

## **Abstract**

“[The king], shall protect trade routes from harassment courtiers, state officials, thieves and frontier guards... and frontier officers shall make good what is lost... Just as it impossible not to taste honey or position that one may find at the tip of one’s tongue, so it is impossible for one dealing with government funds not to test, at least a little bit, of the King’s wealth from the treatise.” ( Arthashastra by Kautilya as cited in Kaufmann 1997).

This citation shows that the ancient nature of the corruption. Our society is the eastern society and almost our thinking, style, living style value system is also related with the eastern perspectives. So obviously, Nepal has lots of corruption it is the established thought Transparency International, (2013). But the after the earthquake the corruption is increasing before than earthquake (27, June, Nagarik News). In my thought, the causes of the corruption are the socio economic condition or cultural practices of the Nepal. The corruption after disaster is continuing process of corruption of Nepali society. My claimed is that Nepali society is culturally and historically corrupted. So in this article I am articulating the different types of corruption mainly abuse of authorities, fraud and bribes after the earthquake in Nepal and the causes of corruption and bribes after the earthquake. Trying to looking from the eastern (Hindu) perspectives. But I am only concerned in the socio economic and some others technical aspect of the corruption.

## **Short Reflection**

On Saturday, 25 April 2015 at 11:56 local time, a 7.6 magnitude earthquake as recorded by Nepal’s National Seismological Centre (NSC), struck Barpak in the historic district of Gorkha, about 76 km northwest of Kathmandu. Again after the followed by more than 350

aftershocks greater than magnitude 4.0 (as of 4 August, 2015). Four aftershocks were greater than magnitude 6.0, including one measuring 6.8 which struck 17 days after the first big one with the epicenter Dolkha. According to report of National Planning Commission (NPC) around 9 thousand people were died and around 25 thousand were injuries. Near about 500 are missing. It is estimated that the lives of eight million people, almost one-third of the population of Nepal, have been impacted by these earthquakes. Thirty-one of the district among 75 districts have been affected, out of which 14 were declared 'crisis-hit' for the purpose of prioritizing rescue and relief operations; another 17 neighboring districts are partially affected. (National Planning Commission, 2015).

After the earthquake most of the youths were involved in the earthquake rescue and relief. In the April 25th earthquake I was in the Asan cause of my personal work. After the earthquake I was involved in the rescue in the Durbar high school. After two day I went Parbat and most of the time involved in the rescue and relief. At that time I observed there were lots of corruptions in relief fund distribution. When after back in Kathmandu I collect some news paper and journal then I found every effective part of the country have same problem of corruption. Most of the news papers were written the news of corruption. And one interview PM also accepted the corruption rate is increased but he is tried to prevent corruption. Now following some issue or cases are the sample cases of the corruption.

### **Some Cases of Corruption after Disaster**

1. Who is responsible for missing 5000000 KG rice out of 10000000 KG rice sent by Bangladeshi Government for the earthquake victims? News claimed that it was sold by government authorities. This is the news by Nagarik news of 28 may. Again in may 27 Nagarik news claimed that there were lots of corruption again in policy level.

- Because government show the fake data. Again in 27 June Nagarik news claimed that the ratio of corruption after disaster increased more than before disaster.
2. National Dailly The Kathmandu Post was write on May 30 - Local people at Chhare in Thansing VDC, Nuwakot, seized a truck loaded with 270 bundles of galvanized zinc sheets on Saturday, suspecting discrepancies. The zinc sheets were sent by the Nepal Investment Bank as relief for quake-ravaged schools of Nuwakot. When it was seized by the locals accusing Ramesh Mahat, personal secretary to Finance Minister Ram Sharan Mahat, of trying take them to the Capital to sell.
  3. In Ekantipur (june 7), there is massive irregularity in relief distribution in dolkha. Victim of Dolkha's blamed that relief materials handed over to the political activist and leaders and they distribute this material to their followers only. Again in central, thousand of tents are lost from the store and thousand of tents are distributed without any record. Discriminate in the relief fund or materials according to political support. Relief fund and material are distributed only in the geographically undifficulties zone.
  4. Tents bought in a more expensive price then regular price. The construction rate of temporary shelter is unbelievable high. These are the some matters which are rising after disaster. A NGO claimed they make some house but the price was more than twice according to government estimated price. (Kathmandu post, June 12).
  5. People demolished their houses in the hope to get more relief from government. Again the split their family in an overnight. (June, Kantipur Daily)

These are some representative news of corruption after disaster. There was several news of corruption after disaster. Also I have some experiences about corruption after disaster in Nepal. When I was a volunteer in rescue and relief distribution in Parbat I got several issues

about corruption. One of them political leader distributed galvanized zinc to their local activist only. Really, it is serious issues for us. Why bribes are rising in our country? What are the sociological perspectives on bribes after disaster in Nepal?

