Leave No One Behind in Education
Advocating for disability rights in Nepal

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Abstract

Despite international regulations such as the Convention of the Rights of the Child and the Convention on the Rights of Persons with Disabilities and the global Sustainable Development Goals in Agenda 2030, everyone does not have the same rights to education. Children with disabilities are the most marginalised and excluded groups in society and also overrepresented among those who are not in school. Disability rights advocates are advocating for children with disabilities having the right to education and discovering new ways of making their voices heard through digital media. This degree project explores how these advocates act as change agents in the Nepal disability rights movement, with a focus on communication and the role of media.

Through the lens of communication for development and social change, the theoretical framework outlines advocacy communication for social justice, and social movements as 'experience movements'. The material was collected during a two months field study in Nepal between March and May 2019. A qualitative study was conducted with interviews as the primary method (semi-structured and focus group discussions) and field observation as secondary.

The findings suggest that advocacy communication was used by all advocates and that digital media and information communication technology provided the potential to reach new audiences, without replacing the public sphere. Language and voice were highlighted as invaluable for effective communication. The movement was not limited to special education, rather advocated for equity, access and participation in quality education for *all* children. Digital, policy and behavioural changes were seen; people now talk about children with disabilities and inclusive education. Challenges for the movement (i.e. budget, human resources, collaborations, voice, defined target group(s), data collection) still persisted, nevertheless improved collaborations between the government and the disability people's organisations outlined a will for improvement in participation and empowerment.

Keywords: Communication for Development and Social Change, Advocacy communication, Social Movements, Media, Voice, Participation, Disability, Inclusive Education, Disability Rights Movement, Nepal

Acknowledgements

Acronyms and Abbreviations

AASCIE	Australia Awards Short Course on Inclusive Education
ACNS	AutismCare Nepal Society
C4D	Communication for Development
CRPD	Convention on the Rights of Persons with Disabilities
CRS	Convention of the Rights of the Child
CWD	Children with disabilities
DPO	Disabled People's Organisation
DRM	Disability Rights Movement
DSSN	Down Syndrome Society Nepal
GoN	Government of Nepal
ICT	Information and communication technology
MoEST	Ministry of Education, Science and Technology
NDFN	National Federation of the Deaf Nepal
NFDN	National Federation of the Disabled, Nepal
NGO	Non-governmental organisation
NAB	Nepal Society for the Blind
NIDWAN	National Indigenous Disabled Women Association Nepal
PWD	Persons with disabilities
SDG	Sustainable Development Goals
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNICEF	United Nations Children's Fund
WHO	World Health Organisation

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1. Introduction

Estimates suggest there are 263 million children and youth out of school across the world (United Nations Educational, Scientific and Cultural Organisation [UNESCO] Institute of Statistics, 2019). United Nations Children's Fund [UNICEF] (2019) states that one in five school-aged children are not in school; children with disabilities (CWD), from ethnic minorities and poverty are more likely to be left behind. UNESCO (2019) pays special attention to CWD as they are overrepresented among those who are not in education. At least 93 million CWD are not in school, but this number may be much higher in reality (UNICEF, 2018b).

CWD are one of the most marginalised and excluded groups in society (UNESCO Institute of Statistics, 2019). Across the world, CWD are vulnerable to stigma and discrimination in the form of negative attitudes, lack of adequate policies and legislation, and are often segregated while not realizing their rights to healthcare, education, and even survival (UNICEF, n.d.a: UNICEF, 2018b). UNICEF (n.d.a) states that there is a tendency to "want to 'fix' CWD – rather than changing attitudes towards them." There is a focus on medical response, rather than to provide support to help the CWD to reach their full potential. CWD not attending school may not appear in national statistics, hence 'invisible' to decision- makers and the public (UNICEF, n.d.a).

Nepal is considered to be one of the least developed countries in South Asia in regards to education (Thapaliya, 2016). In Nepal, persons with disabilities (PWD) face financial and legal limitations, lack of suitable infrastructure and awareness, challenges of attitudes and a welfare system thinking with traditional norms; which creates a double discriminatory and marginalised situation (Promosaik, 2017). Nepal has an estimate of 60,000 to 180,000 CWD ages 5 to 14 and around 30.6% ages 5 to 12 do not attend school (Human Rights Watch, 2018). The Census 2011 showed 1.1% in primary and lower secondary school age (1.9% of the total population) have a disability in Nepal (Central Bureau of Statistics [CBS], 2011). However, the World Health Organisation [WHO] argues that the global rate of CWD is around 5.1%, which highlights that the majority of CWD in Nepal are still unidentified (Ministry of Education [MoE],

UNICEF & UNESCO, 2016). Lack of reliable statistics and data is a primary hindrance to design interventions to address the barriers and inequalities to education and bring CWD to school (Atherton, Dumangane & Whitty, 2016; MoE, UNICEF & UNESCO, 2016).

Inequality in access to education has become an important topic globally as PWD in the Global South usually have little access to political influence (Opokua, Mprah & Saka, 2016). Inclusive education is defined as putting the right to education into action by reaching out to all learners, respecting their diverse needs, abilities, characteristics and eliminating all forms of discrimination in the learning environment (UNESCO, 2019). To fight inequalities while ensuring no one is left behind is fundamentally captured in the Sustainable Development Goal (SDG) 4 to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" and SDG 10 to reduce inequality within and among countries (UNESCO, 2019; United Nations, n.d.) by 2030. The SDGs put the world's most vulnerable and marginalised people at the top of the development agenda.

In the last 20 years, access and equity in education in Nepal has improved, most recently, the country saw an 18% improvement from 73% enrolment (2009) to 91% (2016) and gender parity has been achieved in basic and secondary education (Department of Foreign Affairs and Trade [DFAT], n.d.a; Asian Development Bank [ADB], n.d.a). The Government of Nepal (GoN) has recognized the importance of inclusion to promote social justice and equality, in particular of raising awareness and enforcing national level plans (Non-governmental organisation [NGO] Federation of Nepal, 2017). Nepal has ratified a number of national legislations, policies and strategies, in line with international frameworks, including the United Nations Convention of the Rights of the Child (CRC) and the Convention on the Rights of Persons with Disabilities (CRPD) (UNICEF, n.d.b; United Nations, 2016). The Nepal 2015 constitution guarantees free and compulsory education up to basic level and free education up to secondary level (GoN, 2015). In 2017, the parliament passed the Disability Rights Act in line with the CRPD and the constitution (Basnet, 2017). The GoN has shown a strong commitment to the right to education for all, nevertheless,

progress often excludes disadvantaged groups of society (UNICEF, 2010) as there are a substantial number of CWD still out of school in Nepal.

Progress in new ways to get PWD voices and opinions heard have increased over the years. "Nothing about Us, without Us" is the slogan of the international disability movement, stating an integral part as regular consultation with PWD in all work (Yeo & Moore, 2003). Strategic ways to use communication and media as tools and processes to articulate and propel social, cultural and political change has developed (Wilkins, 2014). Within the social movement for disability inclusion, there has been a change from previous offline activities to contemporary online activities using the Internet and digitalisation for disability rights advocacy (Trevisan, 2016). The disability rights movement (DRM) in Nepal is advocating for the rights and dignity of PWD, communicating that decisions or actions should not be taken without the full and active participation of those affected (National Federation of the Disabled, Nepal [NFDN], 2019). Advocates want to remove barriers through increasing people's awareness of a mindset where PWD have the right to education and ability to live an independent life (CIL Kathmandu, n.d.).

Nepal signals that there is a will to change to better provide for PWD in the society, and the policy changes are to be seen as signs of partial successful outcomes. Nevertheless, despite new policies to promote disability rights, several barriers remain that prevent PWD to exercise their rights fully. This degree project analyses disability rights advocates as change agents in the Nepal DRM, and how they advocate for development and social change of CWD rights to education.

To focus the study, there are two interrelated research questions:
1. How do disability rights advocates in Nepal use advocacy communication to raise awareness of children with disabilities' rights to education?
2. What role does the media play in the disability rights movement advocating for development and social change?

I (the researcher) was part of the Australia Awards South & West Asia staff between 2015-2017 as the *In-Australia Coordinator for On-Award Engagement Activities* for long-term scholarship recipients, hence a relatively inside position which facilitates an

understanding and communication with staff and alumni. My interest for Nepal and inclusive education developed in that role. In this degree project, I saw an opportunity to learn more about how the program works and operate on a local level in Nepal, through people I have come to know.

This study is related to the field of communication for development (C4D) and social change as looking at the relationship between advocacy communication and the media, disability rights advocates role as change agents, development and social change for CWD rights to education, and part of a social movement in the Global South. Conceptually, C4D includes strategic communication processes that can facilitate and catalyze dialogue, debate and participation leading the target audience to build capacity, with assistance in social movements, civil society and organisations (Wilkins, Tufte & Obregon, 2014). During the period of March to May 2019, the researcher conducted an eight week field study in Kathmandu, Nepal, to collect the data. The methodological framework covers primarily interviews with disability rights advocates and secondary in-field observation. The study will look at C4D and social change and use Karin Gwinn Wilkins's theoretical approach on advocacy communication with inputs from Thomas Tufte's concept of experience movement.

1.2. Outline of the Study

The outline of this study may be described as follows: this introduction chapter provides an overview of the degree project and its relevance for C4D. Chapter 2 outlines the background context within advocacy work, the Nepal DRM and a case study. Chapter 3 provides an overview of previous research followed by the theoretical framework describing advocacy communication and social movements impact and relevance to the research questions posted. Chapter 4 presents the methodology used to collect the data, qualitative research through interviews and observations; the chapter also provides limitations and ethical considerations. Chapter 5 provides the research analysis and discussion of the empirical findings, through the lens of this thesis' theoretical framework. The final chapter presents the conclusions, drawn from the analysis and discussion in relation to the research questions posted.

