and the way she is enacting her leadership role reflects more to the values and sensibility towards the actual need of the local community and exploiting the indigenous knowledge within the community. This is quite opposite to the development related concepts that are directed towards leading people to the west-defined modernity and change as discussed by Escobar and Shrestha. These leadership values and her way of operating the SE indicate her to be out of the development discourse while also reflecting on her ethical leadership approach. However, it can be argued there is an indication that her thinking is slowly getting affected by the developmenatlism. On one hand winning various awards and particularly SNASEA has exposed her work and her SE across the country, but this has also led her realize that her initiative is too small compared to some of the bigger SE and their activities operating with huge investments and funds. With exposure among the people with development mindset, the establishment of the cooperative which was a big thing for her suddenly has become a small initiative for her. As she explains about her organization being small and what she is doing is of small scale it can be interpreted as starting signal with respect to her thinking being influenced by the development discourse. Thus, there is a high probability that she might unconsciously also turn to be a development category and her future social initiative might be part of discourse. That's why I feel that I might need to review the statement that she is out of development discourse. I have to state that her thinking and her activities going forward might be affected by development discourse, therefore supporting Escobar's claim that development is a strong discourse and there is no alternative to development but only an alternative form of development.

5. Discussion

The current chapter is organized in a form of discussion of the main aspects of the results in the analysis chapter. While it is not possible for me to organize the discussion that can encompass all the curious queries that arise in the process of investigation, I rather wish to focus on some which are more interesting ones.

5.1. Background, Compassion and Determination - Shaping the Understanding of Leadership Role among Social Entrepreneur

In the first part of analysis I presented an insight into the early and current life of the chosen Nepali social entrepreneurs such as to give a basic overview about their understanding in relation to their own leadership role as a change agent. It was seen that each social entrepreneurs had their own sets of histories and were triggered by different factors encouraging them to be a social entrepreneur. Based on analysis of the four leading social entrepreneurs in Nepal, it can be argued that the early struggle life as seen in most of the cases acted as a trigger arousing curiosity within these social entrepreneurs to start a SE. Further, it can also be seen that the willingness and compassion to serve the society was the key driver motivating them to take a lead in establishing SE in Nepal. Beside these, one can go as far as arguing that it was even more than the stated factors; a self-realization that other people in the society might be suffering in the same manner as they did; and these people need a direction, a leader who can help them get out of those sufferings. In this sense, it justifies that the initiation of SE was a result of the social entrepreneurs´ interest and determination to induce those people in a common goal of solving the societal problem they are facing. As discussed in the theory chapter, this notion refers to the leadership interest of influencing people in the achievement of mutual goal.

It is also evident from the analysis that social entrepreneurs understand their leadership role as an opportunity to identify social needs untapped by other sectors and therefore initiating a SE to fill those gaps. Thus it can be argued that exploiting such an opportunity is one of the key factors within the social entrepreneur's leadership role; operating in the area where other sector have failed to address, as discussed in the introduction chapter.

5.2. Barriers to Start and Operate Social Enterprise in Nepal

The initiation of SE is obviously a major step towards fulfilling the desired social mission as exposed from this study and it indeed contributes in the societal awareness among the community people being served. However, the analysis reveals that the journey of a social entrepreneur throughout the establishment and continuation of the operation of a SE is not an easy mission attributed to the developmentalism and the various cultural factors prevalent in Nepal.

As revealed by the analysis the barriers for social entrepreneurs to initiate a SE was clearly associated to the trust issues from the targeted people, either it be the distrust due to the gender discrimination as seen in the case of Fulmaya Tamang or the distrust from the people that a social initiatives can be driven by a local individual, as seen in the case of Ram Sapkota. In addition, the lack of support from the private and public sectors are also one of the challenges for social entrepreneurs to establish a SE.

Additionally, it can be claimed based on the analysis that the challenges in relation to operating a SE in Nepal are to a large extent connected with the development discourse. One of the challenges as identified during the analysis is related to the dependence mentality among the Nepali people. It has been presented earlier that the majority of Nepali people have the development led mentality with the belief that the development work is to be done by the public sector or the NGOs and INGOs without any cost for the individual or at a highly subsidized rate. This mentality of people undoubtedly creates leadership challenges for social entrepreneurs as they need to operate under minimum profit margin in order run the daily operation of the SE and ensure the long-term sustainability of the organization. On the other hand, the social entrepreneurs also face challenges due to the political instability in the country which is external to organization. Further, there are also leadership challenges due to the culture-led follower based leadership where the subordinates are reluctant to take the authority and responsibility. Nevertheless, most of the challenges identified are tightly interconnected with respect to its root cause arousing from the development discourse of the nation. As I move forward with the analysis I start realizing the fact that though the social entrepreneurs in Nepal might be able to cope with these challenges to some extent, they cannot fully address these issues; reflecting upon what is stated by Tatsura that the development discourse is deep-rooted and has already affected the Nepali people's way of life.

5.3. The Application of Leadership Theories in Coping with the Challenges

In the analysis chapter, I elaborated on the dominant leadership approach identified within the social entrepreneurs during their enactment of leadership role and running their SE in the pursuit of achieving their social mission and addressing the challenges. While confronting to the fact that social entrepreneurs cannot fully address the challenges, I can certainly state on the basis of the analysis that the leadership approach exhibited within these social entrepreneurs reflect upon how they enact their leadership role and manage to address challenges as such.

Based on the analysis, it can be identified that the dominant leadership approach among the social entrepreneurs are transformative and ethical leadership approach. The transformative leadership approach displayed by the Suman Shakya for instance reflects upon how he is addressing the challenge of dependence mentality of the people. His leadership approach involves binding people in the goal of the organization and reinforcing the subordinates through the intrinsic reward. This leadership approach has helped him to gain the trust and support from his subordinates despite the SE running below the profit margin for couple of years due to high rejection rate of 90% on the service his SE provides. Similarly, Mahabir Pun is able to address the challenge of delegating responsibility to the subordinates via acting as a mentor and encouraging subordinates to learn from their mistake which also reflects upon his transformative leadership approach. In the same manner, the leadership role exhibited by Ram Sapkota to address the trust issue among the community also highlights the feature of transformative leadership. The leadership approach exhibited by Fulmaya Tamang predominantly reflects upon the ethical leadership approach and it can also be seen as her unique aspect which has helped her to fulfill her social mission and cope with the challenges in a rather rigid traditional community. Despite the protest and being discriminated and hated by the community people, Fulmaya acted lovingly with everybody providing helping hands to all the needy women in the society. Her ethical leadership approach of treating everyone equally and continuing her good work for the benefit of the community people ultimately helped her win trust and love from the society.

From the overall analysis it can also be argued that the enactment of the leadership role by the social entrepreneurs also depicts to some extent the trait and situational approach of leadership. Their determination, never to give up and continuing to move ahead to fulfil their social missions while coping

with the challenges reflects upon the trait approach of leadership. On the other hand, the integrity and sociability trait can be clearly observed in the case of Fulmaya Tamang. Additionally, she also displayed situational approach of leadership while addressing the challenges of the cooperative members not being punctual at the monthly gathering. Realizing the importance of all members to be present at the monthly gathering for the success of the cooperative, she diplomatically introduced the penalty system for not showing up in the monthly gathering. Her tactfulness and enactment of the situational leadership saved the cooperative from getting collapsed.

5.4. A Nepali Way of Leading Social Enterprise

As concluded during the Portrait analysis of Fulmaya Tamang, her leadership values and her ways of operating the SE indicate her to be out of the development discourse however, there exists high probability of Fulmaya´s leadership and her social initiative going forward to become a part of development discourse. It is difficult to say with certainty as to when did she start getting influenced by the discourse of development. It can be assumed that once she encountered the so called educated people during the training period and felt being discriminated; she slowly fell into the influence of the development discourse with the inferior mentality of being uneducated and less knowledgeable. Furthermore, after getting the social entrepreneurship award she started evaluating her social initiatives as small compared to those of other organizations backed by huge international funds showing a clear indication falling into the development category. Nevertheless, as a portraitist searching for the goodness, I find delight in proclaiming Fulmaya's leadership approach and her social initiatives as a 'Nepali way of leading SE'. She has demonstrated a successful way of leading social initiatives incorporating the cultural and ethical values of community while also realizing the social dynamics of the community. She was able to finance her SE from within the community without relying upon any major development funds and bringing a locally applicable and meaningful way of change in the society based on Nepali values and practice that addresses the core problem of that society. Thus, I find it valid to state that Fulmaya´s cooperative activities indeed gives an insight into an example of alternative form of development, a Nepali model of leadership in SE.

6. Conclusion

The objective of the current thesis is to address the problem formulation *"How do leading Social Entrepreneurs in Nepal understand and enact their leadership role as change agents?"* It can be concluded that the understanding and enactment of leadership role among the social entrepreneurs in Nepal is highly influenced by the background and earlier life histories of the social entrepreneurs, their compassion and the determination exhibited by the social entrepreneurs towards fulfilling their social mission and bringing the change in the society. These factors not only shape the way how they understand their leadership role but also the degree of importance of a leader in a SE.

It can be concluded that the transformational and ethical leadership approach is seen as the dominant approach among the social entrepreneurs in Nepal while also exhibiting the trait and situational leadership approach to some extent. The varying leadership approaches among the social entrepreneurs in Nepal can be argued to be prevalent due to the influence of cultural and traditional factors of the Nepali society. Considering the fact that in Nepal follower based leadership is the predominant leadership with subordinates relying largely upon the leader's instruction and guidance for decision making and task accomplishment as also evident in the case of all social entrepreneurs, the leaders indirectly and unconsciously exhibit enactment of various leadership approaches besides their dominant leadership approach. Despite the chronological advancement in the development of leadership theories, the research concludes that there is no single form of leadership approach that can fit best in the context of the SE in Nepal.

This research identifies that most of the leadership challenges faced by social entrepreneurs across their journey of establishment and operation of SE are primarily connected to the discourse of development. The understanding and enactment of the leadership role by social entrepreneurs are thus, highly influenced by the development discourse and so is their leadership approach that reflects on how they cope with the leadership challenges in the pursuit of fulfilling their social mission and bringing change in the society. This research however concludes that social entrepreneurs in Nepal might only be able to cope with the challenges to some extent but cannot fully address the challenges attributed to the fact that development discourse is deep-rooted within the mindset of Nepali people and has already

infiltrated the Nepali people's way of life.

Finally, I would like to conclude by holding on to my belief that this research brings into light a Nepali way of leading SE as an example of alternative form of development looking for a meaningful change to be a process entrenched in the history and tradition of the society by incorporating the social dynamics of the community. At this point I find it essential to mention that the current thesis does not aim to generalize the finding. Rather, I consider this study as an endeavour to bring a new piece of knowledge in the field of leadership in SE in Nepal presenting valuable considerations for further discussion on this topic.

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8. Appendices

The table below presents the key questions in the semi-structured interview with the social entrepreneurs as well as themes for each group of questions:

Table: Interview guide for interview with social entrepreneurs.

