Bachelor Thesis

Corporate Social Responsibility – a contributor to environmental and societal change?

Based on a minor field study conducted in Kathmandu, Nepal May – July 2011

Bachelor Thesis and its related field study is written and conducted by:
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Acknowledgments

Throughout the years of 2010 and 2011 I have had a couple of persons engaging their time in my interest of conducting research in Nepal, as well as for the phenomenon of this study. These people I would, with great respect and warmth, like to thank.

Counting back three years, sustainability and development have throughout this time gained a greater and more focused part of my everyday life. When meeting Ewa Söderberg (part – owner of Watabaran), in 2008, I had chosen to spend more learning about Fairtrade and how business and trade may result in sustainable development for people in the third world. Because of Ewa’s on – going support and for always being a great inspiration, I today have a broader path for the future. The same year I met Björn Söderberg as well, who is the owner and founder of several CSR - based companies in both Nepal and Sweden and who furthermore was to become my mentor and contact person in Nepal. For his true and honest work with his businesses, to make this world better, I deeply admire Björn. I thank him for his engagement in my work and for providing me with tools and contacts for future work, as well as for the fantastic partnership when first simply visualizing and in the later finalizing the CSR – documentaries together (we both thank YouTube for making the broadcasting possible)!

When in spring 2010 learning about my possibilities in applying for the Minor Field Studies (MFS) Scholarship, I contacted Frederic Bill, Assistant Professor and Researcher at Linnaeus University in Växjö, as where I have attended the program for Enterprising and Business Development. His agreed response to be my tutor for the MFS and bachelor thesis have been of a remarkable value in, among things, terms of being critical to my research and data being given; as well as having shared his time to provide me with his knowledge and thoughts. For this, I cannot thank Frederic enough.

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Abbreviations

Following companies, organizations and expressions are being presented in alphabetic order

CSR – Corporate Social Responsibility
ECCA– Environmental Campus for Conservation Awareness
HEED Nepal – Human Environment Education Development
KEEP – Kathmandu Environmental Education Project
NBI – Nation Business Initiative
NGO – Non Governmental Organization
SAFoRB – South Asia Forum on Responsible Business
SAWTEE – South Asia Watch on Trade, Economics and Environment
SRBDN – Socially Responsible Business Development Network
Watabaran – Environment in Nepali (also the company name the recycling paper business)
WBCSD – World Business Council for Sustainable Development
3R – Reduce Reuse Recycle
Abstract

Disclosing how business practice can be regarded as a contributor to several forms of sustainability, this thesis is based on a minor field study enlightening how this contribution may be possible through Corporate Social Responsibility, CSR.

The thesis provides the response and opinions of people who in some affirmation are engaging in or are related to social responsibility; either it may be from the academic works and earlier conducted research related to the CSR topic, or it may be from those who perform social responsibility and are the participant actors of this minor field study. These people last mentioned have all had their opinions spoken through semi – structured interviews and other data have been collected based on the methodology of Actors Approach; all empirical data is structured according to Aspers’ (2007) model of “meaning” including the tools text, visuals and practice.

The analysis is divided into three parts; articulation, reconfiguration and cross-appropriation as a way to create understanding of how the study’s phenomenon can create style change (Spinosa et al 1997).

Conclusions drawn from the field study are businesses implementing social responsibility do create a style change in environmental and societal aspects. Yet to what extent may differ depending on in their situation, their views of the concept, how long they have been using and promoting the concept and further in what ways their work contributes to a societal and environmental change through CSR practice.

The field study has been conducted within the municipality of Kathmandu, Nepal.

Keywords: Corporate social responsibility, CSR, Development, Environment, Kathmandu, Nepal, Sustainability, Watabaran,
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1. Introduction
Looking at how the global environmental debate has progressed throughout the years, the situation has perhaps not only changed, but been disclosed as well (www.unep.org). According to Baun, Post and Ferudy (2004) new approaches have been introduced to this debate. Assets – vulnerability, waste management and recycling are topics being heavily argued and discussed in terms of actions needed to enable a sustainable development for the society and environment (Baun, Post & Ferudy 2004).