2. Background

Historically, PWD have been provided with segregated institutional systems, such as education in special schools and rehabilitation centres (WHO & The World Bank, 2011). These systems have reinforced negative stereotypes, isolation, and impair PWD ability to social and economic contributions and hold-up the development of inclusion (Metts, 2004). "Disabled people are oppressed and marginalised in every country of the world [...] oppressed by social attitudes that stem from fear and prejudice" (Coleridge, 1993, p. 4).

The first Nepalese school was established in 1853, however only intended for children from the Royal Family and affluent families (Rajbhandari & Rajbhandari, 2016). The first major democratic movement in the history of modern Nepal was the revolution in 1951 (the birth of democracy), where the right for every citizen to be educated was adopted (Sebaly, 1988). The movement led to the decision that in 1990, Nepal ratified the Jomtien Declaration with the main goal 'Education for All'. The development of the National Policy and Action Plan on Disability 2006 resulted in improvements in the quality and availability of resources for inclusive education (Nepal Government, 2006). In addition, the GoN introduced an objective for awareness and advocacy work, programs should work with developing positive attitude toward PWD among the citizens, and ensure PWD human rights (Nepal Government, 2006).

Nepal's constitution demonstrates strong commitments to widen space for participation and inclusion on the basis of gender, caste, ethnicity, age and disability (NGO Federation of Nepal, 2017). The constitution established a secular democratic republic with a federal system of three tiers of government: 753 local governments, 7 provincial governments, and one federal government (Bhattarai, 2019). The chosen terminology of the disability movement varies between cultures and languages. In this study 'persons with disabilities' and 'children with disabilities' will be used as favored in the constitution (GoN, 2015). Individual disabled people both inside and outside the disability movement may prefer to use other terms.

Today, the Ministry of Women, Children and Social Welfare is responsible for all legislative purposes relating to PWD and the Ministry of Education, Science and Technology (MoEST) for inclusive primary, secondary and higher education in Nepal. In 2016, MoEST approved the Inclusive Education Policy for Persons with Disabilities, which ensures CWD are afforded their constitutional right to education (USAID Nepal, 2017). Nepal's School Sector Development Plan 2016-2023 focuses on improving education quality and guides priority education reforms agreed between the MoEST and development partners (GoN, 2016).

The National Federation of the Disabled, Nepal (NFDN) is an NGO and the national umbrella disability organisation and represents more than 300 member disability people's organisations (DPOs). NFDN and the DPOs advocates to ensure the rights of PWD are able to participate in society, with education as a particular priority (MyRight, n.d.). NFDN (2019) has lead the DRM in Nepal since 1993 through its core strategies; advocacy, awareness raising, capacity building, networking and collaboration. A long term goal is for PWD to have easy access to education, empowerment, social participation, physical facilities, assistive devices and attendants, including all services, facilities and opportunities connected to their special needs as their rights. Since Nepal ratified the CRPD in 2009, NFDN have been participating in discussions with officials from relevant ministries in processes advocating for PWD rights. NFDN work with both online and offline media to advocate for PWD rights to education.

The Internet is used by disability advocates to combat negative stereotypes with the slogan "new Nepal" to intensify the work towards inclusion (Neupane, 2017). In Nepal, the total internet users have grown strongly, from 50 000 people (2000) to 16 190 000 (2019) (Miniwatts Marketing Group [MMG], 2019). The penetration of mobile broadband has increased from 17% (2014) to 25% (2016) (MMG, 2018), furthermore, in 2019 there were 9 827 000 (32.6% of population) Facebook users in Nepal (NapoleonCat, 2019). Nevertheless, the Nepal telecommunication sector face many challenges (Nepal Telecommunication Authority, 2019). Press and freedom of expression has been restricted for a long time, compounded by the State monopoly of the broadcast media (McCall, 2011). Both the Radio Nepal and Nepal Television

Corporation (Nepal's main television station) are owned by the GoN (McCall, 2011) and first in 1997, a community radio station was authorised.

Information communication technology (ICT) has the potential to assist PWD to advocate through online social interaction[1] (Sein, Thapa, Hatakka, & Sæbø, 2018). The local government has a vision of a digital society, whereby 90% of the population will have access to broadband services by 2020 (Budde Communication, 2019). However, Nepal is listed as the most expensive internet service provider in the whole world and in 2019 the GoN announced an additional 13% telecommunication service charge (Telecomkhabar, 2019). Unfortunately, there is not adequate access for people from marginalised groups (specifically PWD) to information and communication media that exist to learn about education opportunities (Nepal Government, 2006). The expense and availability makes it difficult for many, in particular people from disadvantaged backgrounds, to access online services (MMG, 2019).

2.1 Overview of Nepal

Located geographically between the most populous countries worldwide, China and India. Nepal is a small country with a population of 26 million divided into three ecological zone belts: Terai 50.3%, Mountains 6.7% and Hills 43%, also shown in Figure 1 (CBS, 2011). Nepal is an extremely diverse country geographically, linguistically, religiously, and culturally in terms of caste and ethnicity (UNESCO, 2011). In total, 123 languages are spoken as mother tongues, only 45% of the population speak Nepali (the national language) as their first language (CBS, 2011). The census reports 126 caste/ethnic groups, ten types of religion categories and about 2% (513,321) of the total population has some kind of disability. Religion, caste, and ethnicity are the strongest determinants of identity and social status in Nepal (Neupane, 2017), followed by poverty as another major social issue (Schedin, 2017).

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[1] ICTs include a wide range of technologies such as desktop and laptop computer, mobile telephone, Internet connection, and software or applications (apps) based on these devices (Macdonald & Clayton, 2013, p. 703).
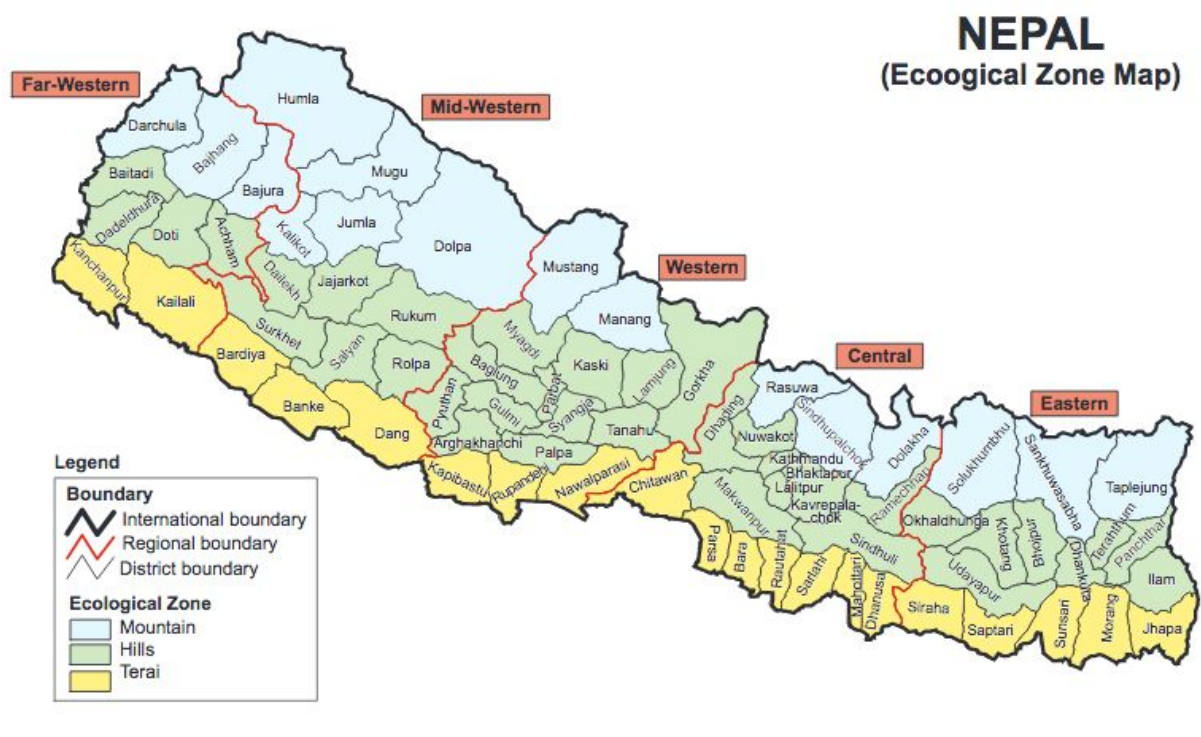
Figure 1. Development regions in Nepal (MoE, UNICEF & UNESCO, 2016).

The country, one of the poorest in the world, currently ranked 147/189 on the Human Development Index with an estimated 25% of Nepalis living below the poverty line of USD1.25/day (ADB, n.d.b; United Nations Development Programme, 2019). Nepal faces constraints to economic growth with low levels of foreign direct investment and political uncertainty. The mountainous terrain, having the eight of the ten highest mountains in the world, makes it costly and difficult to expand infrastructure. The country has been affected by natural disasters such as the earthquakes in 2015 which destroyed more than 9,300 schools and displaced thousands of families where many children had to drop out of school (Dilas, Cui & Trines, 2018). Poverty in Nepal is complex and multidimensional, influenced by socio-cultural and geographical barriers including gender, ethnicity, caste, disability, rural isolation and shocks from natural disasters (DFAT, n.d.b). Lower castes and other marginalised groups have less access to basic services and education, and fewer opportunities for social advancements (Dilas, Cui & Trines, 2018). Expensive internet, in combination with the many languages

spoken, makes communication and translation options difficult for the DRM to effectively use social media platforms.

Nonetheless, considerable progress has been made in reducing poverty, increasing literacy rates, promoting growth and social inclusion, and gender disparities have narrowed (ADB, 2019; NGO Federation of Nepal, 2017). Some development, the process where something changes and becomes more advanced (Cambridge Dictionary, 2019), has occurred in Nepal, however, the DRM push for further social changes in the society to make it inclusive for all. Nepal aims to achieve the SDGs and aspires to graduate from being a least developed country by 2022 and to a middle-income country by 2030 (GoN & UNICEF, 2018).