Obviously after disaster Nepali society cope to each others. Shows the unity between each others. The national disaster did not just reveal the good face of Nepali society—resilience, altruism, volunteerism. We also saw its bad face—avarice, greed and deceit. But at grieve time corruption going to increasing in Nepali society. In my understanding corruption is one of the problems after earthquake. Corruption is the sociological issues in over the world also we have a sociological problem. Corruption disturbs the every structure of society.

According to the report of Transparency International (Corruption Perception Index) 2013 Nepal has the position in 116<sup>th</sup> out of 177 countries with score 31. This shows that it is the country which has a lot of corruption and bribes. But Nepali society had bribes for a long time. For example Prithivi Naraya Saha Said that “Ghus linya ra dinaya dubai desh ka dusman hun”. So we found that corruption have been a culture for Nepali society. According to Soresen (2014), natural disasters are breeding grounds for fraud and corruption. When I was volunteer for rescue and relief distribution I observed some cases. Again reading some news in news paper I exactly found the same.

### **Who involved in Corruption?**

#### **Organization/Private Institution**

In after disaster period of Nepal private sectors are involve in the corruption. In the above we can see that in galvanized Zink sold incident and others incident we found the involvement of private sectors. Again ekantipur (June 12), thousand of tents are found in the shops of the Maitidevei which tents are found in relief. Again and private sectors skimming

profits from relief materials imports, by creating artificial shortages and hiking the prices of essential goods and services. So private sectors involved in the corruption after disaster.

### **Government**

In case one, Nagarik news claimed that government shows the fake data. This shows that, this was the policy corruption by government. Again case four is also the policy corruption by government authority.

It is a widespread phenomenon that relief operations are infested by all kinds of corruptions at all levels of operations—from initial damage assessment and fund-raising allocation, to procurement, monitoring, evaluation and even the financial audits of these operations. Post-quake, there have been news about and this Pathak (2015). This all corruption was the government level or policy level corruption.

### **Societies/families**

There have been issues of fake victims taking place of the real ones and collecting relief. And the government is now struggling to determine the exact number of households in the quake-affected areas as families have been separating overnight to claim relief funds. If victim had minor affected in their house then they demolish their house to claim more relief fund. (Manandhar, June 15). Case no five is example which community involve in the corruption.

After the overview of some cases and corruption patterns I concluded that in the post disaster period Nepali society have massive corruption, nepotism, fraud and embezzlement. Every social structure has corruption. Nepal has a massive corruption but earthquake is the favorable ground for the corruption.

**What should be causes?**

Nepal is that country which has highly corruption. In my view there would be different causes.

### **Family and Cast**

Family is the basis of our society. The joint family and cast are expanding form of society. In my thinking, basically Nepali society based on the cast, individual relation and locality. In my opinion provided in relief fund distribution a very strong relation for corruption. For example Nuwakot got about double relief fund than Sindhupalchok. Where Sindhupalchok had more affected than Nuwakot (Pathak, 2015). Because Nuwakot is the home place of finance ministry and other leaders. Again Nuwakot arose the most bribes accident more than others district. So this shows that family, cast and location were the causes of corruption post disaster period of Nepal and always.

In Bagwat Gita God Krishan says that “if one member (female) of family is corrupted then our society is disorder and born society” (as cited in Malese, 2013). In my understanding if member of family demand the more things than head of the family who is in the post, he should be obligate for bribe. Also demand over than the capacity and which arise the corruption.

### **Family attachment**

Family attachment should be another cause of corruption after disaster in Nepal. In my thought peoples have extreme attachment with their family. In Nepali society every persons want to earn for their family. Like as for their Childs, wife, father, mother grandson etc. Not for only him. So they are looking the special occasion for crime/corruption. So after disaster should be increases incident of corruption. According to bhagwat gita “....from attachment springs desire, and from (unfulfilled) desire ensues anger. From anger arises delusion; from delusion arises confusion of memory; from confusion of memory arises loss of discrimination (*buddhi*); from

the loss of discrimination the individual perishes....” ( chapter 2) and in chapter 16 God Krishana said that there are three gates leading to this hell — lust, anger and greed. Every sensible man should give these up, for they lead to the degradation of the soul. (as cited in agrawal, 2012). From the above two principle I found that corruption is due to greed, desire for more money, power or influence. A detached person is far, far away from all of these. So here is the basic thing - the principles of Gita discourage attachment, but a person following these principles would neither have any desire to go abroad nor be corrupt. In fact, if you follow these principles, then the entire society progresses towards peace and happiness because he would be on a path of righteousness (*dharma*) and good work for his responsibilities (right karma for dharma).