Themes	Questions
Background of the SE leader and the social enterprise	• What is your business now? What is its overall goal and objective? • Where did the idea come from? • Why did you choose to initiate a social enterprise? • What things happened that enabled you to become a successful social entrepreneur?
Leadership approach of the SE leader	• Now I know your business and your background, what has been the major success and difficulties as SE leader? How do you work with those? • How is your relation with the employee? • How do you balance between being a boss and colleagues? • Who makes the decision in your organization? Do you talk with your employees and decide together? • Who makes budget? Who decides on product? • How do you keep the motivation of employees high in your organization? • What is the composition of employees like in your organization? Do you have many employee that are men, women, people from rural, city, poor, middle class, high class, caste? • Does this have any impact on the functioning of the organization? • If yes, how you manage those impact? • Do you think the employees trust the

	organization with its social mission?
	• How have you managed to do so? Or what do you think is important to maintain the employees' trust?
Financing and external relation	• The current situation of Nepal entails difficulties in relation to operating the business for instance political instability, recent earthquake and others. Do you think it has any impact on SE? How to you cope with such difficulties?
	• Do you receive any help from the people, society, government, donor or any others in your social cause?
	• How do you manage the profit from the business?
	• In which sector/s, does your organization put the money?
Closing questions	• There is a theory called ethical leadership which describes that the key focus of leader is to create a work environment full of trust and empathy and as such leader should help followers to transform and grow. Leader should assist employees in accomplishing their higher ethical standard by highlighting on justice, equality and liberty. What do you think it means in Nepal? What about in your enterprise?
	• What does equality, justice, liberty and opportunity means in your enterprise?
	• If these are difficult, why? (poverty and social issues prevalent in Nepal)
	• I have a dilemma about leadership theory talking about individual leader as most important .Do you agree or disagree? Can you talk about that?
	• The last question, if there is something that could be changed in relation to operating SE, what it would be in your opinion?

8.1. Appendix A

<u>**Transcript of Semi-Structured Interview with Fulmaya Tamang:**</u>

Interviewee name: Fulmaya Tamang, Founder of BWFC

Interviewed by: Romisha Shrestha Sainju

Location and date of the interview: April 4, 2016. Bhattedanda, Nepal.

Romisha: We can start now. Thank you for your time and participation. I have already introduced myself to you and have asked your informed consent to record the interview; so I want to say that the interview will take approximately 1 hour. Before, starting I would also like to inform you about my objective of the interview. I am basically trying to understand what is particular about the leadership in social enterprise in Nepal. It is because there are so many theories about leadership and I want to see if it is relevant in Nepal. So, I want to start by understanding the experience of the good social enterprise leaders in Nepal.

Fulmaya: Before you begin asking me, I would like to say something about myself since I guess my story will be different from others you interview. I have struggled a lot in my life. I was born in a very poor Tamang family. My father was a porter and worked on the snowy Himalayas due to which he even had frost bite sometimes. Even he worked hard, we did not have enough to eat. Continued work in the snowy trail lead to loss of all the toes of my father. After that my mother left us because she could not bear the poor condition. I was the only sister of my four brothers but I joined in the family work despite I was a small child then. My brothers and I collected and sold wood for living. When I went for work, I could see school in my way and I wished I could go. But I was very poor to afford for education and I know my father would never allow me to attend school even if he had money. During that time, in our Tamang community women are dominated and they were basically houswives. They had no write to speak for themselves. When I was 16 years old I heard that women will have a happy life after getting married. So, I eloped and married at young age of 16 but sorrow started even after that. My first child was daughter. The family was disappointed due to this. In our community sons are considered far more important than daughters. Even though I was very happy to see my daughter, I knew in heart she will have to bear a lot of pain. Becuase I was a women I did all the household work as well as field work, fetched water from from a tap, made alcohol that was one mile away. I was pregnant for the second time again but no one cared about that. My second child was daughter again, family members did not even see the children face because a daughter was born again. After this I gave birth to 2 more daughters (4 daughters in total). My family disliked my daughter and hated me because I could not give birth to a son. My life turned worse when my family memebers and relatives started mistreating me and yelling at my husband: "bring another wife who can give you son". We had already statred to live seperately after the birth of our first daughter. But my family and relatives badmouthed me. Even my husband started listening to other people and had less focus for me. Life was not easy for me. During that time I was weak- economically with no education, no family with no help. My husband had no work. I had no idea how to survive with 4 daughters. It is not that my husband did bad to me but he did not help me. He was not there for me. He had a concept that men should not listen to his wife, must not do household work, they are free and should enjoy life. Without love and care

from family members I did not see any point to live. I did not have strength to look after my four daughters all by myself. I could not think of what I should do. However, I did not end my life. I knew there would be no one to take care of my daughters if I die and I did not want them to suffer as I did. I thought, I have no one but they have their mother. They are born as a daughter if I die who will look after them? I use to think always I have to survive anyhow for them.

Romisha: What happened after that?

Fulmaya: Even though I developed courage to live, I was not able to work. One of my neighbor took me to the hospital in Kathmandu where I was diagnosed with acute depression. The doctor suggested that love and care from my family is most to cure me and gave me some medicine. My husband was changed after that and he realized his mistake that he should take care of family and help as well as support us in need. I recovered slowly. He stared to love and care us. I was very happy. You know, difficulties make happiness happier and you learn to respect happiness. I felt happiness but I could still fell that something is missing.

Romisha: Dis you find out what was missing. What was happy life for you?

Fulmaya: I knew it from begining that other women are suffering and I wanted to help them. For me a happy life is that where women can decide for themselves and earn for themselves. For me happiness is when women do not have to beg for a penny from her husband and family and knows she can do something. I wanted to earn for my family. My husband and I together opened a small tea shop to have earning.

Romisha: What lead you to start the cooperative?

Fulmaya: One day my daughter was sick. I was in Dhulikhel hospital with one of my daughter. There I saw an agricultural program in television where a group of women were working together. They had their own small business. I realized that such group can be a way to make women happy and `Sakshyam` (capable or self-dependent). I watched the program for nearly 1 hour. I was very much inspired by the women group. I thought that if I had died everything would end but now I can do something for the benefit of women in my community. I was very much encouraged to do the same work but I did not know what was the name of such group, how to open it, how it will function, nothing at call. That day When I returned home I was thinking about the women group. I could not forget what I had seen and had three sleepless night. I had a thought that if they could do, I can do as well. The suffering and difficulties I faced evolved around my mind. I could not let my four daughters face similar situation as I did. I thought such a group could be a way to help my daughters and other women. I had a feeling that I should do something. I wanted to know about the group. I asked many people about it and I think it was the first time I had ever spoke for what I wanted perhaps the first step I took to help other women like me and to bring *paribartan*. I wanted....You know I always wanted to go school and see other women go as well. I wished to learn something. I am very happy to see you are able to do so. Do something for others.... Yeah and I did not know what the cooperative was called. I did not know the women group was called agricultural cooperative, I happened to know after I asked about it to Suman.

Romisha: Who is Suman?

Fulmaya: Suman worked for agriculture related issues in our village that time. I happened to ask him and he told me about the cooperative. Actually he is the one who informed be about the procedures and everything. He told me that I will need to have at least 20 women to open a group and after that I will need permission from Agricultural development bank. He said that I will also need a bank account to establish a cooperative. He promised to help me if I can do that. I thought that to gather 20 women was easy for me since most of them were facing problems in my village like I did. I thought it must not be only me waiting for `Paribartan`. But I was wrong. No one showed willingness to form a cooperative. I tried really hard, I wanted `Paribartan`, I wanted women to be `Sakshyam` . I had lived my life but now i wanted to live for others. I kept on persuading every women in Bhattedanda to be a member of cooperative and I finally managed to gather 20 women to form the agricultural cooperative.

Romisha: What was your next step after that?

Fulmaya: We needed money to open a bank account. So, we collected Rs. 200 each for the day of opening account and in total we collected Rs.4,000. We deposited that money in the bank. I still remember 7 am of 27th Kartik, 2059 B.S (November13, 2002), the day when the cooperative was formed. It was the birth of BWFC.

Romisha: So tell me what has been the most difficult phase in operating BWFC?

Fulmaya: See this photo. I luckily grabbed the photo album after the earthquake. You can see how we met during out meeting each month.It was difficult for us to arrange meeting. None of the cooperative members had support from the family. 20 women came for the 1st meeting: some came with doko to collect the cut grass, some came with bucket to fetch water, some with bags ...they came for the meeting by pretending to do some work to the family members. It was difficult for the women to arrange half hour once a month. Of course to start a cooperative was difficult but the even big challenge for me now was that no women showed in the second meeting of cooperative. I went to the house of each of the cooperative members to collect Rs. 100 for the saving. I did the same for next 6 months. This lack of confidence among women and their fear from the male members in family was one of the biggest challenge. The starting 6 months was difficult. I knew that it was not the correct way to run a cooperative. How long would we operate this way.... I did not know it was right or not. But I did not want to but I had to make a rule that if someone does not attend the meeting next month, they will have to pay Rs. 10 (about 0.09 USD) as a punishment for their absence. I felt really bad but I could not think of anything else. But the idea worked because there were women coming for the meeting next month. Women started coming slowly the following months. I had not thought the punishment idea would work. This challenges was to extend solved but there were alot of challenges to come.

I told you women in our community are dominated and they are supposed to do household job. The community people easpecially the male did not like my job. However, I continued this work slowly. The community people accused me that I am brainwashing the mind of women in the community. They said, `*Stop your work!*`. I said, `I would surely stop if I had done anything wrong.´ I was determined by then not to stop the work of cooperative in any way. My husband did not want me to continue the job due to the community people. The community people said that I am nothing and why I want to be a leader 'Neta' of all women in Bhattedanda. What I know about the social `Paribartan`. The community people badmouthed me and they even threaten to kill me. They continued to bring hindrance in my work and they called me insane. However, by that time I was strong enough and was not afraid.

My motivation to help others was not faded. I always prayed my work to be successful, I could help the women like me and uplift their condition, I not only the one suffering and therefore should not think only about myself. In this way I started my work. My cooperative slowly started goat farming, seed distribution, buffalo farming. Many people slowly started to come and help.

Romisha: Can you tell me about your business now? What is its overall goal and objective?

Fulmaya: I did not have any plan to be in situation. I had no aim. I only dreamed that women in my community to not spread their hand before men even for RS. 2. They could be independent by their own earn. I only wished that they could earn by themselves and could speak for themselves when required. I started accordingly. I brought vegetable seed (seedlings) from the nursery and distributed to the women and vegetable was cultivated. Women sold the vegetables and had some income. They could save money. The women were happy and I would win their heart. The cooperative gave loan for goat farming. The baby goats were born that belonged to women. Before that whatever was in the house actually did not belonged to women even though the home was own. After the baby goats were born, women could sell them and use the money as they wanted. I could win their heart. I was uneducated. Therefore, it took 14 years for this cooperative to come in this state. I did not have support from the community, I was not economically strong. When I have to say, I was like a naked human. Therefore, it took me 14 years. If I was educated and was economically strong, I think I could bring the organization in present state and help the people in village in 2-3 years. Therefore, it took me so long time.

In the last earthquake in 2072 B.S., everyone were under plastic. We built 250 temporary house . Change Fusion also helped in this. The guest coming for home stay also helped. Blanket and necessary items, solar. But the organization of others and mine is different.

Romisha: How many employee do you have in your cooperative?