2.2. Case Study: Australia Awards Short Course on Inclusive Education

Through a partnership with the Australian Government's Development Cooperation Program, the GoN focus on inclusive education practices and promote equitable access to education services for PWD. As part of its commitment, an important focus area is the empowerment of women and the inclusion of PWD and individuals from traditionally-marginalised groups (Australia Awards, 2019). In 2016, Australia Awards Short Course on Inclusive Education (AASCIE) was implemented to provide a short term study and professional development opportunity for inclusive education practitioners working within the public, private, or NGO sectors (Australia Awards, 2017). The aim of the short course was to build human capacity and provide a platform for sharing knowledge of inclusive education as a global concept, and facilitate for the participants to work as change agents in their local context[2] (Australia Awards, 2017).

The AASCIE will form the base of the selected informants in this degree project (further explored in the methodology section) as suitable on many different levels. Firstly, the program participants all operate within the DRM advocating for inclusive education and daily working with awareness-raising campaigns. Secondly, the participants represent a variety of NGOs (DPOs), government, and civil society. Thirdly, they all have experience working in various media and communication

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[2] The course participants received intensive training (online and offline) in inclusive education within policy and practice, first in Australia with a follow up component in Nepal. 'Nothing About Us, Without Us' was a core principle and part in the program outline (Australia Awards, 2018).

channels, both online and offline. The participants work across the three levels of education system in Nepal, primary, secondary and higher (Skar & Cederroth, 1997), this study discusses "education" as a definition for all three.

With the above background, the next chapter will outline related research and theoretical framework for studying disability rights advocacy in Nepal.

3. Literature Review and Theoretical Framework

This chapter provides an overview of related research and theoretical framework that works as the foundation for the research design and data analysis to form an answer to the research questions posted. Firstly, the context of disability rights advocacy followed by ICTs relation to disability activism are introduced. Secondly, the theoretical framework is outlined, based on the approaches of communication for development and social change, advocacy communication and experience movements.

3.1. Literature Review

A research project executed by Beutel, Tangen & Carrington (2018) focused on the implications of participation in the AASCIE and how participants were able to apply their new understandings from their involvement in the programme. The research outlines that while the initial impact of the short course appeared localised, there were positive indications for longer-term sustainability. The participants were limited to special education rather than taking into account a broader range of diversity, beyond disability, which includes the quality of education for all children. The research analysed the participants development in inclusive education, however, left out the alumni's role as change agents advocating for inclusive education and tools used to communicate change.

Nanda Shrestha, born and raised in Pokhara in Central Nepal and currently lives in the United States, is a participant of the development process of Nepal[3]. Shrestha criticises foreign aid of Western dominance in Nepal, "the poor were never asked if they wanted to be helped" (1995, p. 276). He highlights education as a key component to build

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[3] Shrestha (1995) serves as the voice of the voiceless, the silent victims of development, and has an insightful outlook of education and the Nepalese development transformation process affected by westernisation, modernisation, capitalism and consumerism.

human capital and that foreign aid introduced 'development' not only as a concept but as a practice which reinforced a colonial mindset and outlined English language as a superiority which belonged to modernity, "being able to speak a little bit of English was a big thing" (Shrestha, 1995, p. 275). Furthermore, argues that foreign aid started to finance brand new schools for the 'poor, underdeveloped' people, which created a gap between fancy tools (school) and reality (home). Development brought in new schools and foreign education was cherished, as a consequence, Nepalese people were seduced by the power of development and material content and incapable of doing things by themselves for themselves. Shrestha's suggests empowerment and development from within Nepal, both individually and at the societal level, and to remove foreign power of development. Shresta's critique is relevant for this study as pushes for social change from within Nepal; this project analyses Nepalese alumni of an Australian foreign aid program and their advocacy towards development and social change within education in Nepal.

3.1.1. Disability Rights Advocacy Online

Education is a fundamental human right and essential to the movement towards sustainable development and inclusive and equitable quality education (Government Offices of Sweden, 2015). The SDG 4.a addresses the need for adequate education facilities that is inclusive for all, regardless of background or disability status (SDG-Education 2030 Steering Committee Secretariat, n.d.). Nevertheless, the SDGs does not mention the need of inclusive advocacy that will lead to increased participation for CWD.

The international DRM began in the 1960s, inspired by the civil rights movement, when disability advocates demanded equal treatment, equal access and equal opportunity (Education Department, 2015). The Disabled Peoples' International adopted the motto "Nothing about Us without Us" at its founding in 1981 and has been effective in capturing the struggle for human rights through self-determination. Pearson & Trevisan (2015) states that a 'new media ecology' was established at the London 2012 Paralympic Games, disability activists used Internet-based media as a key campaign tool and a successful way to share personal stories and celebrity endorsements.

There is competing research on disability and the role of the Internet. On the one hand, studies which focus on the negatives such as technology establish access and accessibility barriers which creates online discrimination[4] (Goggin & Newell, 2003; Ellis & Kent, 2011). On the other hand, studies view the changing nature of disability activism through the influence of social media as opportunities[5] to offer a more visible profile of activism and to challenge government policy and negative stereotypes of PWD (Pearson & Trevisan, 2015). Trevisan (2016) argues there is a favourable relationship between disadvantaged groups and the Internet; looking in particular at disability rights advocacy and new media (Internet-based)[6].

3.1.2. ICTs and Disability Activism

ICTs are increasingly important for PWDs, where disability advocates can use ICTs to provide digital inclusion against the social exclusion of disability (Lin, Yang & Zhang, 2018). The United Nations (2015) outlines that through the SDGs, the spread of ICT has the capacity to accelerate human progress and to bridge the digital divide.

[…] ICTs can contribute to universal access to education, equity in education, the delivery of quality learning and teaching, teachers' professional development as well as improve education management, governance and administration provided the right mix of policies, technologies and capacities are in place. (German Federal Ministry for Economic Cooperation and Development [GFMECD], 2016)

ICTs can facilitate social interaction (Sein, Thapa, Hatakka & Sæbø, 2018) for PWD both within education as well as advocating for the right to education. However, there

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[4] Ellis and Kent (2011) outline a relationship between digital technology and disability, stating that prejudices are often reproduced in the digital world with an understanding of ability and disability. Typically, these studies argue that PWD experience a disadvantage in the digital divide, stressing exclusion in the online sphere.

[5] Research shows that online media can facilitate social cohesion and civic engagement of people that are otherwise disadvantaged (Gad, Ramakrishnan, Hampton & Kavanaugh, 2012). Pearson and Trevisan (2015) argues that online campaigning has been useful for producing favourable news coverage for disability activism.

[6] Trevisan (2016) highlights how the role of social media advance a rights based policy agenda and how the Internet can assist fight the stigma surrounding persons with disabilities. The research argues that disability advocacy has grown since the 2008 global financial crisis and states that "a new, tech-savvy generation of young disabled self-advocates has emerged" (Trevisan, 2016, para. 1 Disability Rights Advocacy Online).

are mixed opinions on ICTs efficiency, some see ICT as a potential tool to inclusive learning whereas, in contrast, others seem to disagree[7].

Globally there is a growing interest of using technology in education. Nevertheless, ICTs alone do not drive change (nor knowledge), access alone is not enough and will not result in any change), many education systems find it difficult to address the realities of the information society, and insufficient attention is paid to the underlying purpose of ICT use (what is the core need to be addressed through the use of ICTs?) (GFMECD, 2016).

An increasing number of researchers have started to analyse ICTs and new media's impact on PWDs digital inclusion into society. However, studies have overlooked the experiences and voices of disability advocates, and the impact and challenges of media as a tool to communicate for social change. ICTs is relevant for this study as Nepal is a geographically diverse country where technology has been used in various ways by the disability advocates for the movement's activities.

3.2. Theoretical Framework

3.2.1. Communication for Development and Social Change

C4D and social change is a multidisciplinary field of study and practice within the social sciences covering international development and communication (McAnany, 2012), known for such as: communication for development (Lie, & Servaes, 2015); media, communication and development (Manyozo, 2012); and communication for social change (Lennie & Tacchi, 2011; Tufte, 2017).

There are many views of the historical context of development and social change in development initiatives[8], the intervention of C4D has evolved through the Modernisation theory[9] (McCall, 2011). Wilkins claims that modernisation was a "way

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[7] UNESCO outlines five barriers for ICT in education: physical (access); cognitive (learners with intellectual disabilities or specific learning problems); content (if operating language of a device or software is not the same as a learner's mother tongue); didactic (learning is inflexible and teachers lack the skills to facilitate inclusive education); and financial (cost of devices, hardware and software) (Watkins, 2014).

[8] Communication studies has grown since the Second World War, when classified as a field (Hemer & Tufte, 2016).

[9] Modernization theory aimed to change behaviours and studies the process of social evolution and the development of societies (Goorha, 2017). Mass media were viewed as ideal in the modernisation theory,

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to introduce the role of advocacy in development" (2014, p. 58). However, in the 1970s the theory was criticised for not including human problems and horizontal forms of communication, hence Dependency theory was conceptualised (McCall, 2011). In this new theory, the world was conceptualised with industrialisation, although criticised as the capitalist core were developing on the cost of former colonies and not involving the public (McCall, 2011). Instead, a participatory approach emerged and focus changed from political agendas and donor governments to the communities targeted by the processes of social change[10] (Wilkins, 2014).

Today, new models see beyond the old C4D model and invent new approaches in connection with social media and social movements (Hemer & Tufte, 2016). Globally there has been an increase in development organisations communicating and advocating for social and political change through the media (Downing, 2010).

3.2.2. Advocacy Communication

Advocacy means amplifying the voice (Samuel, 2002). At the C4D Roundtable in Nicaragua in 2001, advocacy communication was defined as "involves organised attempts to influence the political climate, policy and programme decisions, public perceptions of social norms, funding decisions and community support and empowerment towards specific issues" (UNFPA, 2002 p. 52 in Tufte, 2008, p. 284). Servaes and Malikhao describe advocacy as a key term in development discourse with the aim to "foster public policies that are supportive to the solution of an issue or programme" (Wilkin's et al, 2014, p. 58).