In several parts of Asia, the lack of waste management has become a central issue and the environmental situation has not taken any evolving changes. Due to this, the 3R (Reduce, Reuse, Recycle) approach has been implemented into Asian countries, in purpose of dealing with its environment– related issues. Among these Asian countries is Nepal which in 2005 took use of the Zero Waste Concept (which is a part of the 3R approach), in attempts to achieve a form of waste management (www.zerowaste.org). With support and guidelines of these, Nepal aimed toward goals such as composting at home, preventing dumping waste and materials in the society, implement recycling, (such as 300 tons waste per day and 5% recycled waste in the capital Kathmandu) and avoiding the need for landfill sites (www.3rasia.org).

The National Business Initiative (NBI) are one of the debaters that promotes yet another highly important approach of dealing with environmental issues as well as ways to create sustainability; through the concept of Corporate Social Responsibility, CSR (www.nbinepal.org.np). Steiner and Steiner (2007) claim that the concept is defined as corporations, businesses putting an effort in contributing and taking responsible actions in and towards their environment. Jamali & Mirshak (2006) describe how being an environmental friendly participant in the market can be seen as highly important aspect when considering functions within CSR.

By relating to this concept in Kathmandu, Nepal, new approaches has risen to deal with the environment related problems of the capital and with this, contribute to its progress in becoming more environmental friendly (www.watabaran.org). Still to be questioned is the meaning of CSR and how it may have impact of the society and environment.
1.2 Problem discussion

As CSR is being heavily discussed in the worldwide debate concerning a sustainable society, the question may be asked if implementing CSR as a platform in its daily operations, can a company show conscious concern about how their actions reflect on the environment and society? Businesses worldwide are claimed to make their own way of contribution, such as through donation to the local development; this would then equally be referred to as philanthropic actions (www.wbcsd.org). However, this does not prove that social responsibility taken by corporations may work as a lasting contributor to a sustainable development. One of the reasons for this can be taken from the arguments regarding where in the company CSR is drawn from and for what reasons (Moon, 2007). With this, CSR may be spoken of as a strategic concept for how business activities contribute to benefits for likewise company as environment, and something that starts where philanthropy ends (Welzel, 2006).

Seeing the concept from another point of view of taking social responsibility can be approached as a way for the business to engage in long-lasting profitable actions, both for the business and contributing to a sustainable environment. The concepts of CSR can be related to several areas of sustainability, not needless to say how the World Business Council for Sustainable Development (WBCSD) prefers to relate to CSR, as the commitment of business to contribute to a sustainable economic development, working with the employees, their families and the local communities (Jamali & Mirshak, 2006). On the contrary, can this put a conclusion to how businesses will choose to take social initiatives towards a more sustainable environment? Perhaps not, yet Moon (2007) refers the connection between CSR and sustainability and corporations and environment, as obvious and certain. Furthermore, relating to a business’ role in the society - the effects on the people, the environment it is part of and the resources that it uses - it may be stated that regardless of the actions taken by this business, it will have an impact on its surroundings. The question is in what ways (Moon, 2007).

To enable this, can arguing for CSR as a core benefit of the company’s product be of interest here?
Taking social responsible actions should not be something a firm uses as a charity from its profit, but as the opposite, take social responsibility into reality and create it as a core benefit of the company; the product. Kotler et. al, (2009). As in which the core benefit identifies what it truly is that a business offers. Additional to this, the greatest impact a company may have on the environment and society is through its core business (Welzel, 2006). Nevertheless, a business should base their actions on their role of being a part of an environment, not profiteer of it (Augustinsson & Brisvall, 2009).

Furthermore, Jamali and Mirshak (2006) suggest that CSR can be recognized in terms of how to deal with resources. It has been claimed that it can play an important role in how businesses can be seen as active partners in a world of scarcity and dwindling resources. Companies should engage with social responsibility at the core of a nation’s environmental problem and can be recognized in ways of how they use the concepts of CSR (Jamali & Mirshak, 2006).

However, may it as well be invited into the debate of how a business can entail environmental and societal issues into everyday operations for a progress to a more sustainable society; and furthermore, if so – can this generate awareness among the actors and people of the society and influence an alternative solution for these issues? Companies that today are based on CSR argue in general that the concept should be part of the business idea as a response to how to deal with environmental and societal matters (www.fairenterprise.net). As a relating question it may be asked how this is being carried out?
1.3 Research Question

- In what ways can CSR practices contribute to an environmental and societal change?

Purpose and aim of the field study

My purpose is to create understanding and increase the awareness of how business, society, environment and social responsibility can influence and relate to each other.