Fulmaya: We do not have paid employee. We have allocated budget for their food (khaja). For 5 years my husband was working without any money. Now we have another lady who keeps record of loan and deposit and do calculation along with him. However, there are volunteers coming to work for us. We work for 5 days in a week. In 5 days, 2 days are for saving (deposit) and loan distribution and the remaining days are for calculation.

Romisha: How is your relation with the cooperative members and the volunteers?

Fulmaya: It is very good. In our last general meeting, I said it´s been 14 years now. It is not good to handle everything alone, there must be other as well. Therefore, we have one women from now who is learning the things. I go in every meeting to tell what to do. But no one agrees to leave me. The members tell that the cooperative will be destroyed if I leave. But I always say that it will not, the cooperative will not be destroyed if one person leaves.They say that if others run the cooperative everything will be ruined. I always say that we must not think like that. The cooperative belongs to all of us. All have to work for its betterment. We should build trust for other as well.

Romisha: You said that you have good relation with the members and the volunteers. But as a leader there might be situation when you should have right in your hand. In that situation how to manage to play the role of a boss and at the same time a role of colleague?

Fulmaya: We all sit together and everyone speak about their view. Among those views whose view seem relevant, it is chosen. There is no discrimination like big and small, in terms of position or anything else. We ask to everyone if the view is right and if they like it. If everyone like the view it is accepted and if the view is voted to be wrong it is not accepted. We go in this way.

The members ask me. They think that things must not be done without asking me. But I say the right thing can be done by anyone, only the wrong must not be done. Everyone has right to take decision in our cooperative but they usually ask me before doing anything. However, I never ask them to do so.

Romisha: How are you working to build up the trust and motivation of the members, volunteers and other stakeholders?

Fulmaya: I have not done anything until now for that reason. It is running in the same way as it used to run before. I don´t know I was able to win the trust of cooperative memebrs. I never thought of that. The member think that I can help them in any possible way. They think that if we get sick I will help them, support us. If we fight, I will resolve that. They think that in case of difficultly I will support them. I do not know how that thought came to people. It is not only among the cooperative members but also among the villagers. They come to my home even at 12 in the night in case they need help. I think that god has given me power and strength in me to never take wrong decision. Might be because of this people believe me.There are many cooperatives in my village but still people believe me.

Romisha: Are the member in the cooperative from different village? Is there the mix of different caste, income class, gender?

Fulmaya: Our cooperative is currently working for Kavre VDC. 7 and Dhulikhel ward no. 1. There is a mix of all income class and all gender.

Before there was discrimination in may village in relation to caste. I always say there is men and women. I am also born as a women and suffered a lot due to this. If I had not suffered I would not be in this position. I request everyone to never discriminate anyone. Everyone has the same heart, everyone bleeds if cut, never hurt the feeling of anyone.

In one of a training program, I was among the group of educated people. But the behavior they showed to me hurt my feelings. People do not have everything in life, they are never blessed with everything. There always exits some lacking and weakness. For instance, in a training, a educated friend by my side did not treat me well. I am not trying to badmouth them. But the most important is have the heart that wish to help others.

In our general meeting, all our member eat together without concerning caste, class and gender. Even at the beginning members agreed to equality thing.

Romisha: Now let me change the topic a lit far, in the current situation of Nepal and recent earthquake, even the conventional profit making business face difficulty to operate. Has it affected the operation of your cooperative?

Fulmaya: My social business is still a small one. I have given everything for the benefit of society. I do not know so much about the profit making business. I have been doing what has to be done in the

village as much as possible. This year nearly 60-70 lakh was invested in my village due to me. I could not do that by myself. I am happy with the progress in my village. I feel very happy to help people and see them happy.

The current situation and earthquake has only affected the home stay business. The tourist are less. Even my house partially collapsed due to the earthquake. We are staying in this hut. Among 4 rooms of the house that engineers marked safe, 2 rooms are being used for the guest, one is our prayer room and since there our belonging one room is used by our family members. It is now 6 years since I started home stay. However, it is to manage my daily necessity. From the earning of this home stay, I have partially helped 6 people. I have helped them in being admitted to hospital. I also do vegetable farming. From the earning, I save some portion to help other people. If no one require the money, I give it for god. If some accident happens, people might not have money at that moment, I help them in that situation through my savings. I have helped the kidney failed patient, brain tumour patient, TV patient, 2 complicated delivery. After earthquake the home stay is not running well. However, there are people who come to pay for eating in my house as they know some portion goes for people in need. I have saved RS. 5000 from that.

I found a helpless old women in jungle. I brought her home yesterday and took her to hospital. She does not have any place to stay. SO, I am building a small tin hut for her. If some members from her family and relatives comes to take her I will properly cure her. Then I will do all the legal work in police station that she will be treated and cared well. If no one comes, she will stay with us.

Romisha: In which sector is your cooperative basically helping?

Fulmaya: We do not make so much profit since it is made from the members. We invest the money in 14% and provide 9% to their saving. The profit is paid for the rent, some profit goes for the people working in the cooperative. And one person donated a land in the name of cooperative and some profit is allocated for building the house of cooperative.

Our cooperative is basically focused to help the poor people. We are providing loan for the education of children, for purchasing seeds and fertilizers, and to the people in need. These people pay the loan slowly. Therefore, people with willingness to work, hard-working people can be brought up. We do not ask mortgage for small loans. But for the big ones (1 lakh), people put their land which was also started later. It in beginning we did not do that as well. But people taking big loan are less.

Romisha: There is a theory called ethical leadership which describes that the key focus of leader is to create a work environment full of trust and empathy and as such leader should help followers to transform and grow. Leader should assist employees in accomplishing their higher ethical standard by highlighting on justice, equality and liberty. What do you think it means in Nepal? What about in your enterprise?

Fulmaya: Till now I have tried to treat everyone equally. We do everything together and in a friendly manner. In 14 years, now I am trying to give my position to one of the women in our village to teach her. It might take some years. I have never taken any benefit and money from the cooperative and have neither let anyone to take. Whatever profit if we have, we give for the society like for making road, digging well and pond, helping sick people. It is that we invest the profit if we have in social work.

Romisha: The current situation of Nepal entail difficulties in relation to operating the business for instance political instability, recent earthquake and others. Do you think it has any impact on SE? How to you cope with such difficulties?

Fulmaya: In my experience, people call only a big organization as an organization. People only look at a big . But the organization like ours that started from the grass root is not recognized, is not evaluated. Whatever, we do is not recognized. You came to know about our cooperative through Change Fusion Thailand. But the responsible people in Nepal are not looking into this matter. I think those people are not focused towards the grass root enterprise like ours.

Romisha: What do you think is responsible for this?

Fulmaya: In my experience, those people who do not work by their heart. If big project come, people look for the money. They do not think about how to make the project successful and to work for the benefit of public. We are trying to uplift the life of 300- 400 people without the help of others and without anyone´s support. I think the people in upper position look only for their own people.

Romisha: I have a dilemma about leadership theory talking about individual leader as most important. .Do you agree or disagree? Can you talk about that?

Fulmaya: The first thing is that to drive a vehicle driver must be perfect. The driver must drive to take in a correct location, must drive a proper way I think. The leader is not made leader simply by people. One has to do things for that, work for that. Leader in not big, his thinking and behavior is big. Society think someone as a leader. But if he does whatever he wants, he will never be an important.

I always tell women in my community to rise the brightness within themselves. If you cannot do that no work will be successful. Whatever I do, selflessly, I do for the society. IT is your work that makes you a leader. The brightness has to be brought outside to be a leader.

Whatever, I did til now, I did alone. There were no people me advice me but rather came to beat me for what I did. But I think if people have determination within themselves they can do it alone. Lord Gautam Buddha also conveyed the message of peace alone. I do not mean I am like lord, it is an example. I always prayed no one to suffer like me, I always worked women to work on their own, they could speak for themselves.

Today I got three awards: 2 from Rotary Club, one from Change Fusion. But i never worked for the award. I had never thought people would interview me. I was only working for the benefit of people selflessly.

Romisha: If there is something that could be changed in relation to operating SE, what it would be in your opinion?

Fulmaya: I would provide employment for everyone since the social issues would be less. First I would provide water facility to everyone. There are still places in Nepal where women walk for 2 hours to fetch water carrying 50 litres gallon. I would provide electricity, transportation.

Romisha: Do you want to bring any change in the way your cooperative is operating?

Fulmaya: There are various work to do. I wish to open a clinic. The building we are constructed in half done and is topping due to lack of capital. I wish women would treat diseases. They do not disclose their problem. I want to provide that facility. I also want to provide shelter for helpless women. If a men are helpless they do not suffer as much as women because from 3 years to any age women are prone to be victim of rape. I want to provide shelter for them.

8.2. Appendix B

Story 1: Annual Meeting

After the disapproval of the cooperative member to elect new secretariat,

Fulmaya: Namaste everyone. I know that you all want me but it has been 14 years now and my health is deteriorating. I do want someone to handle the cooperative if anything happens to me. Appointing a new Secreteriat does not mean that I will leave the cooperative. I will always be there for you all. You will have to give chance to other as well.

Cooperative member: But we want you. How can we see other as secretariat, there is no gurantee that the new secretariat will work as you do.

Fulmaya: Give someone chance. I will teach her. I will be there. I will not just leave.

The discussion is yet not over, there is no conclusion but the cooperative memebr somehow agreed to Fulmaya. After the lunch of Annaul meeting.

Romisha: Namaste didi how are you? What will you do about today's discussion? It seems that everyone loves you a lot?

Fulmaya: I was not aware I was already able to win people´s heart but it was not the same when I started. When I distributed the seeds there were 25 women. When we started goat farming, it was 3 years since the cooperative was started. There were 36 members after that. Things were changed when we decided to provide loan for goat farming. I tried a lot. One day a lady called Jenice Lee came and said you are suffering a lot. What can I do to help you? I will sponsor for your children education. Then I said I will educate my children in any manner and as *I asked her to finance for the education of all children in village. She replied `do you have any plan for that?`, then I said I will come up with some ideas if you like to invest. I came up with the `one buffalo-one child program` which she liked very much. Jenice Lee agreed to invest Rs. 3,60, 600 (about 3,000 USD) for the project.* Jenice Lee was director of "England Saga Charity Trust". This Charity was helping the school and she sometimes came to the school. I met her there. After she agreed to invest in our project, our cooperative made a plan to give 10 milk giving buffalo as a loan to 10 women. The condition was that they should send their children to school, they have to first pay the school fee of their children and feed the buffalo, then the left money after self-consumption of the milk product to be returned to the cooperative.Theere was no interest for the loan since the women were sending thier children to school. So, we brought 10 milk giving buffalo and distributed those buffalo to 10 women. After that those women were able to send their children to school and had income. Our cooperative envision none of the children to be uneducated because education is very important in any field. Therefore, we admitted 10 children in

school. The maturity date for the loan was 2 years but women were able to pay the loan in 9 months following all the stated condition. It was very exciting. We were able to make approximately 300 members. We provided such loan to 48 women in total and 48 children benefited from the project. It was very exciting and very successful! However, due to the extreme increase in the price of buffalo we couldn't continue the program.