Wilkins (2014) discusses how advocacy is conceptualised within the field of development and social change and analyse the role of communication and media in

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policy makers communicated information in a linear, top-down process, transfer ideas from the developed to the developing world, and from urban to regional areas (Melkote, & Steeves, 2001; Mefalopulos, 2008).

[10] A shift from vertical one-way, top-down models of C4D to horizontal models that aim to facilitate participation, inclusion and empowerment (Lennie & Tacchi, 2011, p.10). A strong activist driven use of communication to promote social and political transformation had gained momentum (Rodriguez, 2001). Participatory communication is "community-based engagement approaches through which development stakeholders employ participatory communication in order to author development from below" (Manyozo 2012, p.18). Participation relates to communication for social change as a "dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives (Tufte & Mefalopulos, 2009).

facilitating and limiting the potential for advocacy. She analyses advocacy communication for social justice and its recognition of globalisations contribution seeking normative and structural change.

The Role of Media and Communication

Wilkins stresses that communication provides a broad framework for human connection and collaboration, while media provides technology and texts for the process. The media contribute to civic engagement, both providing textual venues for information sharing and material to assist the interchanges (Couldry, Livingstone & Markham, 2010).

Understanding the differences in access and concerns with media's role, advocacy may need to be done through more than one medium or communication technology, to not risk excluding anyone (Wilkins, 2014). Therefore, mediums of advocacy depends on the local context and the needs and access of the audience, some groups prefer print and other digital media and/or television (Wilkins, 2014).

Media advocacy can be seen as using the media to get attention from news sources to affect policy change (Wallack, Dorfman, Jernigan, & Themba, 1999). Nevertheless, there is a concern that media advocacy tend to focus on resolving immediate issues rather than working with long-term concerns (Servaes & Malikhao, 2012). Wilkins (2014) highlights that media advocacy might work well with other approaches, such as entertainment-education together with advocacy work. Tufte calls for entertainment-education (edutainment) strategies in addition to individual behaviour change approaches with the aim to "advocate for change [...] in order to find solutions" (2012, p. 92). An example is the Soul City program in South Africa to prevent gender-based violence, advocacy communication components were used through edutainment by broadcasting fictional TV-drama on women's rights, which lead to the implementation of the Domestic Violence Act. The Soul City advocacy communication was proven successful and used as a tool to articulate social change processes (Tufte, 2008).

Furthermore, Pearson and Trevisan (2015) stress that the Internet has opened up for disabled users to participate in online discussion forums and blogs facilitating

interpersonal communication. Social platforms such as Twitter and Facebook have been important for disability activists challenging government policy.

Underlying Political Value for Participatory Processes

The underlying political value of advocacy communication is participatory processes; some hierarchical and others more ethically engaged to give voice and power to the poor and marginalised (Wilkins, 2014). Wilkins stresses that there is a clear political position, no neutrality, in valuing advocacy communication towards social justice. Advocacy communication, "builds on an understanding of communication as a socio-cultural process of symbolic exchange, rooted in material artifacts and grounded in political and economic structures that guide access to key resources" (Wilkins, 2014, p. 61). This is supported by McCall, claiming that advocacy communication involves "organised actions aimed at influencing the political climate, policy and program decisions, public perceptions of social norms, funding decisions and community support and empowerment regarding specific issues" (2011, p. 8). In addition, McCall argues that advocacy seeks change in governance, power relations, social relations, attitudes and in institutional functioning.

Tufte also presents an interesting argument, he found that there is a growing dimension in the "trans-national advocacy networks and their ability to articulate social change [...] what advocacy ultimately is about is to influence governance and make governments accountable to their constituencies of voters/citizens/people" (2008, p. 343). The field of advocacy ties in with civil society organisations and closely related to questions of rights, voice and visibility in the public sphere. A civil society is a network of institutions where groups in society represent themselves, both to each other and to the government (Purdue, 2007), this outlines the context of civil society that social movements form and operate. Transnational social movements are of particular interest to advocacy communication given their global orientation (Wilkins, 2014).

Advocacy is relevant for setting the context in the Nepal disability movement, it urges people to speak up, to raise their voices about something they want to be changed. Advocacy means that PWD in all areas in Nepal can be heard and to work towards a

common goal. Advocacy communication is used to analyse the Nepal DRM use of media to communicate change, both to the government and to the wider public.

3.2.3. Social Movements

Social movements have "emerged as critical actors in promoting social justice" (Downing, 2010: Rodriguez, Kidd, & Stein, 2009). Social movements are important and valuable as they do not have direct ties to global capitalist elite and actively engage and act in protest of policies to promote genuine change, instead of large development institutions like the World Bank (Wilkins, 2014). Social movements represent a broad category of collective organisations and communities, such as funding, size, and agenda, hence important to consider the specific context of the relevant social movement (Huesca, 2001).

Studies show that youth focus more and more on informal politics and activism via social movements and informal networks (Yerkes, 2017). Organisations, NGOs in particular, work across the globe utilizing social media to engage in advocacy work (Guo & Saxton, 2014).

Nevertheless, social movements may have different views and opinions even though they claim to be unified (McAdam, Tarrow, & Tilly, 2014). Not everyone may feel included, for example, people that experience discrimination from more than one marginalised group, such as women with mental health problems may feel excluded from the disability movement as well as from the women's movement (Yeo & Moore, 2003).

Experience Movement

Tufte (2017) outlines that 'experience movements' is a new perspective of understanding social movements in society and a new generation of communication for social change and empowering communication activism. The experience movement is based on a citizen perspective and highlights emotions and motives as integral for citizens to take action. The importance of experience movement is the embodied experience and engagement, rather than focusing on the movement's representation, to represent a collective/group of beings (McDonald, 2006). Tufte claims that

"convergence between the increasing emphasis on practice in everyday life as the entry point for understanding actors and their action, on the one side, and the framing of most contemporary societal movements as experience movements, on the other" (2017, p. 86).

Many social movements today fall under the experience movement, as central for many movements fight for their rights lie experiences and vulnerability to feel, suffer, wonder and create (McDonald, 2006). The experience movement is connected with risk and uncertainty, as struggles become more ad hoc or fluid, each individual becomes an actor to produce meaning and engage in activities (Tufte, 2017). The experience movement does not outline a sense of 'us', rather looking at people's shared experiences of displacement and strangeness (Shildrick, 2002). Tufte (2017) argues that is a weakness in communication for social change, if the target audience cannot engage with the content produced, the audience will feel disempowered and not act. To communicate successfully for social change, social movements need an openness to its citizens and the emotions and motivations of their engagement and action.

Furthermore, the movement explains why the practice of C4D is unsuccessful in getting people to change behaviours due to the context of the communication; one campaign might work well in one place, but not at all in another (Tufte, 2017). For example, if an HIV testing campaign in Africa does not work, it may not be because the target audience did not receive the information, but rather the consequences that the target audience would face if the test would be positive. It is important to understand the context and local setting for people to change behaviours.

"Social movements in contemporary development is shaping new visions of development and subsequent policy agendas" (Tufte, 2017, p. 137). The experience movement, as a contemporary social movement, focus on each individual actor and his/her amplified voice, both through online media and the public sphere. An example is the Los Indignados movement in Spain in 2010-11[11]. The movement created a sense of emotional intensity through a choreography of assembly with three goals: it directed

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[11] The Los Indignados movement arose after the 2008 financial crisis when unemployed university graduates used online platforms and demonstrations to create citizen engagement against the government to mobilise for social change (Tufte, 2017). The movement had a clear policy against spokespersons and leaders, instead used a horizontal model where all decisions were taken by consensus.

people to specific protest events, provided participants with information of how to act: and an emotional narrative of everyone coming together in the public sphere - an occupied square (Tufte, 2017). The movement expressed its meaning and emotions which lead to a change in people's heads and a rupture in government-citizen relations.The experience movement creates an embodied community and can be seen as an avenue for informal education.

This chapter outlined the theoretical frameworks for this study; C4D and social change, advocacy communication and experience movement. The approaches are relevant for this study as the disability advocates work towards social change for CWD rights to education through the Nepal DRM, also seen as an experience movement.

4. Methodology

This chapter provides background on the research methodology where the material was collected, analysed and structured following fieldwork in Nepal. Following this, there is a section outlining the limitations of the study and another for ethical considerations.

The researcher conducted a qualitative study with interviews as the primary method (semi-structured and focus group discussions) and observation in the field as secondary [12]. The researcher considered to use questionnaires to reach all the participants, however, a questionnaire has standardised questions, the same questions to all respondents, which follow a fixed scheme in order to collect individual data about one or more specific topics (Lavrakas, 2008). For the purpose of this study, face-to-face meetings and observations were more important as a possibility to discuss answers and ask questions that may arise; therefore a semi-structured approach was taken.

The researcher completed preparation desktop research to learn about the various stakeholders. The data collected was analysed by conducting a thematic analysis where

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[12] Qualitative study is often used for exploring and helps gain an understanding of underlying reasons, opinions and motivations (Humphrey, 2018). A single method can never adequately shed light on a phenomenon, multiple methods can help facilitate a deeper understanding (Denzin, 1978).

themes were categorized based on similarities on discussion points and particular quotes in the interviews[13]. For each theme, sub-themes were identified.

4.1. Selection of Informants

Upon arrival in Nepal, an initial meeting was set up with staff from the Australian Embassy and Scope Global (together form the Australia Awards team), who facilitated the initial communication with the interviewees. The participants were selected[14] and sampled based on 1) their participation in the short course, 2) willingness to participate and 3) availability. The study does not look at the specific programme, rather the programme forms the base for selection. Data was collected from the 2017 and 2018 cohorts as the 2019 course was conducted post completion of this study.

In the selection process, the researcher and the Australia Awards discussed the matter that the interviewees were funded by an organisation that the researcher had been affiliated with and that the answers could be affected. To minimise this risk, the researcher and the program staff informed the participants that the interviews were done for her masters thesis, not in relation to the program.