My aim of the field study will be to try gathering accounts of how implementing CSR may contribute with new inputs and push the debate further concerning the concept’s relevancy for today’s society and environment.
2. Methods
This chapter aims to clearly present the methodological framework being used to perform the minor field study. The different methods used to show the general understanding purpose of the study, why the study will both have an ethnographical as well as an anthropological approach and why semi-structured interviews, combined with participant observations are the most appropriate for the collection of data, will also be presented here.

2.1 Human as she discloses new worlds
Why is the human’s role as a discloser of new worlds forgotten? On the contrary, are there reasons to why “new” worlds need to become disclosed (Dreyfus, Flores & Spinosa, 1997)? These thoughts come to mind when discussing the purpose of humans being history – makers only while they are articulating, reconfiguring and cross – appropriating.

To define these three levels of using disclosive skills to create a meaning of what the human engage in, they are all style changes of humans. Articulation is the first level and calls to bring the thought and care to surface, in order to reach change. All forms of articulation make what is unclear explicit. Reconfiguration, the second level, grasps hold of a style change which is more large-scale then articulation. It remarks the fact of knowing, maneuvering whatever the human desires to that will have influences on her general life. In the third level of style change, cross – appropriation, the human faces one disclosive space (such as in her profession, her culture or society) after another that cannot function without the other. These disclosive spaces can be of matter for an entire society, a country and culture. These forms of cross – appropriation can be interacted in our sub worlds (such as her family), as well, and through the sub worlds create meaningful historical changes in a larger world, context (Spinosa et al 1997).

My thoughts of using theory from Spinosa et al (1997) as part of the method is due to the relevancy I see in not to only show conclusion drawn from my research question, but also my wish to give a broader understanding of, in this case scenario, CSR as a contributor to environmental and societal change, which has been targeted in my field study. Articulation may in the study be defined as a way to change the environment and society; though CSR change is articulated as corporations and its people show conscious actions towards their surroundings and as a part of a society.
Reconfiguration, as being promoted as a longtime effect of a phenomenon, will be acknowledged as awareness among companies and the society of Kathmandu, as well as actions taken to create a change for the municipality.

Furthermore, as this longtime effect may become reality, cross-appropriation happens, due to the effect that the change, implementation of social responsibility, may have several different levels and places in a society, which too, are dependent on each other. Examples of this I believe are business’ moral and actions, government departments’ decisions and the individual actions taken, and to cooperate among these to enable a change in Kathmandu.

With these I wish to disclose the situation as it is in Kathmandu for global views (such as us in the western world) and give knowledge of how to it may be possible for corporations to contribute to a change for something better and more sustainable. Therefore, my hopes are to present both a result of what I have planned to research and an understanding of why it could be of importance to the people and society of Kathmandu and for its sustainable development.

I shall as well use these three style changes as my base for the analysis chapter for this thesis. Thus, my wishes are to discuss in what ways the study’s research question can be countered and the phenomenon may be a way for disclosing new opportunities for societal and environmental change.

2.2 Actors approach

Through the Actors Approach it is being stated that the actors conceptualization of the world are what is logic and real to them. The matter regards the structure of what it is that creates a meaning for their experiences (Arbnor & Bjerke, 1994). In comparison to the strict empirical way of thinking, as where the human is seen as a passive observer of the reality’s objectives, the human is in this case an active creator of her surroundings and objectives. The activities in her surroundings are formed as how the human interpret them. For this the expression Aboutness is defined. It makes the human an active and creating actor of her reality (Arbnor &Bjerke, 1994). The actions she therefore takes, are based on her own way of interpret the surroundings. However, as a scientist or a researcher, the actor is part of a context together with other actors (other humans) and their views of reality (Arbnor &Bjerke, 1994).
This context is in this matter the researchers’ objective. As for the researchers’ role in the culture that she studies, her part is to be the observer; meaning that she needs to engage in the social environment and interact with its actors and the actions taking place (Abnor & Bjerke, 1994).

**The intensions with the actors approach** in my study are for me as the researcher, to understand my role within the context of the surrounding I will be present in; the Nepali culture and the Kathmandu society. I will act as the observer of this context and as I engage in their social environments I strive to be able to understand and interpret it.