Romisha: Where did the idea come from? W*hy did you choose to provide loan instead of just donating the money?*

Fulmaya: If I had done so, the money might not have been used in the best way. I wanted the money to support women with their earnings and at the same time fulfil its main goal of providing support to their child's education. I wanted a long lasting solution rather than a short term remedy. This program has not just helped in children education but has provided women a source of income and they are still benefitting due to this. Acutally no one gave me the idea. It came within myself. Everyone likes this idea.

Romisha: There might be some children who might be still uneducated. Is there any new program or are you thinking new way to help them?

Fulmaya: The family of those children get loan for seed, goat farming, for new business, for vegetable farming. During that time we did not have capital, it was a small cooperative. But now we are able to give loan for up to 1 lakh for 1 person. We are giving skill training, there are many hotels in this area so we are also giving waiter training, bakery training, mechanic training and also various other training. We are not only focusing only on one work as we have to move on according to time.

Someone is calling her,

Fulmaya: I will take you around village in the evening if you want to see our village.

Romisha: Yes, of course. Bye.

8.3. Appendix C

Story 2: Community Visit

Fulmaya: The sun is setting. It is the perfect time to visit village.
Romisha: I am ready.
Fulmaya: Let us go to the community school of our village first. It is on the way.
When we reach school,
Romisha: The school has *Prodh Sikshya"* (Adult literacy class). Is there women coming to this class?
Fulmaya: There are some, even I was once in this class for six months. There is no age to learn, I always wanted to go school. My dream came true. I can read and write a little now. I can write my name. We were 10 women when I studies. It was very exicting. After six months, I completed the course. Another batch of women joined.
Romisha: It sounds good.
Fulmaya: How is your study going on? Do you like being out of the country and studying?

Romisha: It is going quite good. I have learnt many things that I had never learnt before. Actually I like studying abroad, everything is new there and it is like exploring but it is really challenging you know when you move to a new placee where students are taught differently. It was diffcult at begining but I am trying though it is still challenging.

Fulmaya: Does people discriminate you there?

Romisha: I never felt so. Most of the people that I met there are very pleasant. My friends help me wheneven I ask them. But why are you asking this?why?

Fulmaya: I just wanted to know how it is there. It is diffrent in Nepal. You know, I do not have formal education. But I always try to do good for the society. I thought that educated people respect thinking as well and not just the qualification. But in one of the training program I attended, some educated people did not behave well with me. I understand no one is perfect but I wish everyone to work together putting aside one's weaknesses. I do not blame them, it is our culture we look at someone´s weakness and point at it.

Romisha: They should not have done so. It is better to be uneducated and have good thinking than to be educated with negative thinking.

Fulmaya: Yeah but in our country people respect qualification, people do not believe in someone´s thinking. Can you see the small tin huts, it was build aftermath of earth quake.

Romisha: Did the cooperative built these huts?

Fulmaya: Yes we did it with the support from Change Fusion Nepal. It is the same organization that awared me. During that time we all worked together. We carried tins and bricks up the hills. We did it for everyone´s whose house was destroyed and not only for the cooperative member. We started to work even before the government came to help us. You can see there are 250 small huts with solar lights.

In one of the cooperative member house,

Fulmaya: Namaste sister. How are you?

Cooperative member: I am fine. What about you?

Fulmaya: I am fine as well. I have someone to introduce you. She is Romisha who is doing her project on our cooperative. I am here with her to take around ourr village.

Romisha: Namaste. Pleasant meeting you. You have lovely home and I can see lot of goats here.

Cooperative member: Thank you. But this is possible only due to the help from cooperative. If Fulmaya was not there to help me, I do not know what I would do.

Romisha: If you do not feel bad, Can I ask you to tell more? How Fulmaya helped you?

Cooperative member: There is nothing to feel bad. I have overcome all the difficulties and I am very proud to talk about that. I was not like this before. I was very shy and I was always afraid. I agreed to whatever my husband told me. For me he was everything. I had never thought I would be able to live without him. But I did not know he would leave us for another women. I cried a lot for many weeks. I had no courage to smile after he left me. But all thanks to Fulmaya who encouraged me to think about my childen and my life a head. In the begining I did not listern to her. But she came every day to talk with me. Slowly I realized that there is no point to cry for someone who does not regard me anything. I gradually started to smile. During that time I did not have money even for food. Fulmaya showed me the way from which I could earn income. There were very less shops in our village during that time. Fulmaya repeatedly encouraged me to start a shop or any small business. I was afraid but I knew Fulmaya would help me, I took loan from the BWFC to open a shop. It was Fulmaya who helped me when my husband left me and my two children alone for another woman. You can see my shop is

running good and my children and I am able to live without depending on others.

Romisha: Thanks for sharing your story. You are a brave women.

Fulmaya: We have to leave now. We do not have much time left.   bye for now.

Cooperative women: Bye.

We are on our way,

Fulmaya: There has been a lot of changes in our village compared to past. You can experince very minimal discrimination in our village.

Romisha: How do you compare Bhattedanda now and before the cooperative started 14 years back?

Fulmaya: There are lot of things to say but the most imporatnt is that women are `shakshyam` now to some extent. Compared to the past most women have their own source of income. They are more open and do not feel afraid to speak for their rights. More children are going to school. However, we have less infrastructural change. I guess women are more happy now then they were before.

Romisha: Does that mean now the women are not discriminated? There is no caste discrimination?

Fulmaya: It is not like that. Men and women have different part to play in family.We have patriacal family, men are head of the family. Women do not have that position. But compared to past women are regarded and given imporatnce. They have right to speak and say what they want. After the cooperative was formed we started working together for each other. We shared our emotions together. I think by working together we became close to each other. The caste discrimination is very low. I think that the discrimination issue might exist for long time but the `Paribartan` that you want to bring in society has to come from oneself first. I try to treat everyone equally because I want people to respect each other for whatever they are irrespective of gender, caste or class. I wish everyone was created equal and there were no established system that discriminate people.....seems like you are not used to our roads. Let us return back for today.

8.4. Appendix D

Story 3: Fulmaya House

Romisha: You have won many awards and inclusing SNASEA. How do you feel about that?

Fulmaya: I feel very happy, very proud. It reminds me of my journey. I was determined to help the community members as much as I could but I had never thought that I would reach this far. I just kept working and all of a sudden I was informed that I am nominated for SNASEA. The funny part is that I did not know that I was a social entrepreneur until I received the award.

Romisha: How did the SNASEA people know about it?

Fulmaya: In my homestay that you are staying currently, there are guest coming. Luna Thakur was one of them. She spoke with me whenever she came to my homestay.   She also talked with the community people. She came several times and stayed 3-4 days when she visited. She is really nice lady but I did not know that she was from Change fusion Nepal and she was watching my actvities. I guess Luna might have known about me from the community people. She often came to my home stay. One day, to my surprise I received a letter notifying me that I have been nominated for the award. I had never thought that I would be awarded for what i did.

It is becasue to my experience, in Nepal people recognizes only the big `parivartan`. My organization is

small. Small organization like ours that started from a grass root level and has brought `Paribartan´only in small area is not considered. Nevertheless, I had no intention to start the cooperative with a desire to be famous or recognized by others.

Romisha: There are many village where initaitive like yours have high potential. Do you have any plan to scale up the cooperative?

Fulmaya: The women here are not very educated. We still keep records in register since we do not know how to use computer. Children are learning but they are not yet capable to work for the cooperative. There is less time for us to concentrate on other areas as we have less manpower and capacity.

Romisha: Why don´t you and other women learn then?

Fulmaya: I tried so hard to reach here. I am satisfied that we are able to serve the my village. Actually I have not thought so far yet. But I guess we will, if we can maintain profit.

We are on way back from BWFC office,

Fulmaya: I like your area of study, I think a leader has an important role in an organization.

Romisha: Thank you. I remember that you compared leader as driver in our first interview. Can you explain more about that?

Fulmaya: Yes of course. But it is my individual perception. For me there was no support and if I had backed off, the cooperative would not be in the current situation. Whatever I have done, I did it by myself with selfless feeling. But I do consider like I said before; in order to drive a vehicle, driver is the most important. If the driver is not under control, the vehicle will not reach towards its destination. I know that everyone has the capability to be a leader but one must be able to bring out the brightness inside people's heart. They must win the heart and the mind of people. No matter how much variety of vegetables you add to your curry, if the chef do not add correct spices, the curry will not taste good. The same goes for the leader.

8.5. Appendix E

Transcript of Semi - Structured Interview with Suman Shakya:

Interviewee name: Suman Shakya, Founder of Smart Pani

Interviewed by: Romisha Shrestha Sainju

Location and date of the interview: April6, 2016. Lalitpur, Nepal.

Romisha: What´s your business now and what is its overall goal and objective?

Suman: We started One Planter Solution. It was started in 2011. So we are on our 4 and half year and we will be celebrating our 5th anniversary in September. When we started it was more about solving a social problem at least in a social scenario where people are really trying hard to manage the water scarcity. So, we looked into into a model where we can possibly see weather rain water harvesting, bio sand filters can be a potential solution. So, we started as a Smart Pani under one planet Solution. So, one was that in terms of water scarcity and the water was energy deficiency. So, we looked into how

this deficiency can be tackled. There is a lot of load shedding, a lot of waste so how can we convert waste into energy, even solar to get energy. So, we took a conscious decision to look into water as a first step. So, we focused in Smart Part. In first 2 years it broke even and after that it became profitable. Because our model was to make it sustainable from day one and we do not rely on funds. So, we have a product and we market them. Buyers will install the system. Smart Pani is now a separate system. We are currently incubating Smart Urja. So, we have taken some time to do that. We started with the clean cook stoves but more on institutional level that really did not work. Somethings, a lot challenges were there so kind of hibernating that. Solar was already on. So, we are doing few installations. It is currently on rank. Possibly as we get into it and make sure it will become profitable. We will split it into another company. So, that is the business now.

Romisha: Where did the idea come from like you said to solve the social problem like you said?

Suman: It started the problem being in my own house. I was building a new house. The earlier we stayed on, we had intermittent supply of water. So, we need to rely on tanker water. So, we spent around 2 tankers a month. It was kind of convenient, water problem, tanker water quicker form. But I always knew about the goodness of rain water harvesting, what it can do. But I never found somebody who could provide that service at individual level. So, in one of the meetings in one of the club I attend, my current business partner wanted to speak on water problem and how it can be resolved. His name is Tyler Macman. At that point I said look I have that problem can you solve it? So, then he came home where I was living and said the solution. So, when I shifted to new house I did not have water problem. I do not even have KUKL (Kathmandu Upateka Khane Pani Limited) connection. I do not need it because I live of rain water. During monsoon it goes in tank after filtration and excess water goes inside the well. So, I do recharging of well. During dry monsoon, when there is less amount of rain fall, so I take out water from well, pass it through 2 bio sand filters. In my house I have no water problem. So, I always believed in good work. Therefore I said that I have my business running, if he wanted why not. At that point Tyler and his other friends also wanted to start an enterprise and they found me to be complementing them. So, when we started it was more about doing social good because there was other business we were working on. So, even if it did not make money, we were okay. But once we got into it, the reason was, I said that look I have so many friends who have water problem and if you offer them a service, people might buy. That is how we started and that is how we do our marketing also. It is based on our own individual network and friends, and circles of friends that we have. That is how we have been progressing. Over a period of time I realized as got to understand water better that it is a huge market and there could be a lot of opportunity for the company.