4.2. Interviews

The researcher used two methods of interviewing to collect the data; semi-structured interviews and focus groups[15]. The aim of the interviews was to have depth, as opposed to breadth, and a small, but diverse sample (Coe, Waring, Hedges & Arthur, 2017).

All interviews were audio recorded and then transcribed and analysed, that way the researcher was able to concentrate on the person(s) being interviewed and the discussions in the interview (Brinkmann, 2008). Annex 1 outlines the interview guidelines. A translator was used in three interviews (two focus groups and one

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[13] When establishing the categories, a content analysis procedure was used to reduce the impact of the researchers own values and subjectivity and to use the words and descriptions from the participants (Östbye, Knapskog, Helland, & Larsen, 2004).

[14] The researcher needs to consider selection (who should be in focus in the study) and sampling (process of finding people that has been identified/selected as relevant) (Brinkmann, 2013; Bryman, 2012).

[15] Often researchers use a combination as work well together (Morgan, 2008). Interviews contain the whole context of social relations, the process of social dynamics, and they are a valuable way to use in order to see and hear the participants' own perceptions of and opinions. Interviews can give a deep insight into people′ "biographies, experiences, opinions, values, aspirations, attitudes and feelings" and they can be used as a resource to understand how people make sense of their social life and act within it (May, 2001, p. 120, p. 142).

semi-structured interview) due to the level of English language proficiency (2) and hearing impairment (1), where the latter a sign language interpreter was used. Overall, all interviewees had a high level of English language, hence language was not an issue for communication. All interviews were between 50 minutes to 2 hours long.

There were twelve interviewees from: the scholarship funding provider (2 interviewees), the government (2), and DPOs (8), and are summarised in Table 1. There were six women and six men represented between eight organisations: Australia Awards, AutismCare Nepal Society (ACNS), Down Syndrome Society Nepal (DSSN), Ministry of Education, Science and Technology (MoEST), National Federation of the Deaf Nepal (NDFN), National Federation of the Disabled Nepal (NFDN), Nepal Society for the Blind (NAB) and National Indigenous Disabled Women Association Nepal (NIDWAN). Four participants had a disability: hearing impairment/deaf (2), physical disability (1) and visual impairment (1). Three participants were identified as parents of CWD.

Table 1. Organisations Overview

Nr.	Organisation (*alphabetical order*)	Abbreviation	Type of organisation	Interview	Date of interview	Interviewees
1	Australia Awards - Australian Embassy - Scope Global	n/a	Australian Government (funding body)	Focus Group	2019-04-25	Interviewee 1, M Interviewee 2, F
2	AutismCare Nepal Society	ACNS	DPO	Focus Group	2019-04-11	Interviewee 3, F Interviewee 4, F
3	Down Syndrome Society Nepal	DSSN	DPO	Semi-structured	2019-03-27	Interviewee 5, F
4	Ministry of Education, Science and Technology: - Centre for Education and Human Resource Development; - Curriculum Development Centre	MoEST	Government of Nepal	Focus Group	2019-04-30	Interviewee 6, M Interviewee 7, F
5	National Federation of the Deaf Nepal	NDFN	DPO	Semi-structured	2019-04-29	Interviewee 8, M
6	National Federation of the Disabled, Nepal - Parents Federation of Persons with Intellectual Disabilities - Nepal Society for the Blind	NFDN	DPO	Focus Group	2019-04-22	Interviewee 9, M Interviewee 10, M
7	National Indigenous Disabled Women Association Nepal	NIDWAN	DPO	Semi-structured	2019-03-26	Interviewee 11, F
8	Nepal Society for the Blind	NAB	DPO	Semi-structured	2019-04-23	Interviewee 12, M

4.2.1. Semi-structured Interviews

To gain an in-depth understanding of respondents advocacy work, semi-structured interviews were utilised as much as possible. Semi-structured interviews were selected as it enables the researcher to prepare questions beforehand and allows the flexibility to adapt questions during the interview[16] (Russell, 2006). Semi-structured interviews are also best used when the interviewer only gets one chance to do the interview, which was the case for the researcher (Russell, 2006). Four semi-structured interviews were conducted with two females and two males.

4.2.2. Focus Group Interviews

Morgan (2008) argues that focus groups, like individual interviews, have become a popular method because they can be modified in a wide variety of ways to suit an equally wide range of purposes[17]. Focus groups provide an opportunity for the researcher to interact and get clarifications from a number of people at the same time, and to gain a wider understanding of the participants overall norms, values, and beliefs around a specific topic (May, 2001). Focus groups were used for participants from the same organisation who already know each other. That way, the interviewees felt comfortable discussing the questions together, as well as the researcher got a wider perspective of their organisation's work. Four focus groups were conducted with two interviewees in each, four females and four males.

4.3. Fieldwork and Observations

Fieldwork was conducted through a two month field study in Nepal, which allowed the researcher to observe the research topic in its real-life, natural setting[18]. The researcher

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[16] A semi-structured interview is a verbal interchange where one person, the interviewer, attempts to elicit information from another person by asking questions# (Clifford, Cope, Gillespie & French, 2016). The interview method provides the interviewer with enough flexibility to ask specific as well as follow-up questions, as this interview method usually involves a questionnaire of open-ended and follow-up questions like; Who? Why? When? Where? as well as purpose related questions (May, 2001, p.123).

[17] Focus group interviews focus on the researcher's interests and can range from less-structured to semi-structured to more-structured interview formats. As Bryman states, "[f]ocus groups reflect the processes through which meaning is constructed in everyday life" (2012, p. 504). Throughout focus groups, general questions can be posted and the respondents are free to comment and discuss, the researcher is able to encourage in-depth discussions focusing on the given topics.

[18] A field study prohibits the researcher from manipulation of the environment as unlike most structured observations, in a field stimulation participants do not know they are being studied (Bryman, 2012).

was able to participate in events, activities and school visits organised by the Australia Awards and alumni during her stay. For each observation, the researcher saved invitation letters, took photos and videos and made short notes[19]. As soon as possible, the researcher wrote down full field notes with details such as location, date, who was involved, time of day, and reflections.

4.4. Ethical Considerations

Throughout the field study the researcher always considered ethical issues, such as being attached to the Australian Embassy whom the respondents had received a scholarship through. The respondents may feel obligated to meet and disclose private information, hence, the researcher considered confidentiality and informed consent (Brinkmann, 2008). It was very important to meet the respondents in person to discuss the interview guidelines; prior to each interview, the researcher was introduced to the respondents via emails and/or Facebook messenger. The researcher sent an introduction of her and the study, to state that she was a masters student at Malmö University. Before each interview, the researcher requested the interviewees consent for it to be recorded (to facilitate analysis) and if the name of the organisation could be named, all respondents agreed.

4.5. Limitations

The DRM work towards CWD rights to education in Nepal is a big area and hard to properly cover in a master's thesis. The selection of the interviewees were based on the Australia Awards recommendations. In total there are approximately 40 alumni from 2017 and 2018 inclusive education courses, however, the list was almost cut in half due to: alumni did not live in Kathmandu; the 2017 cohort accepted scholars from neighbouring countries; and other assignments.

Additionally, it was only one researcher doing the coding of the themes from the interviews. This makes the selected themes based on the researchers assumption and interpretation of the informants. The researcher spent a lot of time decoding the themes,

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Fieldwork is dependent on the researcher's ability to get close to participants and see the world through their perspective, which will ultimately generate rich data (Bryman, 2012).

[19] Because of the frailties of human memory, ethnographers have to take notes based on their observations (Bryman, 2012).

first creating a document covering all categories discussed and then selecting the categories covered in the majority of the interviews. A relatively objective process.

In order to limit the impact of personal biases, being an ex-employee, this element was constantly considered. The researcher aimed to remain aware of her biases while conducting the interviews and throughout the coding and analysing and writing up the results. Time permitting, the researcher would preferably ask for another researcher's view, objective to the program, on the degree project.

5. Analysis

This chapter will explore the research questions by applying the theoretical framework to the empirical data collected in Nepal. Interviews were conducted with twelve alumni across eight organisations with representation from the government and DPOs. The distinction between the groups is important as operates in different contexts. Some organisations will be mentioned more than others, nevertheless that is due to the relevance for the research questions, not by importance. Three major themes emerged: advocacy communication; Nepal's 'experience movement'; and advocates of change.

5.1. Advocacy Communication

5.1.1. Approach to Communication

Language

"It is important with communication. Important to get the networks and learning from each other" (Interviewee 4, F). "Communication is the key" (Interviewee 8, M). Two quotes that highlighted the importance of communication for advocacy work. NDFN stated, "deaf people use sign language for communication. As we have interpreters here we do not have any issues to communicate. You do not see my disability right now" (Interviewee 8, M). At the interview, there were two interpreters that facilitated the conversation, hence the researcher and the respondent could communicate easily.

Language was also outlined by NIDWAN:

I am regularly invited to speak in the UN, I tell that I am from Nepal and the only one from 1.3 million indigenous people with disabilities speaking this language which I am speaking (English). A language that is the third language for me. Most indigenous

people are not very familiar with Nepali language. One barrier in accessing any kind of information and resources. If I am a wheelchair user, and need a wheelchair, if I am not able to speak the Nepali language then how can I get my wheelchair? So for me, an indigenous woman with a disability, it is not the wheelchair that is the priority, it is the language (Interviewee 11, F).

As Wilkins (2014) states, communication is a framework for human connection and collaboration. Advocacy amplifies people's voices and communication is required for the disability rights advocates to be heard, to connect and get their message through. The CRPD defines *Communication* as "languages, display of text, Braille, tactile communication, large print, accessible multimedia [...] written, audio, plain-language, human-reader and augmentative and alternative modes, means and formats of communication, including accessible information and communication technology" (United Nations, 2016). Hence, language facilitates communication and inclusion.

Voice

The advocates in Nepal expressed that their voices were more or less heard in the disability movement. Wilkins (2014) outlines that contrary to pluralistic approach to communication, where all individuals have the same rights to enact change, advocacy communication recognize the differences in access to resources, some groups have more power than others to communicate their perspectives and dominant groups dominate the public agenda and policies.