### 2.3 Qualitative research

Bryman and Bell (2003) describe that within the qualitative research the scientist takes more use of words and expressions, rather than explaining through numbers (as in quantitative research). When conducting a study with a qualitative approach it is aimed to interpret and create understanding within the subjects of the study. It is common that different forms of interviews are being used, as well as types of observations, such as participant observation (which is a frequent feature within ethnographic methods when collecting data). The collection of data guides the scientist when choosing a relevant theoretical framework for the study; in other words the theory comes as an effect of the empirical data. When performing qualitative research there are six main steps that are of importance (Bryman & Bell, 2003):

1. General problem formulation
2. Choices of important places and persons for the study
3. Collection of data
4. Interpretation of data
5. Theoretical framework
6. Rapport of results and conclusions

**Figure 2, page 300, “A synoptic figure of the main steps in qualitative research”** (Bryman & Bell, 2003)
When discussing the trustworthiness and authenticity of the research there are four part criteria’s to be considered (Bryman & Bell, 2003):

1) **Credibility** – concerns the meaning of the explanations being given about the social reality and how clearly presents these, to enable acceptance from others.

2) **Transferability** – concerns how well the performance of the study has been described and with this, how it can be conducted again, but in a different environment.

3) **Dependability** – concerns the purpose of why the scientist should use a reviewable perspective when conducting the study. This is being done by creating a complete and accessible report of all different steps and stages of the research process. Furthermore, colleges can with this act as reviewers of the study’s work, quality and procedures that have been chosen, such as which theory that have been added to the research.

4) **Conformability** - concerns the point of view as where the scientist cannot strictly be objective in her research, but still proves her action has been done in good faith.

**2.3.1 Why qualitative research?**

Within the qualitative research the researcher presents the persons being involved in the study’s opinions. This initiates that the she needs to interact with the persons that she includes in the study. In order to learn about a culture and to receive the opinions of the people in a society, qualitative research is of preference, due to its forms of interviews that can be performed to collect this information (Bryman & Bell, 2003).

However, a risk that may be considered within the qualitative research area is in relation to how deep the researcher may go to get her data, meaning how closely, how subjectively she will interact with her respondents for the interviews and others participant in the study. Another aspect to pay attention to is the fact of assessing the social environments when collecting data from, as examples, offices, workplaces and factories and other so called non–official environments. Yet, factors that makes the qualitative research favorable when collecting data and to get people’s views and opinions, are that qualitative research may be unstructured and with that allows the researcher to be more flexible when formulation the interview questions, etcetera(Bryman & Bell, 2003).
Furthermore, throughout the study, there are room for distinguish processes and ways of social lifestyle, which maybe one of the most essential things of qualitative research when it is performed to describe how actions and pattern may develop throughout times and actions (Bryman & Bell, 2003).

2.4 Qualitative interviews
Bryman and Bell (2003) are claiming that within the qualitative research interviews are the most common used methods. When conducting qualitative interviews the focus is on the opinion, experiences and values of the person being interviewed, as well as the scientist is rather free to both use and step away from the interview guide, to collect information though follow up questions, etcetera. The scientist also aims to get detailed answers and it is also common that she uses the same questions to several persons being interviewed and interviewing the same person more than once (Bryman & Bell, 2003).

2.4.1 Semi-structured interviews
Semi – structured interviews is a method used within the qualitative research and are described as conversations between the researcher and the persons being interviewed, as for which the areas of discussion are being accurately prepared by the researcher and the questions being asked are of open character (Bryman & Bell, 2003).

This states that the respondents have the options to answer more widely and from their own point of view. Bryman and Bell (2003) clarifies that when using semi – structured interviews to collect data, the researcher have a list of specific themes which is also referred to as an interview guide.

The authors also say that the researcher does not need to follow the guide by a specific order and is also allowed to ask questions not already existing in the guide and is derived from the answers from the respondents (Bryman & Bell, 2003).

As for my preparation in order to conduct these interviews in Kathmandu there is a task to be done to decide upon which questions that can be of relevance to my research. See “Attachment 1” for the interview guide.
2.5 To create understanding

Aspers (2007) describes how the researcher, when implementing a qualitative approach in her study, aims to create an understanding, a meaning. This can be done by explaining understanding of the actors meaning in text, visuals and practice.