Romisha: You said that you started to solve a social problem but now it is more like a SE or profit making company?

Suman: No, we started with an intention to make profit. We absolutely do not have intention of doing social good only. What we said was people need service. My partner and I do not believe in hand holding to a point where there is no sustainability. So, we made sustainability the first reason for our existence. We said that we can only sustain if we start the model right from the front where we have certain cost, we sell it at X , we sell it at Y with a profit. That´s how we sustain. So, sustainability was right from the beginning and that is why we call it a enterprise also. Because we want to do business out of it. We are contributing something to the society and also earning and I do not think it is bad thing.

Romisha: What led you into SE? Was there political reasons because the government was not solving the problem of water crisis?

Suman: We did not look at what the government was doing or not doing. What I felt was there were a lot of friends who had water issues and they did not find solution because there were no service provided. We are the first and when we explored to why there was none, we realised that rain water harvesting and this kind of efforts has always been done by NGOs and INGOs. They were based on funding. So they get fund and do absolutely good work but that project is designated to doing this and that. So, you and I if I need individual installation whom do I talk. There is none. So, we saw that gap of service provider providing that installation backed up by maintenance. Because what we realized that NGOs and INGOs after doing good work, once the project completes they don not care about it. Once they go the service needs maintenance, they do not do maintenance or the people who have been given the system do not care about it. Why because they got it as grant. They did not pay for it. So, if you give free medicine they will not eat it. So, that´s what happened. We saw through our research a lot of good things has happened but it stopped after the project also stopped. Til the time project runed it worked but after that if stopped. This means there was no sustainability. The intervention was there but it did not change the behavior of the recipient. So, that is why we said, we want to do this with an extension that we will give a 5 years maintenance contract, once you take service from us you have no problem for 5 years.

Romisha: Can I ask the installation charge is for Smart Pani for an individual?

Suman: There are different types, the common one that goes the most is 500 liter system. The bio sand filter is 55,000 and the rapid sand filter is 45,000.

Romisha: Is there any price differentiation for different class people?

Suman: No. But for schools we have different rate. So, for schools we even have financing option. We feel that students are benefiting, the public ones. The private one they should pay because if they are able to charge so much fees they must have ability to pay for the service as well. So, we do not differentiate. Why because we are not funded. There is no subsidy for us and we do not believe in that. We are very clear in the target segment we go. We do not go in the bottom of the pyramid. It is because at that point they may not be able to afford.There you need interventions, there you need funding, there you need support (government or international support).It does not mean that everyone who drives a land rover must be given subsidy on rain water harvesting. I do not believe in that.

Romisha: Now I know your business and background, Can you tell me what has been the difficulties as a social leader?

Suman: One thing is when you tackle a social problem, people think that it is not our job to solve. It should be government job, they ask if there is subsidy. We have seen people driving a car asking for a subsidy. They know that they are paying for water, they are buying water tanker, they have Euro gaurd or XYZ installed but when you are talking about rain water harvesting, what has happened is there has been market distortion by NGOs and INGOs also. Because they have been giving it for free, because they want to change the behavior, their intention was good no doubt. However, it what that let to was, if you do rain water harvesting it should come for free. So, it became a project set mentality. The other

is earlier in Kathmandu there was no water problem. Water scarcity is a recent issue which has grown multi-fold over the past 14 years. Earlier people never felt the need to pay for water. Now they say why I need to install. But more and more people are realizing that it is no more the case and they are spending on water.

Romisha: How do you work with those problem? For instance when people ask about subsidy or something like that.

Suman: As I said we do not provide subsidy, we connect with people, we talk to them and we have a rejection rate of over 90%. People feel that there is a problem of water scarcity but they feel that it will be solved automatically. I do not know how. It is like load shedding. We have been experiencing over 12 hours of lead shedding but people still think that government will come and solve the problem. Whereas there is a solar alternative. Our office entirely runs on solar. It has been 3 years. We do not pay a single rupee for NEA (Nepal Electricity Association). It is basically a mind-set. If we can do others can also do it. What we do not have is the resources to advertise and make it a country wide, nation program. We do not have the resources. That has to come from larger institution. That is a challenge that as a SE we face because we can only encourage a group at a time. This morning I went to do presentation in one of the engineering college and they do not know about the goodness of rain water harvesting. They wonder if that really exist. We go to many colleges with research data and documents to support our thoughts. And we can only change one group at a time. Even at that group, even they say okay , I know 90% are not going to anything about it. So, that challenge is always there. The mentality of people can not be changed instantly. The change of the mindset is always there. People always want this problem to be solved by somebody else. I argue this by saying why anybody will come and solve my house problems.

Romisha: How is your relation with your employees?

Suman: Yes we work as a family. We are a team of 22 people now. They have been good. We call them friends who believe in our philosophy that we are trying to solve social problem without external support and people need to pay for this. So, it takes a while for people to settle down. It takes time but it works. We need to tell them that look we face rejection, we need to be ready for that. It is unlike selling Coca- Cola or Pepsi where there is ready acceptance for a product but here there is more resistance.

Romisha: How do you balance like being a boss and colleague with your employee? You said you work as a family with your employee.

Suman: My approach is more hands down approach. Once we agree on certain set of issue, we allow the team members to take responsibility of that. I believe in democratic way of managing things. Sometimes, there has been some weakness because some employee want to take advantage of it. But if we want to scale, we need have people taking individual responsibility and say yes I can do it and take it forward. For that they need to build self-believe in what we are doing. And it will only come when they are convinced from inside. No matter how much we tell them, it is not going to add up too much, yes it does to some extent. But they need to come out from within, Okay I am going to do it. So, that is what we encourage to our employee.

Romisha: Who makes decision in your organization? Do you often talk with your employees and make decision or it is only the board that makes decision?

Suman: We have weekly meeting and I am fortunate to have partner who provides a hands on company. So, he is in touch almost every day. There are my employees to look after details. We compliment them fairly well. Mine is more slightly from a distance. We meet once in 15 days. We talk about it. We have strategic meetings. Tyler is there to oversee the entire operation. We have Suraj who is operation in-charge, we have one who heads the technical side, one who looks at the franchising and outside Kathmandu operation. Then we have somebody in the energy sector. The core team works together. They meet almost every day if required. If not once in 2 days. We are small team so we do not have to think about meeting. We work as a group.

Romisha: How do you keep the motivation of employee high? For instance you said you have to make your employee ready for the rejection.

Suman: It is more about people appreciating our work. We tell them that this is what we want to achieve and if they believe in our dreams. And even incremental success adds to the value. My role is doing networking, my role is breaking business barriers. Once it happens, they feel about it. It is about Smart Pani, it´s not about Suman Shakya. That´s why people come and take interview. But Smart Pani still needs publicity, still needs goodwill, good word that is to be circulated. That is what motivates the staff, the team. Like I was in a program where I was a mentor. We even celebrate small token of appreciation, look it is because Smart Pani has done good work. So, it might have been given to me but it is the recognition of what Smart Pani has done and what it has achieved.

To look at a social issue and then craft a business idea within it, that´s a challenge. They can easily work in a bank tomorrow. Skills that they learn is not vertical but they get a general overview, a test of everything. This is where they can apply not only their managerial skill but also leadership skill. They get an amazing opportunity if they wish to engage in that. Because we do not tell them to do this, we agree on a certain parameter, this is what we totally agree and it is up to them lead it. From them that particular growth, especially in a country like Nepal is very odd. Because we have always given hard skill in terms of learning but never been given soft skills. This is where they express themselves, talk to us about challenges, daily problems or even success. Our Suraj came back from Standard Chartered Bank because he was called because one pipe that was put in was not correct, it was 4 inches above the ground. So, even small things they go and attend themselves, talk to people. The 4 inches is not a problem but the communication with the client is more important. If they understand that was there because they had a more important pipe that was going underneath it with wires then it is understood. Otherwise, you just think from installation perspective. It will not work. Because they tackle issues every day, they grow as an individual every day.

Romisha: What is the composition of employee like in your organization? Are there mix of men, women, and people from different income class, caste and places?

Suman: We have an interesting mix of people from all sectors. As I said we are 22. On the technical side because it is a bit labour intensive there are more male. In the management actually we have more female than males. They come from all walks of life. We believe in people who can perform. We are not biased about if they come from high class or low class. They need to believe in our philosophy. If

high class believe in our philosophy they are welcome but... I should not be using the word high class or low class. But from all class they need to be delivered. When we interview people the certificates are the last thing that we see. We first look at an individual.

Romisha: Does the current composition in your organization has affected its functioning?

Suman: No I do not think. It adds diversity. It helps. But I don´t think without having diversity, it will not work.

Romisha: Do you think the employee trust you with your social mission?

Suman: I think so. I do not know. You need to ask them. I cannot speak for them It will be politically incorrect. We have been working for a single objective so that has worked till now.

Romisha: How do you manage to retain the employee in the organization? Like it is complete different type of organization in Nepal.

Suman: As I said there are challenge. Most importantly we are seen as a success story. So people come and take our employee with them. There have been many who have gone forward to do, to further their studies and their work in Smart Pani has helped. Because even in the institutions and universities abroad, it has been seen that they are involved in trying to make a difference to the society. So, we are very proud to them. They are Smart Pani alumni in different parts of the world, even in other companies as well.

Romisha: The current situation of Nepal like political instability and the recent earthquake have affected even the normal business. Has this affected the operation your enterprise?

Suman: Let me be very frank. When the earthquake did take place it was very shattering. But what we did was, we started volunteering effort from this office. Why because we have solar. Because of solar there was water. There were lot of people coming to charge their mobile phone and stuff like that. So, we started a volunteering effort called "Nepal Rises" which is now a registered body. So, there were more than 500 volunteers including our staffs. It affected our business like anybody else. However, after 1 and half month of earthquake we bounced back very quickly. We could recover but the blockage have been damaging. Blockage has really tested our patience and it has not been good at all. These man made disturbances are more dangerous than natural one.

Romisha: How do you manage the profit of your organization?

Suman: We have suffered. So, it is very normal for us to see what to do. We were questioning our-self as well. The team spirit was so good that they took only half the money and they said that once the company makes profit give it back. So, from last month we started making a little money. So, we have started to give them back. It is just a proof that they believe in us and we have been trying hard to make sure that their sacrifice and their effort does not go in vain.

We are a social enterprise. We are already looking at a social problem. What we do is we make a cut in margin while providing service in public sector, in some we have just done. We feel that tomorrow´s generation should know the goodness of rain water harvesting, the other sustainable water management technology and we are very happy that we have been able to solve some of the water problem in the

school. At least working at a less margin.

Romisha: There is a theory called ethical leadership which describes that the key focus of leader is to create a work environment full of trust and empathy and as such leader should help followers to transform and grow. Leader should assist employees in accomplishing their higher ethical standard by highlighting on justice, equality and liberty. What it means in your enterprise?