### **Power in office**

In our society power is never demonstrated in a society unless it is misused. I understand in our society being as much corrupt as possible and amassing wealth is seen as a macho demonstration of one’s “competence”. This type of idea leads for corruption after disasters. Again our society tolerate amassing of wealth and never question how that wealth is accumulated. Because Hinduism and Buddhism teach to be tolerate. “Sahana sake dekhana paiencha” this is one of the cultural production of Nepali society. So they misuse their power in the favorable time. So corruption gone to rise. According to Chanakya "It’s just as difficult to detect an official’s dishonesty as it is to discover how much water is drunk by the swimming fish" Chanakya Niti Shastra (nd.). From this quotation I understand that most of the personnel are corrupt and we cannot say how and how much they corrupt.

### **Social and Culture Practice**

Mallik and Charavare (2010), write on their paper corruption as neither a political and economic phenomenon nor a set of textual tenets, but as a ‘lived reality’ embodied in religious,

social and cultural practices. In my observation the culture of our society is historically corrupted. Because Prithivi Naraya Saha said that “Ghus linya ra ghus dinya dubai dusman hun” this means that before the around 300 years ago Nepal had lot of corruption. Another social culture “maha kadne le hat chatcha’. In my understanding this means if you are in the place where have lots of resources, you can use some resources in your favor. Again our society accepted the corruption easily for example “Marda ko Choro le Khancha”. This means if somebody is dashing he can corrupt. Again according to Nepali dictum “Muka ma Chuka haanuparcha” this means that earthquake period is the “Mauka” chance for the bribes. Which shows our society always prepared us to where you got chance you can bribe. Again in Nepali society uses the dictum “Mama ko dhan phupu ko shradha”, this means that Nepali culture give the education to promote own assets and hell of others property. Again the word “Chakari” was most useable word in our history. In my thought chakari is related with miss use the authority and injustices social relation. So the corruption of post disaster period is come with our culture but it helps by the natural disasters.

### **Nepotism**

One of the leader said that, in Parbat Punja (2015), “If I do not favor my relatives, whose relatives am I supposed to favor?” Which shows that Nepali society has a lots of nepotism. This nepotism arise the bribes, corruption and fraud. Because every person want to help their relatives, but he is not interested to help from their own property. So who is in power he misused their power and help to their relatives. The period of the after disaster will be the opportunities to help their relatives. Again Nepali communities always promote their relatives if he will be the wrong. “Aru le Nachekeo ra Nani ko Bau le Khutto Uchaleko” again “aafno manche aafnai



hunch”, “Bau Dusta ra Newar esta kahilai hudaina”, these are the famous dictum of Nepali society, shows the nepotism condition of Nepal.

### **Lack of trustworthiness**

The Republica in June 1 write; Most of the donors are not interested to give the fund in government relief fund. They argue that the government should not able to functioning and controlling their structure. So there should be corruption. And they demand to eradicate corruption. Next day Prime minister gives the statement and said that he must be devoted to eradicated corruption in relief fund distribution. And partly he accepted that there should be little corruption in relief fund distribution. This shows that our government was not believed by donor and government also not believed on their personnel. So we can say that we had the lack of the truth. So corruption should be increase. Again according to Shanti parva mahabharat truth is the most essential factors of society but our society losses our truth.