The UN has acknowledged indigenous people as a member state and an identity. I feel awkward to speak about this issue in my own country. Where it has such a big population, and we are in the majority. But still, our voices are voiceless, we are always in the minority. A great challenge. That is why this organisation was established, to work for indigenous people with disabilities (Interviewee 11, F).

Another interviewee expressed that it is a challenge for everyone to be heard as there are many DPOs that work with disability inclusion.

Autism is a very invisible disability. It is not only the environment. Specifically in Nepal where advocacy has gone much up for the visual disabilities such as blind and deaf and physical. But we are just coming up. So it is very hard for us to advocate, and make our issues visible. When people understand our challenges, only then we can overcome the gap (Interviewee 4, F).

These advocates experienced that their voices were not heard, the community were not aware of services that exist to facilitate inclusive education. There is a gap for people

facing multiple and intersectional discrimination as indigenous women with disabilities, whom risk being left behind. Below outlines an organisation that has been heard. ACNS has trained more than 400 families from 32 districts in Nepal about autism and "Autism is now recognised as a separate category of disability in the Nepal Disability Act and addressed in the Inclusive Education policy. These are big achievements" (Interviewee 4, F). Parents that were trained at ACNS have since started their own autism related outreach services around Nepal, a positive outcome for the organisation.

This discussion on voice relates to Wilkins' (2014) notion of the underlying political value for participatory processes, to give voice and power to the marginalised. Wilkins stresses the clear political position in advocacy communication towards social justice and that advocacy is closely related to rights, voice and visibility in the public sphere. The advocates try to amplify their voices for CWD rights to education through the public sphere, to create social change in the Nepalese society. Some organisations face more challenges than others, including policy level and visibility to the community. Also important to remember, Nepal has 123 languages spoken as mother tongues, communication is invaluable and can be a big barrier for inclusion.

5.1.2. Approach to Media

Many DPOs use the internet for advocacy and to connect with others in the disability community to raise awareness and discussions on disability (Runswick-Cole, 2014). Media was used in various ways among the advocates to facilitate communication: some actively used offline media (i.e. newspapers, radio, TV, and the public sphere), others more online media (i.e. social media and websites).

Focus on Offline Media

"We are not doing anything online, but we are planning and thinking of what to do. Online we need those people that understand and are very friendly with computer and internet so we need the knowledge" (Interviewee 5, F). The participant mentioned that for a fundraiser event (that the researcher attended) she invited a famous actor and Miss Nepal to raise awareness of Down Syndrome with the aim that "if I am able to put the children in a movie just for a ten minutes scene it will create a lot of awareness" (Interviewee 5, F). This contributes to a dichotomy between news and entertainment,

"advocacy communication recognizes a need to see geres as integrated and to use a variety of formats, in the service of advocacy" (Wilkins, 2014, p. 64). Hence, advocacy in the media can have different shapes.

Another participant advocated mainly through report writing, "this year maybe there will be three articles that will be coming from international journals" (Interviewee 11, F). The participant continued, "we use Facebook basically for events. We do not use hashtags. The website is still in construction phase" (Interviewee 11, F). The organisation currently updated their website to facilitate for more people to receive and understand the information, "Earlier it was more content base, there were so many words. Then we realised people could not do with all the heavy words and instead go with small and simple words with pictures" (Interviewee 11, F). This discussion also relates to communication and language discussion mentioned above. A few advocates also mentioned offline activities in the public sphere, such as rallies and protests.

Focus on Online Media
"We use social media like Facebook for mass awareness, for example, when we produce videos it has sign language. Many people in the deaf community do not use email, however they use Facebook" (Interviewee 8, M). "We use a combination of media; newspapers, rallies, community events, website, TV, social media. We also use docu-drama. For awareness interviews we use FM radios, Jingles radio with sign and symptom, TV, various newspapers, magazines, youtube and Google" (Interviewee 4, F). The second participant added that previously ACNS used to call and send letters to reach people about their activities, nowadays they publish the content on their website and anyone could view and register online (Interviewee 3, F).

A commonality seen by many of the advocates was using a slogan, such as: "Leave no one behind in education" (DSSN), "Assistive Technologies, Active Participation" (ACNS), "Why doesn't my child play with other children" (ACNS), and "I can talk with my hands. Can you?" (NDFN). The slogans were used both online and offline in awareness communication.

Media's role can be understood in the context of where material products and programs are produced, distributed and texts interpreted and engaged (Wilkins, 2014, p. 63). The

majority of the advocates produced information and actively posted (distributed) content on social media to raise awareness to the community (who interpret and engage). NDFN used Facebook for the deaf community as it provided a medium to translate verbal and written communication. Digital media was seen as a tool to facilitate communication and to express behaviours, feelings and actions. Arguably, social media facilitates for users, politically experienced or inexperienced, to understand and make change through personal stories (Trevisan, 2016).

All the DPOs used a combination of online and offline media for their advocacy communication and the ones that primarily used offline media expressed an interest to develop digital media knowledge. Wilkins (2014) states that the medium of advocacy depends on the local context, and some groups may prefer print instead of digital media. Media advocacy works well with other approaches, for example, a community event together with advocacy work; this can be seen with the use of a docudrama to raise awareness of autism by ACNS.

5.1.2. Political Value of Awareness Activities

The many different advocates all worked with a diverse range of outreach activities to advocate for CWDs rights to education in Nepal. Many advocates had various socio-cultural backgrounds, disabilities and requirements and therefore, different political and social agendas for their communication. A commonality between many organisations was to advocate and lobby around a specific calendar day. For example:

In Nepal, we do awareness campaigns in different ways. Sometimes we organise rallies on the occasion of popular days such as, Luis Braille Day, International Disability Day, International White Cane Safety Day to make people aware about the rights of blind and visually impaired people. We observe those days by organising oratary, essay and poetry competitions, published articles in magazines, frequent meetings, talks programme, delegations and submitting demand letters (Interviewee 12, M).

Similarly, the DSSN organised a week long program for the Down Syndrome Day with activities including; a youth conference, press conference, interaction programmes, workshops for careers and siblings, announcement of the youth down syndrome ambassadors, and a fundraiser 'Inclusive Culture Program' (Interviewee 5, F). ACNS mentioned they organised a month of activities for the World Autism Awareness Day,

including: Autism Awareness 'Walkathon Program'; training for parents, children and teachers; community events; group counselling and physical activities for children with autism (Interviewee 3, F).

The context and activities varied for each organisation, McCall (2011) states, advocacy communication is aimed to influence such as the political climate, policies, decisions as well as social norms and public perceptions. The above shows a spread of activities and events to raise awareness in Nepal, both to the community but also to the government. The advocates want to change policy and people's behaviours. Tufte (2008) mentions that advocacy is to influence governance and make them responsible for its citizens. Civic engagement provides several ways where the people in the community can participate to affect and shape the future of the community (Adler & Goggin, 2005).

The GoN reinforced the importance of awareness raising activities, "there are very few people and teaching staff that know about inclusive education" (Interviewee 6, M). MoEST conducted knowledge sharing activities such as; training programs, workshops, interaction programs as well as discussions with colleagues about inclusive education. However, the participants raised a concern, the lack of data:

PWD are one of the marginalised groups, they are 1.94%, near about 2% of the total population say data from the GoN. DPOs claim that the population is 15%. The World Disability Report in 2011 also clearly states 15%. We have to tell the two realities, one is the government data and one is the organisations (Interviewee 11, F).

The 2006 World Congress on C4D states that communication has "shown to have effects on the political and social environment through policy and media advocacy and through social activism and social movements, which create pressures on political leaders to respond to expressed needs" (World Bank, 2007). A common understanding among the participants was that advocacy was needed on all levels, and that the media and communication can facilitate the process.

5.2. Nepal's 'Experience Movement'

The Nepal DRM advocate to get their voices heard and to make change. The movement is not based on open protest and social disruption (Tarrow, 2011) instead using awareness raising and advocacy work and campaigns by both the civil society and the government (Nepal Government, 2006). The participants in this study were all alumni

from the short course in inclusive education and part of the Nepal DRM, with a shared vision that CWD have the right to access and participate in education. The Nepal DRM is in line with the 'experience movement' as focus on the embodied experience rather than the representation of the collective group (Tufte, 2017). Below discusses the DPOs different context and target groups as well as national and international links.

5.2.1. Context and Target Group(s)

The advocates worked with different agendas towards various groups, including; GoN, parents, schools, society, children and the wider society. Some organisations targeted several disabilities (NFDN and MoEST), while the majority targeted one disability (NDFN, ACNS, NFDN, DSSN, NAB), and only one focused on intersectionality for indigenious women with disabilities (NIDWAN). "There are many groups of people who need inclusion. There are many groups of people who are excluded. In our context, inclusion covers children with different religion, economic status, caste, disadvantaged communities" (Interviewee 7, M). Similarly, "The inclusive education work we do, does not just focus on CWD, we also focus on indigenous children, dali children, madish children, street children, HIV affected children and how bring those children together in a single classroom" (Interviewee 11, F). MoEST also outlined a spread of target groups:

In our situation inclusive education provides appropriate environment and put children in the same school, same class but with individual support [...] I mean equitable access, full participation in classroom, teaching learning environment and respect of diversity in our context. Thirteen target groups have been identified that are out of school: girls; CWD; Dalit children; children of ethnic groups; street children; conflict affected children; children of trafficking and sexual abuse; children having economically backward; slave children (kamaiya or bounded); children of prisoners; orphans; children suffering with different diseases and infection (like HIV/AIDS); and child labour (Interviewee 6, M).

As McAdam, Tarrow & Tilly (2014) claims, a social movement may have different views and opinions even if it is one movement. All the organisations had individual contexts and needs in regards to religion, economic status, caste, size, target groups and physical environment for their advocacy work. The Nepal DRM did not only focus on CWD, rather all children that were out of school. The advocates had various agendas, needs and focus, nevertheless agreed on the importance of education for all children,

with or without disabilities. Similar to Los Indignados, different actors expressed their individual feelings but joined together in the movement.