Suman: From day one we have believed in very transparent process and is something that is with me and my partner also believe about it. Anybody at any time can look our books of account. We are very happy to show them because we don´t want to hide anything. Second thing is we want to grow and we want to grow very fast. When we are looking for investment from outside we better be clear. We make less installations where people ask for non-receipt, bills and all. We say No. Our team believes that. It has also happened that one member of our team, we have to ask him to go because we found that he was not following our ethics. We found it up, we gave him a warning. We gave him time to change but that happened repeatedly. It was our internal decision. We could have made more money but we did not. We rather asked him to go. We even turned to start a competing company. So, if the company starts on bad ethics we have nothing to say.

Romisha: In your opinion, what do you think ethical business means in Nepal?

Suman: In case of south Asia, it is difficult to remain completely ethical. So, ethical has its own boundaries. What I do is, I try not to work with the government. So, when you do not work with government the question of ethics really do not set in. So, it is up to you what you want to do. So, when you have not touched there- We are okay with it. We have been able to manage whatever without having any issues til now.

Romisha: Your enterprise can be an example for that case?

Suman: It could be but when there are more black spots than white in the society, it is always a challenge to remain white. But we will continue to do so and keep our efforts going. We strongly believe in first changing ourselves before changing others. If we can maintain that, I think that slowly the white spots will start to spread.

Romisha: It is obviously difficult to do so. But do you think that it is due to social issues like illiteracy of people, poverty and others?

Suman: People tend to point finger there but no. It is because of possibly several reasons but off the head say two. One is out education system is designed in a way in which we only become good in executing things which means you are only taught to be followers in Nepal never leaders. Second is the society or the government or the country does not believe in meritocracy. When people do not believe in it and people get promoted for not making mistakes then there is problem. Because if there is no meritocracy then say for instance in an office if 5 staff come on time and next 3 does not come on time, then if action is not taken against those who come late then the other 5 who came on time will also start to come late.So, if the society promotes non-meritocracy then there will be problem. Second is, in the government structure, it has been designed in which you do not make mistakes and the intent was correct when it was done. Because the government servant should be responsible for the decision so that action can be taken. But what happened was it was not a complete rule. What happened was they

said that you should not make a mistake. So people did not work at all.When you do not work you do not make mistake. And because you are there for number of years, you get promoted. So having said that, a person who works for 20 years in an office, who does not do any work certainly becomes a general manager. That is wrong. I do not think it has anything to do with poverty and other social issues.

Romisha: I have a dilemma about leadership theory talking about individual leader as most important. .Do you agree or disagree? Can you talk about that?

Suman: .An entrepreneur surely has to be a leader. But the style of functioning is the big question. If the leader only seeks for followers that only follows there is a question of sustainability of that leader. Leader in my thought is somebody who can produce more leaders. But not someone that only wants followers.

Romisha: The last question actually, if you could change in relation to operating social enterprise what it could be?

Sujan: I think it is more important to the mind-set of the individuals at policy level and for them to realize that the issues that we are trying to tackle now can really become very big later on. We have seen the example of load shedding when third/ thought leaders in the early 90s talked about how Nepal could have load shedding. People laughed at it by saying we have so many rivers. There are so many hydro projects coming. Because no action was taken now in 2016 we suffer 14-15 hours load shedding in peak hours. So, non-action of people. As a SE what we can do much, it is more about trying to see you can do things and change small things at one time so you feel that it leads up to a bigger change or rather transformation later on.

Romisha: Is there anything you want to change in the way Smart Pani is operating?

Sujan: We are getting more process oriented. I think that was very important because earlier we thought agenda, philosophy is more important. But we realized that it has to grow since it is an enterprise. We focused on scaling. We know that we have proven model of how this can work. We want to take in other parts of the country. We have started in Pokhara, Dharan, Surkhet. We want to expand that. We are in discussion with impact investors and may be like minded enterprise who might see the goodness of the work we are doing and the way we do it and what we want to achieve. If that happens we really want to scale and make it country wide effort.

Romisha: Can I ask you something in relation to social enterprise in Nepal?

Suman: Yes.

Romisha: What do you think about social enterprise in Nepal? Its origin and how they are operating?

Suman: Social enterprise has become popular in Nepal. People like to have fried rice but they do not like "Bhuteko Bhat". When did the fried rice start, it is difficult to answer. It has not been long time since fried rice started but we ate "Bhuteko Bhat" from earlier times. So, in what context you are trying to define social enterprise, it depends on that. In a way, I say there is conscious or unconscious practise of social entrepreneurial activities in Nepal.

8.6. Appendix F

Transcript of Semi - Structured Interview with Ram Sapkota:

Interviewee name: Ram Sapkota, Founder of Mountain Delights Treks Pvt. Ltd. And Tukee Nepal Society.

Interviewed by: Romisha Shrestha Sainju

Location and date of the interview: April 10, 2016. Thamel, Nepal.

Romisha: What is your business like now? What is its overall goal and objectives?

Ram: My business is tourism. We basically focus on eco-tourism and social tourism. Eco and social tourism comes together. Other business does only to earn money. But our aim to do business that help the local community as well. Tourism obliviously have local benefit but we try as much as to benefit society while operating our tourism business. My business is travel and trekking and we along extending to hotel business soon.

Tukee Nepal is NGO but not business. Tukke Nepal and mountain delight is my company that are operating together. They are related to each other. The SE award was given to us collectively. Because after the birth of mountain delight, Tukke Nepal was born. Basically the client that comes for trekking through mountain delight get information about Tukke Nepal through us. They help society through Tukke Nepal. In addition. Mountain Delight also contribute for the society. When it brings tourist, It is also a kind of contribution for the local people. We are inclined towards social business. In case if the tourist wants to help they do it through Tukke Nepal. Thus, when I have to say Tukke Nepal is a NGO while Mountain Delight is a profit earning social business.

Romisha: Where did the idea come from?

Ram: I started from very grass root, small. I was born in a poor family. While working and studying together, I got a job of porter, slowly I became a trekking guide. It was very difficult for me while studying. Therefore, I thought that I must do something. I started saving from the salary that I received while working as a trekking guide and provided scholarship for poor children from that saving. I never thought that I would be a social entrepreneur or would be a social worker. My only thought was to help as much student as I can so they would not the difficulty as I did, they could read. After that I started my own company with a view that I could contribute to large group. I thought even if the company would not be able to provide the share of profit, if you bring tourist to the local village that would benefit people there. Therefore, I started "Mountain Delight". From the very beginning it aimed not only to earn profit like normal business but also to benefit the society. The company should have responsibility towards society as well. After opening this company some of my foreign friends were willing to help the local community financially. Therefore, I started Tukke Nepal with a view that Mountain Delight cannot take the money. I have to say that the initiative started because of my sufferings.

Romisha: Is there any reason beside personal for instance, political reason or the current situation that specially induced you to start SE?

Ram: Another reason obviously is that due to the people leaving villages. It is in hike now. During that time as well when people were educated, they either moved to Kathmandu or abroad. It is like our tradition now. It is not that I never felt of moving abroad. I got many opportunities as well. But my view was to work in our own country. If every young people move to abroad, there will be no one left in Nepal. My idea was to run a company that would help the society by self-sustaining capacity. Besides my background and suffering, I also thought if I could retain some young people in village itself by providing them opportunities.

Romisha: As a SE leader what has been you major success or failure?

Ram: There were many difficulties. When I was 13 years old, I had started a program in my village. In my village, many young people were indulged in the bad habit of drinking and playing cards.They beat women after drinking and the situation of women was worse. Therefore, at the age of 13 I started a program where people would not be allowed to sell liquors in public, they would not be allowed to play card in public and women would not be beaten up. During that time I was poor and small in age. It was a big challenge for me to initiate the program. During that time we had elite people, I was often beaten up by them, they locked me. My parents insisted me to stop this work as it was the work of big elite people.

After I shifted to Kathmandu and started to help people in village, they did not trust me. They thought why he was helping us personally. Since in my village during that time people rarely thought of helping others by investing own money. Therefore, they distrusted me. I had also started a small shop in my village when I was at 7-8 class to finance my study and people often said if I was mad. In village the struggle with the elite people and the financial challenges were the biggest challenge. But gradually people believed that I was working for the social benefit and they even started helping me.

Romisha: How did you work to gain the trust of the local people?

Ram: I ran program against drinking and playing card, provided scholarship to needy students from poor background. After running the program against card and drinking I got support from women in my village. The parents of the children who got scholarship started trusting me. After that people started trusting me seeing my work.

Romisha: As a SE did you face any challenges from the side of employees as most of the companies in Nepal are profit oriented?

Ram: Till now employee has not caused any difficulties.

Romisha: How is your relation with your employees?

Ram: For me, I think it is very good. It is now nearly 11 years since I started the company. Most of the employees are old and some are with me from the time when I was a Porter and guide. They are working with me as a colleague.

Romisha: If such is the situation, how do you manage being a boss and a colleague?

Ram: In context of Nepal that is difficult. There are boundaries as well where we have to work within company´s norms and sustaining company. If we fulfill whatever employees and laborers say we can not sustain and if we do what we want employees and laborers will not be happy. It is difficult that exist in company. But in my case that has not come. I have been able to maintain the balance.

 In case if there any difficulty, I ask for suggestion with employees, have meetings with them. There might be some shortcoming but there has been no situation where I had to be authoritative.

Romisha: Who makes the decision in your organization? Do you talk with your employees and decide together?

Ram: In regards to policy making, I have been taking the decision. However, if the decision is in relation to how to sustain the company, how to make it more progressive, and difficulties of employees we take decision after meeting with the employees.

There is no amount that is fixed in relation to amount to be charged with the tourist. I have been handling how much to take from the clients. I deal with the clients as far as I can. So, the budget to be taken with clients is decided my me. The clients also have to agree with amount. But the wages to be given to the laborer is decided by discussing with laborers itself.

Romisha: How do you keep the motivation of employees high in your organization?

Ram: We are providing skillful training like first aid training, English course. Especially for the trekking guides they have to know about flora and fauna and animal, they have to be naturalist. We provide training to them in relation to that as well. We involve interest employees to the eco workshop.

Romisha: How many employees do you have?

Ram: We have 5 employees working in an office on monthly basis. In field it is as per requirement. We have 12 regular guide, cooks and Sherpa. 20-25 are regular in field. Others are seasonally as per requirement. Sometimes, we need 50 labourers for a particular trek then we use labourers who are in touch.

Romisha: What is the composition of employees like in your organization? Do you have many employee that are men, women, people from rural, city, poor, middle class, high class, caste?

Ram: In side office, we have both men and women. Before we had 2 women employee but now we have only 1. Basically we are Bramins and Chetteris. However, in the field we have guide from different caste.

Romisha: What do you do for motivating and sustaining the guide?

Ram: I provide fair salary, insurance, and equipment for the field as well as skilful training.

Romisha: You have a mixed composition of employees. Has it caused any difficulties, cultural differences or impact in the functioning of organization?

Ram: At the beginning it was difficult for the lower caste staff with other high caste staff. But there is no differences now. Everyone work in harmony now. Lower caste people has also become guide now. There is no debate now in relation to caste. However, in field we do not have regular women guide because there are very few tourist who ask for women guide. We have some women guide on contract basis. We have tour as well as trekking guide. It also because in the field of trekking there are less women.

Romisha: Do you think that your employees support and trust the social mission of the company?

Ram: I feel everyone supports me. I came in this position from a long journey- 10 years in tourism and 11 years in this business. I am here due to the cooperation and help from employees. It is not only due to my work. I feel that my employees feel proud by being a part of socially responsive business. There is fusion of both mine and my staff effort to bring this company in this stage.