सत्यस्य वचनं साधु न सत्याद विद्यते परम

सत्येन विधृतं सर्वं सर्वं सत्ये परतिष्ठितम

अपि पापकृतो रौद्राः सत्यं कृत्वा पृथक पृथक

अद्रोहम अविसंवादं परवर्तन्ते तदाश्रयाः

ते चेन मिथो ऽधृतिं कुर्युर विनश्येयुर असंशयम

To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swear to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt. Dutt, (nd.) (Translator, page 344-345)

## **Mixed culture society**

Our society going to disorder due to western culture and behavior. Western cultures keep money as centered. Because after reading Dube (2010), I understanding that, according to western cultures life is a service. Western culture more focused on individual events and the role of the person searching outside yourself through research and analysis. Western society searches everything in the number. They believed happiness should be found from the achievement of necessities commodities. Commodities found from the money. So in my conclusion western society promote the culture of money. Now Nepali society also keeping money as center. Again, our society loses their eastern ethical value like as moral, ethical, simplicity etc. So society missed their normative way according to their eastern characteristics and adopting western culture but our economic condition, per capita income and other physical aspect are highly low according to western culture. So in my view these gapes carried out bribes in Nepali society. In my understanding, according to eastern philosophy it is the cause of forget our social, ethical and moral value.

## **Changing Social Indicator**

In my view our societies change their indicator for elite or social demand. Some time before we have dictum “Jasko Bahisi Usko ban; jasko Chora Usko Dhan”. But now it is twisted, who purchase the mike he is elite and who cooked in LP gas he is also an elite and who cooked in firewood he is the poor. So, now every persons looking a big house in cities. Education for Childs in highly costs school. And searching every physical aspect which is discovered by developed society. So in my view the changing values or indicator of society arising the bribes in Nepali society and the gap between physical aspect and moral values directed our society in different way.

## **Political culture**

Political instability and political corruption should be other causes for corruption. Because political is the major driver to society. After the disaster political leader misuse the relief because they use reliefs in their personal interest not in victim interests. So political system or behavior of political leader also leads bribe after earthquake disaster. According to Heywood (1997), political corruption is the aberrant deviation from the norms. The corruption of the political culture rises from the western in terms of bribes. But it is arises ancient Hindu philosophy. In eastern philosophy we can found that the fraud events are in the Gita, in kuruchhetra war.

## **Weak Leadership**

Pathak (2015), Blamed that the cause of corruption after disaster is lacks of leadership. Because PM Koiral has not vision and mission to lead country. Again he is inactive and little mobility due to his age and poor health. Again he surrounded by tired and retired bureaucracies and less influential youth. Again, most of the Ministers of Koirala's Government took a huge personal advantage from his innocent and honesty position. As Koirala is being surrounded by ill famous and ambitious ministers, he failed to control bad-governance, corruption, unaccountability and ambiguity. (Para 12-19)

## **Lack of Local Governance**

While political parties' did not show any interest to establish the local government conducting local elections in Municipalities and Village Development Committees, international community tries to establish Non-Government Organizations as alternative to them. Therefore, they are more interested to conduct programs to the targeted countryside people through the NGOs. Besides, humanitarian search and rescue operations, relief, and recovery supports, some

of the donors wish to fulfill their own-vested political zest and zeal to watch, encircle and play to two emerging superpowers i.e. India and China from the strategic ground Nepal. Besides, they also wish to fulfill the country's need hiring their own people for the NGOs. NGOs personnel heavily influence the donor community weakening the government agencies and ruling parties for their vested interests. In some cases, commission from NGOs-programs also plays a pivotal role for not to put aid at the Government established fund.

### **Technical aspects**

Some technical aspect which are leading corruption in Nepali society in every time as well as also after earthquake disaster like as: difference between low pay scales/wages and high social demand, low job opportunity, lack of strict and fast punishment, lack of social awareness against bribes, corruption mentality of bureaucracy, and encouragement of unhealthy competition in every aspect of life also uplift the corruption in period of disaster.

Again by Sorensen (2014) natural disasters are breeding ground for fraud and corruption. In the name of need for the urgent services and rapid reconstruction. Like as; temporary shelter, foods, electricity, water, road, schools etc. Because they have to provided quickly. But such urgent demands can lead to the disregard of quality controls. For example lengthy review process for bids in exchange for payoffs. Again Serensen argue with reference of world bank the causes of corruption are the personal motivation. People offer bribes because they want an unfair advantage over others. Second one is bad system. People involved in corruption because the system doesn't work well and creat bad incentives.

We have exactly that our government and agencies rapidly approved contracts purpose to relief for the victim. But with exchanging bribes and kickbacks. Again our existing "Public

purchasing Act” (Sarbanianik Kharid Ain) referred lengthy review process for bids. So it would not practicable in that time and it make ground for corruption.

After earthquake government, NGO’s, INGO’s and businesspersons fund were mixed together namely for well rescue and relief. But there are no new mechanism for controlling and monitoring this mixed fund. So this type of fund are at high risk of being misappropriated.