Furthermore, the Nepal DRM represents a broad category of representatives where one advocacy campaign might work well in one place, but not at all in another (Tufte, 2017). For example, an awareness campaign written in Nepalese, would not be inclusive for a person that does not speak Nepalese. Or a school that does not have a wheelchair ramp, is not inclusive for wheelchair users. The physical environment was crucial for inclusion of CWD, nevertheless, for effective inclusive education both the physical environment and the school mentality need to be inclusive. An inclusive school is a school where children access, participate and succeed on an equal basis. To cater for all children, the context and target groups for advocacy communication and activities were crucial for the movement.

The movement did not outline a sense of 'us', rather worked for their own organisation where the majority were either parents of CWD, had a disability, knew someone with a disability, or an area of passion/interest. Arguably, the DRM is not just an 'experience movement', it is a 'disability rights experience movement' which combines the DRM with Tuftes 'experience movement'. All individual actors (citizens) had different views, opinions and emotions, but engaged in disability advocacy through the movements online media and offline activities.

5.2.2 National and International Links

Another area where differences and similarities could be seen among the advocates was national and international links for advocacy campaigns. Some advocates had extensive networks within Nepal, rather others focused mainly globally.

National Links

National links were seen between the DPOs; between the GoN ministries; and between the DPOs and the GoN. Several advocates represented a national organisation which operated across Nepal and collaborated with local branches as well as the GoN. For example, "the latest numbers of NFDN is 327 members and we have offices in 7 provinces. Local government and local province office work together" (Interviewee 9,

M). "We are advocating on all levels; federal, provincial and local" (Interviewee 10, M). Similar response by the GoN, "We have government mechanisms: on a central level, on regional level in 77 districts and in all local governments" (Interviewee 6, M). NFDN and MoEST collaborated on the 2018 Inclusive Education Seminar, a large awareness event hosted in Kathmandu to raise awareness of education for all. Similar collaboration were seen in other national DPOs, including NDFN, ACNS and NAB.

However, NIDWAN expressed challenges to find collaboration with other DPOs and the GoN, in particular in regards to cross movement collaboration on intersectional challenges: "Challenges for us is about our representation and participation, we never know what is going on. They never invite us to any kind of special events where we could tell our issues, challenges, problems, and work collaboratively" (Interviewee 11, F).

International Links
NIDWAN was an organisation that stood out in regards to global networks. The DPO regularly worked with the United Nations on awareness campaigns and invited as a speaker to events. "We are focusing on the global level [...] with underrepresented groups and indigenous people who are raising their voices" (Interviewee 11, F). ACNS, DSSN and NAB were also often invited to present at international events. Other international links were seen in regards to funding and human resources. For example, NDFN and ACNS received funds from MyRights, a Swedish disability rights movement's umbrella organisation for international development work, and collaboratively worked on advocacy in Nepal. DSSN collaborated with two universities (in Norway and Finland) and accepted social educators students.

We have a 3 months internship programme with the Norwegian NTN University. Been running from 2010. Good way for the children to meet international people. Every year they are very good, they are enthusiastic to learn. They come every year. Sometimes we have 10 students, sometimes 21 (Interviewee 5, F).

The majority, if not all of the disability advocates, had global links to organisations, networks and partners across the globe. Regularly the advocates participated in international discussions, policymaking and other global campaigns with various contexts that linked them up. The Nepal DRM is not only a 'disability rights experience

movement', rather a ''disability rights transnational experience movement': a combination of a DRM; an experience movement (embodied experience and empowering communication activism); and a transnational social movement (civil society advocacy communication with global orientation) (Wilkins, 2014; Tufte, 2017).

According to Metts (2004), disability is a development issue as developing countries have limited resources and limited assistance to effectively impact the lives of most PWD. With "its bidirectional link to poverty: disability may increase the risk of poverty, and poverty may increase the risk of disability" (WHO & The World Bank, 2011, p. 10). Everyday the Nepal DRM together with disability rights advocates around the globe raise their voices for CWD rights to education. National and international initiatives such as "Education for All" and "Nothing about us, without us" are just two of the global slogans were advocates participate in the movement. Advocates represent their own emotions, views and organisation, but embodied in a large meaningful movement. The movement created an embodied community and identity and avenues for informal education.

5.3. Advocates of Change

Disability activism has challenged discrimination and oppression over the past 50 years and local activist groups has led to wide-scale global policy changes across several countries (Pearson & Trevisan, 2015). Since the GoN ratified several international conventions, the DPOs have participated in several processes that can be seen as milestones for the DRM in Nepal (MyRight, n.d.). Activities delivered by the advocates ranged from parents and teachers training, developing apps and videos, to lobbying and advocating for appropriate policies. Digital, political and behavioural changes have occurred in Nepal, below outlines a selection outlined by the advocates.

5.3.1. Digital Changes

The DRM regularly used social media and connected voices from marginalised people with local and global networks. Social media facilitates activism as every user can reflect their own identity in a social movement (Yerkes, 2017). It can be seen as a platform to translate between languages and reach people that otherwise would not participate in the movement. New technology and laws for freedom of expression gave

the DRM platforms to express their emotions, shape new visions, take action and to move. Similar to the Arab Spring social movement, which deliberately used social media to create a sense of ownership for the people of the revolution (Brisson, 2011).

C4D is based on a human rights approach, where citizens make demands on governments on information and communication needs, focusing on vulnerable groups where the role of media may be seen as a platform to share and understand their rights (McCall, 2009). The advocates used C4D and social change approaches in various media across the DPOs. For example, NDFN worked to facilitate inclusion and participation for deaf children,

There is an interpreter shortage. So a deaf child can not go to university or college as no service. We have developed a short course for sign language for 390 hours. [...] We want to develop Video Relay Service, on tv when they have a person signing. This is, I can call to you by calling them and they can connect so we can have a conversation. (Interviewee 8, M)

NDFN has also developed, such as: a Nepali online grammar course, a mobile phone app, videos, an online sign language dictionary, online campaigns for schools to learn how to enrol deaf children, and manage a TV channel on sign languages news. Similar was seen for blind and visually impaired children. NAB developed a national Braille printer to provide accessible materials in Braille. Before Braille, these children were unable to read the course literature.

C4D has transitioned through many changes throughout the years and digital media has introduced new speeds and forms for information sharing and established new ways of social organisation, participation and activism (Wilkins, Tufte and Obregon, 2014). The DRM used such as, internet services, apps, videos, TV and radio stations, online magazines and journals for their advocacy. Online advocacy was increasingly important.

5.3.2. Political Changes

There have been many large policy changes taken place in Nepal, including national legislations, policies and strategies such as the Constitution, SSDP, an Equity Strategy, Disability Rights Act, Inclusive Education Policy, and the signing of the CRPD. Changes were also seen in the process to write the policies, some advocates mentioned

that in the last few years they have been asked for policy publications advice. "Whenever the government writes a policy they invite us to discuss. They do not forget us now" (Interviewee 5, F).

The Nepal Disability Rights Acs was formulated in the leadership of the Ministry of Women, Children and Social Welfare in cooperation with the NFDN and consultations with DPOs, which had been in high demand by advocates for a long time (Basnet, 2017). The act put CWD on the policymakers agenda and inclusive education as a concept to be used. The movement expressed their needs and worked with the government to develop the act based on these needs. The advocates were part of the planning and decision making to influence local development and social change. Participation was a central concept for this process. It reinforces a focus that communities target processes of social change Wilkins (2014) and a horizontal model that facilitate participation, inclusion and empowerment (Lennie & Tacchi, 2011). Advocacy aims for change and in this situation the amplified voices of the advocates were heard. Many years of advocacy work lead to successful collaboration.

Staff from AA mentioned that "an impact from the short course was that alumni are coming back and continue to work in the areas they do, but saying that now my views on inclusive education has changed and it is broader" (Interviewee 1, M). "The course has evolved. When we started the inclusive education one and two courses, we wanted to tap into the sector on a policy level on how inclusive education could be mainstreamed. The third course focuses on practice level" (Interviewee 2, F). An unintended outcome was that "for the first time in the inclusive education sector the government and NGOs came together to work and understand each others perspectives". The short course provided the participants with a forum to meet and discuss together. An advocate mentioned the AASCIE as "playing a big role if you really wish to change something, it invites lots of people in the sector who are working with the target group, not only policy level" (Interviewee 5, F).

5.3.3. Behavioural Changes

The Disability Rights Act was mentioned as an important step for Nepal, not the act in itself, but the behavioural changes in people's attitudes that came with the act.

"Nowadays government people keep saying our organisation's name. There is an intellectual disability as well as down syndrome. We have been included. We have created awareness. That is a big change" (Interviewee 5, F). "We advocate to parents, society and schools [...] inclusive education is our journey!" (Interviewee 10, M). "During the last 2-3 years there has been a change in attitude [...] the main thing that has changed is the behaviour. A common understanding of inclusive education, and progressive realisation of policy makers" (Interviewee 9, M).

Another example, the DSSN awareness campaigns provided children with down syndrome the opportunity to get a job after graduation. For example, one boy got a job as a barista and two girls a hospitality internship. Employment is integral, the children are not only part of education, they are part of the society.

Enghel (2011) defines C4D as processes of face-to-face or mediated communication to promote dialogue and actions to address inequality, injustice, and insecurity, resulting in social change. C4D has been an important part for the DRM to advocate for development and social change, and for the collaboration between the GoN and DPOs. This chapter shows that the DRM has had digital, political and behavioural impacts in Nepal. Similar to the Los Indignados movement, the biggest change was in people's minds and the development of government-citizen relations (Tufte, 2017).