Romisha: How did you manage to do that?

Ram: All the employees working in our company also know about our mission. They feel proud to be a part of company with social mission. Our company is often is media and our employees see that. We also communicate with the tourist about our social mission and thus the labourers know about that.

Romisha: The current situation of Nepal entail difficulties in relation to operating the business for instance political instability, recent earthquake and others. Do you think it has any impact on SE? How to you cope with such difficulties?

Ram: The recent earthquake and the economic blockage has effected everyone including us as well. But we have brought a new policy to sustain our business. We have to go in a new way. Usually in Nepal people copy the idea of others. My policy is to do things in new way. If any difficulties come, we work for the solution of it. There is difficulty but we have a new policy called re-building tourism after earthquake. Some of the tourist interested in social work like building school then we arrange everything. In this tourism is also sustained. It is not possible to stay in houses in remote areas now due to earthquake. So, we arrange camping for them. Our company sustains and the social help like building toilets, schools, buildings benefits the local people. Therefore, our company will be focusing on rebuilding tourism for 2-3 years. It has helped us to sustain but in overall it has affected us.

Moreover, tourism is a very sensitive business. It is also affected by political conflict, natural disasters. When media writes about those, everyone knows about that. In most of the cases, foreigners coming to Nepal are very happy with its beauty and love Nepal. They communicate that Nepal is safe to visit and tell the reality. Media tell more than reality, exaggerate the reality. However, the tourist communicates the true fact about Nepal to their friends and families and it has helped a lot.

Romisha: Do you receive any help from the people, society, government, donor or any others in your social cause?

Ram: We are not taking any help from other organization. We have "Tukke Nepal" in Nepal as well as in Sweden. It is also helping us. "Tukke Nepal Sweden" is our sister organization. We make a proposal and they collect donation. They also advertise to go Nepal there. It has helped in tourism as well as rebuilding. Moreover, the tourist coming in "Mountain Delight" are also helping financially. The local

people are helping in the rebuilding process by supporting our social mission but not financially.

Romisha: How do you manage profit from the business?

Ram: Certain percent of profit we keep for social work. There is no separate office of Tukke Nepal. Mountain Delight is contributing in administrative cost, employee of Mountain Delight does work of Tukke Nepal as well. My personal vehicle is used for work of Tukke Nepal. We are in way saving those cost. When the tourist comes we tell them about our work, they help through Tukke Nepal. We have no fixed percent on the part of profit to help. However, we contribute as per the requirement.

Our main focus sector is education and health. We also have electric project Íand micro finance. In education sector we are providing scholarship in both school and college level as I said earlier, in some community school where the salary is not enough for the teacher we help in that as well, building library and school building. In health sector, we are building toilets, we have a small health center (Jyamrung Samudayel Swasta Paryojana) in Dhading. It is not a big one. There is a health assistant there who check-up normal diseases. We also have health fund though which we help poor patient to be checked in Kathmandu, Pokhara, Chitwan if the disease cannot be treated in our health center. We also run health camp in village from time to time. We provide eye, ear and dental check-up to students regularly. Our company also run medical trek, cleaning trek, mindful yoga trek, social trek. In medical trek, we take doctor and nurse in remote area where there is no hospital. We provide immediate check-up, we collect data and if there is long term diseases we help through health fund.

In social trek we take foreigners in trekking. They help physically by building toilets, school buildings, provide fund which is used for social work like building road, toilets, school. Sometimes they want to take the experience of working in field with the farmers and help physically.

Romisha: There is a theory called ethical leadership which describes that the key focus of leader is to create a work environment full of trust and empathy and as such leader should help followers to transform and grow. Leader should assist employees in accomplishing their higher ethical standard by highlighting on justice, equality and liberty. What about in your enterprise?

Ram: Ethical things should definitely exist in an organization. There should be freedom and certain criteria in an organization. In context of Nepal, when there is freedom which is also influenced by development and politics. It has set a mentality that the demand can be fulfilled regardless of its correctness through strike. There are lot of challenges when there is freedom given to employees. However, I believe that employee should be given freedom in their work. Each employee has their own responsibility. We have people working in different area like we have administrative staff, guides, cook, Sherpas. However, we do not discriminate them in spite of their position.

Romisha: What do you think ethical business means in Nepal?
Ram: It is gradually increasing in Nepal but we want it very fast which is not possible. It takes time but it is increasing.

Romisha: Can your company be an example of ethical business?
Ram: yes I think so. We have also won social entrepreneurship award in Nepal, responsive tourism award in Asia. There was an inspiring story competition we participated in that. We are trying to do

good work and we are doing. There are also other social businesses that are doing very good job.

Romisha: Do you think the operation of ethical business difficult in Nepal. If so why?
Ram: It is common in under developed countries. Such difficulties were present even in Europe at the beginning. It gradually gets sorted out as per the development takes place.
For instance, I was trying to open an eco-resort in Nepal. I studied and researched on that. However, I soon realized that it was not possible in Nepal. It was due to the cost, prevalent rules and regulations, labour cost and many others.

Romisha: I have a dilemma about leadership theory talking about individual leader as most important. .Do you agree or disagree? Can you talk about that?

Ram: I agree with leader being the most important one but along with that employee should be innovate, energetic. It is not only the leader that leads to success. Leader is important but he must be able to deliver what the society wants. If the society does not wish the social work to happen then the role of leader alone is of no use. However, the role of leader is important.

Romisha: The last question, if there is something that could be changed in relation to operating SE, what it would be in your opinion?
Ram: I think it is basically the role of the government to think about how to facilitate the growth of social businesses. We have to do as much we can but the most important one for now is the education and awareness of the community people.

8.7. Appendix G

Transcript of Semi - Structured Interview with Mahabir Pun:

Interviewee name: Mahabir Pun, Founder of various social ventures

Interviewed by: Romisha Shrestha Sainju

Location and date of the interview: April 14, 2016. Thamel, Nepal.

Romisha: What is your business now? What is its overall goal and objectives?

Mahabir: I have several businesses. I am not directly involved in all of these. For example, Nepal connection is a restaurant business but is more than restaurant. It is more a meeting place and idea sharing place. We have been running this for last 4 years. The second business is Nepal Wireless. Through Nepal Wireless we build wireless connection and internet in the rural areas. It also provides training to the villagers targeting especially schools and health clinics and community center. Another business is community eco-tourism "Annapurna Dhaulagiri Eco Tourism" which is a 5 days and 10 days trekking program run by the community. All the facilities along the trail for like loading, food, guide, and porters, anything services is provided through that program. There is another organization called "Annapurna Dhaulagiri Community Eco Trekking Program". These are the main business I

would say. Other than that we have some other small businesses like Yak farming which I started in 1996. We have a Yak farm with 170 yaks. We sell the meat and butter which is also run by the community. Another program I have is cheese making. We started cheese making in around 1998 and it is run by school. This program at the beginning that was quiet difficult and we lost a lot of money. But now we are doing very well. All the cheese produced in the village are sold in the local market especially in the trekking route. So, we also have hand-made paper making program running in two villages. So, we make hand-made product and paper products and sell them to the tourist and to the foreign countries. I help to start but I am not directly involved in any of those but they are running quiet well.

Romisha: You have so many businesses. What are the overall goal and objectives of those businesses?

Mahabir: The goal of these businesses is to create job opportunity in the local area and bring cash income for the local people and community development. So, we create job and people are paid salary. People can make some money. The net income we make goes to community development. So, it is purely a social enterprise.

Romisha: How did you get the idea to create employment and help local people?

Mahabir: It is really simple. The idea does not have to come. Everybody has seen this. In Nepal, there is no employment in the rural areas and urban areas. Therefore, so many people are leaving Nepal in search of job in foreign countries. So, everybody know about this. Looking this fact, I just tried to provide some job opportunities and keep people in village and help local people to make money locally.

Romisha: Why did you choose to initiate SE rather than the regular business?

Mahabir: Because I do not want to be a businessman. I do not want to make money for myself. My idea from the very beginning is to help the society, help the people as much as I can by creating opportunity for them. I do not want to make money for myself. So, that is why I became a social entrepreneur.

Romisha: What lead you to become a Social Entrepreneur?

Mahabir: Mainly because of 2 reasons. I helped to start a school, I am helping in some schools in rural areas. In order to run the schools, they need some income. What I was trying was to generate money for the school. That is why I got involved in this social business because all the school I have been working is community school. The government does not provide enough financial resources to run the school. The community has to find money to pay for the extra teacher and also to pay for the maintenance and others. In order to do that I decided to collect some money through social business. So, that is the first thing that we needed money to run schools and also clinics.

Second reason is to see if we can create some job opportunity in the villages so the people living there can choose to stay in the village rather than going outside for work. Because of this problem you find in every village you visit, most of the young people are not there. Only the old people, children and women are living there. Because of that reason it is very difficult to find someone, labor to do something in the village. Therefore, I was thinking of creating job opportunity so they stay in village.

Romisha: Now I know about your background and your businesses, What has been your major success or what difficulties you faced as a Social entrepreneur?

Mahabir: We tried many things and they are working quiet well. For instance, the Yak Farming at the beginning was a big problem because we brought Yak from Mustang district and the climate was not suitable for the Yaks and we lost many Yaks. But slowly they adopted to the environment. When we started making cheese, the fight of Maoist began in the village also. So, the number of tourist coming to the rural areas, trekking area decreased. Since, it was very difficult to sell cheese we lost a lot of money for few years and that was challenges. For community based tourism program, the main challenge was to find main resources to build the lodges and to train the villagers because no one had experience of running a trekking program in the village before. So, we had to teach them slowly and it took time for us. This was challenging for us. So, there were many challenges mainly to produce human capacity, also to build the infrastructure, also to make it profitable.

Romisha: How did you cope with those challenges?

Mahabir: We lost a lot of money in cheese production, paper making, for the tourism business. We just kept trying and we did not quit. Now much of these businesses are doing well. They are sustainable and producing income and job opportunities for the people.

Romisha: How is your relation with your employees?

Mahabir: Actually the employees do not directly work with me because to run all these projects we have committee   with the members from the villages. For example, we have committee to manage the yak farm, cheese farm, and committee for trekking route. Those employee work under the committee we have made to run the program. So, I do not have direct contact with the employee. But get to talk with them frequently when they have some questions to me, when they need guidance from me. I tell them to come up with their own ideas rather than asking for solution for a problem.

Romisha: How you manage being a boss and colleague with the committee member?

Mahabir: I do not consider me as a boss, I make them boss. I am always behind them. So if they need any support I am available. If they do not need me, I let them operate freely. I do not behave them as a boss. I am rather as a motivator, facilitator.

Romisha: Who makes decision in your businesses? Is it like you frequently talk with the committee members and employees and make decision together?

Mahabir: In most of the businesses the management committee make the decision. I always ask them not to wait or not to look at me for making any decision. I even tell them that even if they make wrong decision that is okay because that can learn from that. It is only in Nepal Wireless Connection as it is technical, I make some decision. But in other SE I do not make any decision.