Again according to Seresen (2014), in America at 2008 found that each additional \$100 per capita in federal emergency management agency (FEMA) relief was correlated with 102% increasing in corruption in a state. Again he written in reference of international data shows the parallel results: India, Indonesia and the Philippines. Again he added that, in case of Philippines economy lost at least \$ 132.9 billion in illicit outflows over the last forty years, money that could have more than covered the \$ 700 million in damage due to last year’s Typhoon Haiyan Disaster relief doesn’t have to equal graft. Exactly in our local context we are feeling the rises of corruption after disaster and we are writing this article now.

According to Progressio (2010), In the era of disaster, the relationship between disaster and corruption must be acknowledged and addressed at all level of government national high level authorities must follow the lead of supervision not only preparing for disaster managing and relief but also by enacting policies to prevent fraud and corruption in the event of disaster. Again he added in his article, we should included fast tracking procedure to evaluate bids for emergency service that meet the some standard of integrity and merit used.

### **How to Look?**

According to Hindu thought the concept of dharma, commonly used for the “duty” and “righteousness”. This theme describes the moral source of action and code of conduct, or how persons should lead that’s one life? In Mahabharata “Krishana tells to Arjun to fight the war to fulfill his dharma, which is the moral duty of the Arjun. Which shows that the how Arjun seek this moral idea and his duty. So the central theme of Hindu thought is morality. From this we can say that corruption is rises in post disaster period because we forget our moral value. We forget the duty which governs both moral and the social order of the society. Again according to yoga Sutras which defines the five values – Ahimsa (Non-Violence), Satyam (Truthfulness), Brahmacharya (Continence), Asteya (Non-Stealing) and Aparigraha (Non-Acceptance of Gifts) as ‘Universal Great Vows’ (Kumar, 2013). Which shows that acceptance of the gifts is a kind of the corruption.

Again Chandra (2002), writes about the Kautailya’s Arthshastra where dharma is one of the objective of state. Where dharma (morality) must be the “Niti” (duty) of the society. Where dharma is the eternal laws which maintain the society and state. Again dharma identifies is actions in conformity with the moral order that help human realize their destiny in this life and benefits in the next. Again in common sense dharma is the sum of duties incumbent on a person based on his or her status or Varna (cast and gender) and ashram (stage of life) (as cited in, Mallik & Pavarala, 2010). This means that the causes of corruption are, state missing their dharma in ‘niti’. Every person, organization and society has their own duty on moral and ethical values. If every institution/persons miss their duty they are directed in them in way of corruption.

McGregor (1973), write about dharma in the references of Mahabharat and Gita, dharma tells us what our duties are, both social and religious. It tells us what vices to avoid, mainly those

flowing from kaam, lobha and krodha. Which shows that corruption is one kind of the lobha. Again in his work, I found that moral and ethical values are lost from the quality of leadership.

The wisdom propounded in ancient scriptures is invoked within a broader realm of societal norms, to explain variables that produce the patrons of corrupt behavior in given social structure.

### **Way of Solving**

Again we know that while disaster alone does not create corruption and fraud. But it should be creates conditions in which those crime can thrive and we must have eradicate this. So these are some points from myself these should be the good suggest for reduced corruption after earthquake or after disaster. Again in my own opinion for the eradicate corruption first we have to eradicate unnecessary emotional attachment, we have to left “lova” and we have to strictly follow the principle of Dharma. And other ways of reduced or eradicate corruption should be :

1. Promote the eastern philosophy because it teaches to us our moral duty and ethical values of individual, organization and state. This gives the idea for simple but meaning full life. Teach for social welfare. And give the whole stick idea to look universe.
2. All the stake holders involved in the reconstruction assistance, must ensure and transparency and accountability.
3. As the affected peoples ownership of the relief and reconstruction process is essential.
4. Donors should co ordinate with government and among themselves to avoid duplication of assistant schemes.
5. Government must involve affecting people and civil society in decision making process.
6. Nongovernmental organization plays a important role in monitoring the relief and reconstruction process and in reporting any suspicion of corruption to authorities.

In final, increasing instances of disaster may be unavoidable but a corresponding epidemic of fraud and waste is not state and local executives must include in their disaster preparedness laws and policies to address the increased opportunity for fraud and corruption, public safety in the modern age demand no less. But this is not only the causes of the Nepal after disaster. In my opinion Nepali society have been a corruption, bribes and fraud for an ancient period. It is on the regular functioning. But earthquake made favorable environment for corruption and which is rise up.



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