5.3.4. Challenges for Social Change

The DRM (including the GoN and DPOs) faced several unique and complex challenges in their everyday work. "It is very hard to change people's mindset. Not only in Nepal, it is also on the global level too" (Interviewee 11, F). "Funding is a big issue" (Interviewee 4, F). "We applied to get a grant, but we did not get it" (Interviewee 8, M). "There are currently only 20 translators in Nepal. That's why many Nepalese deaf people couldn't have access to education in the past and now do not have a good education" (Interviewee 8, M). "People think that inclusive education is very expensive, we try and change their attitudes" (Interviewee 9, M). Other challenges to successful change included: a gap between policy and implementation, lack of financial and human resources, lack of statistics, low awareness levels, limited technical capacity and challenges in developing a coordinated response.

Changes in attitudes involve changes in perceptions and behaviour, a reason why change is difficult to achieve (UNESCO, 2005). The advocates outlined that policies were in place, the next step was to focus on implementation and to further advance mediums of communication and media, capacity building (of parents, teachers and the wider community), and self advocacy. Civic engagement, or self-advocacy, has become important for the Nepal disability movement, PWD raising awareness from the ground up and being leaders representing the community is crucial for advocacy work (Gurung, 2016). "Inclusive education is a journey, it is the future" (Interviewee 10, M). The GoN work towards a participatory approach, they now involve the DPOs to take part in policy discussions and awareness activities.

The advocates work for different organisations with different burning issues. They work together on policies, but also compete with each other to be acknowledged, heard, and represented. Tufte (2017) defines the core challenge is a communication gap between institutions that communicate social change agendas; often institutions speak on behalf of and to citizens, rather than in conversation with citizens. The movement has facilitated disability advocates' voices to be amplified, it offered an alley for citizens to be heard, seen and involved.

6. Conclusion

Participants of this study were part of the Nepal DRM and at the frontier of advocacy and awareness raising activities. The purpose of this degree project was to analyse the communication of disability rights advocates as change agents in the Nepal DRM, how they advocate for development and social change for CWD right's to education, with a focus on how advocacy communication and media were used in the process. The study highlights communication for social change and development, Wilkins' (2014) advocacy communication for social justice and Tufte's (2017) analysis of 'experience movement' were used as theoretical framework.

In order to collect material, a two month field study in Nepal was conducted by the researcher, using interviews as a primary data collection and field observation as secondary.

The fieldwork was invaluable, it enabled the researcher to meet all informants in person and to learn about the context in Nepal. The analysis presented in chapter five shows the diversity within the DRM and the range of advocacy and awareness raising activities done in Nepal. The participants, and representatives from eight organisations in Nepal (both government and NGOs), provided a wide range of opinions, experience and knowledge within the disability sector.

Two interrelated research questions were presented in section one: the discussions were coded into thematic areas for the analysis. As regards the first question, advocacy communication was used by all disability rights advocates in the Nepal DRM. The majority of the participants outlined 'language' and 'voice' as key factors to inclusive communication processes. As Nepal face challenges such as remoteness, linguistics, infrastructure and both poor quality and inequality in access technology, factors that affect CWD's risk of being left behind. Wilkins (2014) notes that communication is a dialogic process and facilitates activist strategies. Without language, advocates voices are not heard; however with language advocates voices can be amplified and foster social justice not only in Nepal, but on a global scale. Language and voice are integral for communication and invaluable for the advocate's activities, both in terms of digital media and offline events/communication. This links to the second question: the media's role to the movement.

All advocates relied on both offline media (i.e. newspapers, workshops, trainings, rallies, reports and public sphere) and digital media/communication (i.e. websites, slogans, hashtags, social media, apps, videos, TV and radio stations) to address their advocacy. Along with access and availability of technology, digital media has increased in the last few years in Nepal and Facebook was seen as a primary source for information and communication sharing across the disability movement. Through digital media and ICTs, the DRM has the potential to reach new audiences, but this should not replace offline events. As Wilkins (2014) notes, the content should not only be posted in one medium of communication and exclude others as, depending on local and economic conditions, some people may only have access to certain mediums.

Digital media has enhanced participation and activism in Nepal, as well as facilitated information sharing and interaction between the community, DPOs and the GoN. The analysis shows that Nepal is making progress towards CWD rights to education with the implementation of national policies and frameworks. Similar to the Los Indignados movement, media and communication practices intensified the Nepal DRM practices for social change: the Nepal DRM focused largely on a social-change communication practice, rather than a media-centric agenda (Tufte, 2017). Changes were seen from a previous top-down, one-way communication process, to a more community targeted, two-way participatory communication process where DPOs are starting to take part in policy discussions and planning (Wilkins, 2014; Tufte, 2017). That being said, not all the organisations felt included in the policy level plans and more work needs to be done. While Nepal has made significant steps to inclusive education, implementation has been challenging due to various factors, such as a lack of budget, human resources, collaborations, voice, defined target group(s), data collection and impact measurement.

The DRM has been part of several changes in Nepal, including digital, policy and behavioural changes, with the largest change being behaviour: today people talk about CWD and inclusive education. The development of accessible digital tools like apps, videos, and Braille provided CWD with an equal opportunity to participate and succeed in education. Tools produced by the DRM, for the DRM. This relates back to Shrestha's (1995) argument for Nepalese people to empower and develop from within; by themselves for themselves, not through foreign aid and international NGOs. The advocates are change agents. Arguably, the Nepal DRM can be seen as a ''disability rights transnational experience movement', where individual citizens communicate disability activism on a national and global scale, driven by emotions, motives and engagement to make change (Wilkins, 2014; Tufte, 2017). The movement has national and international linkages and regularly advocates on a global scale through international conferences.

The informants stated that key people developing social change are teachers, parents and communities; they have the ability to accept and promote diversity, and to implement inclusion both in education and in society at large. Participation and

empowerment are important for the disability advocates, without communication, change is difficult to achieve. Already today there are collaborations between the government and the DPOs, nevertheless "an organisation tends to narrow its focus down to exploration of its own singular impact, leaving aside broader, deeper and more complex questions of development and social change" (Tufte, 2017, p. 19). As there are several DPOs operating in the disability sector, it is easy to focus on the organisation's specific target audience. In Nepal, further capacity building activities need to take place to highlight the breadth of CWD out of school as well as intersectional issues.

To develop further social change, to not leave anyone behind in education, the GoN and the DPOs need continued collaborations, suitable for the Nepal disability sector. By engaging with other development practitioners, particularly practitioners strong on C4D, change agents, the inclusive education implementers may be able to more effectively reach their aim of an inclusive school and society. United, the practitioners can learn from each other and reach a larger audience to strengthen individuals and the community surrounding them. The short course in inclusive education can be seen as a proof of the awareness of the situation in Nepal as well as willingness from the government to assist the community to increase the knowledge base. A positive outcome was that the GoN and DPOs developed further collaborations after the course completion. Similar to the Los Indignados movement, the DRM have "sparked a profound rapture in government-citizen relations" (Tufte, 2017, p. 92). Nevertheless, as mentioned by Beutel, Tangen & Carrington (2018) findings, the short course participants were limited to special education, and as noted above, the DRM advocate for equity, access and participation in quality education for *all* children. Hence, an area of development.

The DRM is in high demand for internet and telecommunication services, however, telecommunication is expensive in Nepal, which makes it particularly hard for the disability advocates to reach people from poor and marginalised backgrounds (MMG, 2019). Issues that persist in education include poor quality and inequity in access, geographical remoteness, gender, and socioeconomic and ethnic differences (UNICEF Nepal, n.d.). Furthermore, without accurate statistics, advocates struggle to raise awareness, receive funding, and provide the support needed. Nepal needs to make sure

to not disempower activists due to reasons such as marginalised backgrounds. To understand the challenges that face the Nepal DRM is not only important, it is required to successfully get all children in school.

The observations in Nepal gave me (the researcher) a chance to speak with alumni informally, which provided a useful forum to discuss and to see the challenges and opportunities they faced on a daily basis first hand. I got to personally meet CWD that were unable to attend school due to their disability. The experience of being in Nepal for two months facilitated the writing of this degree project as a better understanding of the local setting, people, culture, and to relate to the questions discussed.

The Nepal DRM is large and complex with several stakeholders, however, changes in digital, policy and behaviour have already been made and the country is heading in the right direction towards the SDGs. What I saw and learned both from the advocates and being in Nepal was that change is happening, the society is coming together with the government to make this change. I would recommend the DPOs to communicate and collaborate even more in the future, have a joint approach to CWD rights to education, and together their voices will be amplified and stronger. As Nelson Mandela said, "Education is the most powerful weapon which you can use to change the world" (Duncan, 2013).

This study has focused on communication from the Nepal DRM to the community, there is room for further research on the communication within the movement itself, such as using a participatory communication framework to analyse more in-depth collaborations between the government, NGOs and civil society. It would also be relevant to further analyse how Nepal can monitor and troubleshoot obstacles which occurs throughout communication and implementation of inclusive education, and also the changes that resulted after inclusion was implemented. Additionally, further studies need to be done on political participation for the disability advocates. To conclude, there has been some significant progress but core infrastructure needs to be improved by institutions to give all society better access to technology, and this will in turn impact CWD access to education.

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Appendices

Annex 1. Interview Guidelines

Interview Details

Date:	
Location:	
Time: (from/to)	
Participant name:	
Participant gender:	
Participant organisation:	
Role in organisation:	
Informed consent obtained: (yes/no)	

Questions

1. What is your position within the organisation?
2. What are your tasks?
3. What is your background within/connection to the field of inclusive education?
4. Which short course in inclusive education did you participate in?
5. What was your aim in participating in the course?
6. How would you define inclusive education?
7. How was inclusive education communicated/defined/represented to its participants in the short course award in Australia (via texts, photos, site visits etc.)?
8. What competences on communicating inclusive education did you learn in the course?
9. Did your thoughts/views on inclusive education change; before to after the course?

10. Which projects do you run that is about inclusive education?

11. How are you/your organisation advocating for inclusive education through physical and/or online activities/projects?

12. Do you communicate inclusive education differently post-course? If yes, in what way?

13. What do you find is the best way (online/offline) to reach people in the community?

14. Outcome of your work; how does your work/projects/activities lead to development and/or social change for Nepal?

15. What impact has your advocacy had for the community in Nepal?