I even do not know how much money they make and save. Once in a year I ask them, how much money they made this year, the net income sometimes. It is the committee members that make all the decision, budgeting, keeps all the accounts by themselves. It is only when we decide to make new project, I work with the committee to make budget and make decision. Otherwise, if it is already

running well I do not do anything. They are independent.

It is the villagers who chooses the committee members. These are the project businesses started for the benefit of community. So, it is the community which decide on committee members.

Romisha: How do you keep the motivation of those committee members high in your SEs?

Mahabir: Sometimes they get discouraged when they lose money. At that time I tell them not to quit. So, that what happened when cheese making lost so many money for few years. They were about to quit. I said NO keep trying. Try by producing less cheese. Just keep it running. The time difficulties I encourage them. If there is no difficulties they are free to make decision and to run the business.

Romisha: What are the criteria for choosing the committee members?

Mahabir: there are no criteria. Especially In village there is difficult to find members because mostly young people are not there. Only old people and women are there. Most of these committees there are big number of women representing the committee. Villagers give responsibilities to the committee members. They have to meet those.

Romisha: What is the composition of employees like in your businesses?

Mahabir: For different project, different. For paper making mostly women, for jam making women, for yak farming mostly men work. For community tourism program it is men and women both. For cheese making mostly men. So, depending on the type of job we have both men and women.

The area where we are working mostly, we have Magar people and Chetteris, some Bramins and some Dalits. Mostly the Magar people and Chetteris people are involved in it. Depending on the work there are also some Dalits but their number is very low. There are 4-5 families in the village. So, the representation from different caste is not much.

Romisha: Does this have any impact in the functioning of your social businesses? Like do the Dalit people easily mix with the Brahmin people?

Mahabir: Yes, I mean the social structure of that area is not as bad as we see in Far Western Region. Dalit in our region can go in the house of non-Dalit. Dalits works with others in the same level. So, there is no much difficulties. The Brahmins, they are like Magar. They drink a lot of "Raksi". There is no much caste problem in that area.

Women are more active than men in our area because in Magar community women are the head of the family. Women controls the family.

Romisha: How do you manage if there arises any clashes between your employees?

Mahabir: In this caste problem, it is a social problem rooted in the society for 100 of years. So, I think if it is deeply rooted it will be difficult to manage. But I think education is the main tool to manage any of such clashes in relation to caste. Awareness program is also important.

If that happens in my social businesses, I have to educate them, involve or run in some awareness

program. Especially the older generation feel more difficult to convince. Young people will be easily convinced, it will not be problem. But it is only through education.

Romisha: Do you think the employees trust the organization´s social mission?

Mahabir: that is why they are helping. I am not taking any benefit. I am helping them as much as I can without any benefit. Of course they believe me.

Romisha: How have you managed to do so?

Mahabir: It take time. In order to win the heart of people you have to work for several years and you have to prove that you are helping the communities from your heart without looking any personal benefit. I worked for 23 years to win the heart of people. It takes time, you have to work very hard at the beginning. At least at the beginning of few years it will take time for people to judge and believe you.

Romisha: What do you think is important to maintain trust on you?

Mahabir: The first thing is they need to be paid well and on time. They need to be given full responsibility to do their job.

Romisha: The current situation of Nepal entail difficulties in relation to operating the business for instance political instability, recent earthquake and others. Do you think it has any impact on SE? How to you cope with such difficulties?

Mahabir: Not really. There was no much damage by the earthquake in the area where I have been working. People in our villagers are voting to some political parties. There is no political issues for the community development. For doing the development work all the people are united and I myself is not involved any of political parties. I always tell people to have link with the political parties of their interest but not to bring any political issues in community development work. We treat all the people involved in various parties equally in every project.

Romisha: Do you receive any help from the society, other organizations, donors in operating you social enterprises?

Mahabir: Yes, most of the project we do are started by the communities. We did not look for any external support, the donors. The communities come up with some financial resources by themselves. They provided lot of volunteering services to start the project. But after we started the project some people from outside, especially the villagers working abroad, some organizations are helping. For example to buy the yak I hot some money from my friend to buy the yak, to start the cheese program we got some interest free loan from some supporters, to start paper making we got some support to by some equipment but they do not require big funding to start. To start the Eco Tourism, we got 50% of the initial funding to build the lodges, facilities from one organization-UNDP project. But rest of the money was raised by the people. So, the idea is good, if the idea is good, if idea will be helpful for them will come with resources. It will not be a big problem.

Romisha: How about Nepal Wireless Connection? How is it operating?

Mahabir: It is a rural network. Formally it is under Nepal Wireless: it is not profit making organization because government require to make license and we have made license under Nepal Wireless. It is a community network. So, wherever we built the network, the community have to take overview, they have to maintain it. We help them, provide them training, solve the technical issues if needed and we keep this network running. In different area, different community are running it.

Romisha: How do you manage the profit from your social enterprises?

Mahabir: Whatever money comes from the tourism program foes to support school and clinic. All the profit from social businesses goes to support the community. The members of the committee decide how and on which project the money they make to invest. So, it is not me but the committee members who decide on that after paying the net income and paying the staff.

Romisha: There is a theory called ethical leadership which describes that the key focus of leader is to create a work environment full of trust and empathy and as such leader should help followers to transform and grow. Leader should assist employees in accomplishing their higher ethical standard by highlighting on justice, equality and liberty. Do you agree or what do you think about that?

Mahabir: They should be paid reasonably, they should not be treated like slave. They have liberty to work and if they want to quit they can do that. That is the part of human right as well. I think we have to do so.

Romisha: In your opinion, what does ethical business in Nepal mean?

Mahabir: Ethical business in Nepal should be you make money and when you make money let other also make money, also pay them employees properly, provide benefit to the employees properly. Business should also think for the benefit of employees and also for society. If they make some money they should also support the society where they do the business. They should be socially responsible. It is very difficult to find such type of ethical businessmen in Nepal. In Nepal they make a lot of money but does not want to support the society. One of the reason I started eco- tourism program is due to that. What I saw is that all the trekking companies that brings tourist to the mountain areas make money but they do not want to support the community. For example, before 2000 I built some camping areas in the open areas of mountain. We built, the community built. So, we were charging some amount for the trekking companies for the tents and facilities. Some of them were good but many of them did not want to stay there because it cost money. We were not charging huge amount. We charging RS. 400-500 for staying there. We had to fight with many of these trekking companies. That is why I saw that all the money coming from trekking companies are not staying in the community. In some of the areas, for example in the main trekking route run by individuals. These individual make money during the trekking season and after the season is over, they come to the cities and spend that money. They do not spend on the community which is not helping. So, I decided to start trekking company so we can keep maximum amount of money coming from the program for the betterment of the community.

Romisha: Do you think it is difficult in Nepal due to poverty, culture or any current situation of Nepal?

Mahabir: Poverty does not do anything. It is the mind-set. You need to have heart, very good mind-set to help people and community who need help. The poor people cannot run the business, so it is not like that. Culturally I would say it is difficult to run ethical business in Nepal. Nepali people and

businessmen make money but they are not culturally educated. They are not trained to support the community. These people think themselves as boss. I think it is difficult because of culture.

Romisha: I have a dilemma about leadership theory talking about individual leader as most important. .Do you agree or disagree? Can you talk about that?

Mahabir: For doing business individual leadership is important. For example, big business man are successful because of their hard work, their idea, dedication. I think it is mainly because of their individual leadership. However, for social business because there are different type of people, different type of level of people in society, we need group leadership. Group of people who can play the role of leader because one leader is not enough. The role of a society is more important than a leader. For example, I could not have done so much if I was alone. I think society is much important.

Romisha: The last question, if there is something that could be changed in relation to operating social enterprise, what it would be in your opinion?

Mahabir: For me I mean mostly the villagers always they look to me for guidance, for operating. I do not want to do that. TI am always working behind the scene. I would provide training at the beginning because most of the villagers are not used to run the organization, lead the organization. At the beginning it is difficult to convince them. However, once you give the responsibility and not to worry even when they make mistake they will slowly get used to it. I would say training to be a leader, leadership training would be very helpful before I start any projects which I did not do. I just encouraged people to take leadership role which is difficult.

8.8. Appendix H

<u>Summary of interview with the member of Bhattedanda Women Farmer Cooperative</u>

- Member: Women- 150, Male- 25, Children- 100. In total we have around 400 members

- Investment sector: Hen and goat Business, Buffalo farming, vegetable cultivation

- In case of children saving, the amount is not withdrawn until the child is 16 years but in some case when the parents have to migrate or when it is very urgent the money can be withdrawn. This has helped to motivate saving habit from the early childhood.

- Also support the villagers besides the cooperative member when they are need. The only thing is that loan is not provided to the non- member other than that they get other facilities. For instance, last year in earthqualke many cooperative provided relief materials only to their member. Bhattedanda Cooperative did not discriminate; it provided relief as much as they could to all irrespective of their membership.

- The main aim is to be service oriented. No one can take profit from the cooperative. The cooperative got a land in donation. A house is under construction there and is now stopped due to lack of fund. After the completion of construction, the cooperative will use that for the benefit of community. None of the boards can sell that. It must to for the community.

- Two volunteers called Irene and Peter (couple) from England who came from "Sharada Charity and trust" donated for the community school. They linked the community school to "Saga Charity and Trust". There were 18 volunteers who came to the village through "VSO Nepal" to our village 5-7 years ago. 1 volunteer was staying in each house. Ellen and Vipe were couple (volunteers) who stayed in Fulmaya´s house for 2 weeks. They taught women in the village about the cleanliness, provided training to make broom and other skills. They also learnt the community´s skills for 2 weeks. In the course they talked about the community school. During that time Peter had passed away. Ellen had seen us doing the transaction of the cooperative during that time in Fulmaya´s house. The saving was done in sun, sometimes there was rain, heavy winds blowing. After that they (Ellen and her husband) donated the land.

- Loan on the basis of saving and honesty. Loan is not provided until 6 months to the new members. In 6 months the cooperative can track the behavior of members through their transaction. The rule of not providing loan until 6 months started from the birth of the cooperative since they (cooperative employees) did not know how to invest during that time. They had invested Rs.3000 after 6 months from the initiation of group formation. That system is still prevalent till now. Till now everyone has paid their loan.

- They have helped nearly 2000 families until now. They are not involved with government and have progressed by themselves. Interested people help them but they do not ask for that. They received RS. 75,000 as prize after winning Social entrepreneurship award. They invested in goat farming. Rotary club also gave us vocational award and they got 25,000. They invested that as well. They do not wish to take support and operate on their own way.

8.9. Appendix I

Photos From My Field Visit in Bhattedanda Community

Bhattedanda Women Farmers Co-operative´s rented office

First book-keeping record of the cooperative member's savings

List of first 20 members of the cooperative

Certificates of various award won by Fulmaya Tamang

Framed newspaper article of the SNASEA winner

Framed certificate of SNASEA.

Staffs of Bhattedanda Women Farmers Cooperative

Posing with Fulmaya Tamang and cooperative´s staff

Interacting with Fulmaya Tamang and cooperative´s staff

In a shop established via loan taken from cooperative

One of the buffalo from "One Buffalo – One Child Program"

Picture with Fulmaya Tamang and one of the cooperative members

Goats in one of the family supported from the cooperative

Small huts build after the earthquake

Chicken Farming supported by the cooperative

Cooperative´s building under construction