The focus is put on the actors’ level of meaning, which further is what the researcher use to create expressions covering the meaning of several actors (as in presenting what is generally expressed as a meaning). The meaning is based on what is expressed by the persons being part of the research (Aspers, 2007).

The researcher’s task is to study the meaning in ways that the actors’ views are being kept; and the theoretical terms being used must relate to the actors’ meaning patterns. As for gathering the empirical data, the researcher shall base this from what the actor present as her meaning, which furthermore shall be analyzed on a horizontal level. The researcher’s understanding of the empirical data will develop from its entire collection, from her pre-understanding (as known from her own life) and from the scientifically given pre-understanding (based on theory) (Aspers, 2007). The figure given below has been modified from its original version. By putting “meaning”, which is both the combined and separated goal of the three tools (Text, Visuals and Practice), in the center the figure aims to be more clearly show how it is being used in this field study.

![Figure 3](modified version) “Meaning expressed through text, visuals and practice” (Aspers, 2007)

My intentions of presenting Figure 3 and why I have modified it from its original version is due to the reason of how I will use its text, visuals and practice in order to create an understanding of the actors’ meaning of the phenomenon in my field study. These tools will as well be my way of presenting the data (2.9) in the empirical chapter (4) of the thesis.
The meaning itself does not exist by its own, but is always expressed through someone or something; with this it is attached to an activity or a phenomenon and therefore carries a form of value (opinion). Seeing it from the Actors’ point of view, the meaning can differ from person to person (such as being a professional photographer and an amateur, as their practice and pictures are very diverse), but the meaning can also be positively as negatively related to a person. Naturally, this is an aspect the researcher needs to embrace. With this, the researcher, as when collecting the data and trying to understand the actors’ way of expressing (in words or practice), she may use follow up questions as well as take part in activities (Aspers, 2007).

After all, the scientific understanding is expressed in theory, but it is based on our everyday – interpretations. Yet again, the researcher should be aware of (critical to) what is being said, expressed by the persons in the study, can be questioned for the possibility to be verified (Aspers, 2007).

2.6 From an ethnographic and an anthropologic approach
On the one hand, using a qualitative approach within the frameworks of ethnographic methods, Aspers (2007) claims there are two ways to target the research; though objectivism or subjectivism. By implementing the later procedure, the respondents’ believes depends on how they understand their actions and activities. Objectivism makes the observation research from an outside perspective and the researcher does not need any form of awareness of the target’s situation or beliefs (Aspers, 2007).

On the contrary, when performing a field study with anthropological ways, the research becomes different, as Malinowski (1920) choose to enlighten it; he wanted to show how the researcher can understand the ways of how things are being done in the culture, and society that she enters. This by being on spot and being provided with information, experiences concerning different ways of how values are being exchanged, traded within this society. It is about approaching, learning and adapting to the culture (Malinowski, 1920).

Aspers (2007) brings this, the scientist role, to attention when saying that self reflection matters when the scientist thinks of her role and how it affects the people in her surrounding and whom she interacts with. It is also noted that the scientist role takes place from the moment that she enters the field, until she exits it (Aspers, 2007).
Furthermore, the research and performance must be notified and clear before it begins; in order to prepare the persons taking part of the research and show under what circumstances, methods the data will be collected. Also, showing ethical respect, being aware of tradition and regulations within the society are part of considerations needed when entering a field. If not, the scientist risk doing her research with unethical actions and unawareness of consequences that may come with it. Within all of this creating an understanding of why the study is taking place and earning as withholding the trust of the people in the culture she studies, is of important favor for the scientist (Aspers, 2007).

2.7 Preparation and my expectation of conduction the field study
I have been provided with the time period of eight weeks in order to conduct this field study. During May till July I will go through different stages of performance, but as well get mentally focused before being on spot in Kathmandu.

With this I do not solely refer to the commonness of culture shock, or the change of lifestyle I will need to comprehend; I also associate to the fact of ethnicity and what may come with Nepalese and I differ in history and may even in mentality of other ethnicities.

My contact person, being a Swede (light in the colour of his skin), living in Nepal and is aware of the general mindset of the inhabitants, have lifted a sign of warning, “be prepared”. The Nepalese can, due to their feelings towards their neighborhood country India’s growth on several parts, act with “discrimination” against people they believe are Indians. With my ethnical background, being born in Sri Lanka, I need to be considerate of this and explaining my purpose of being in their country asking questions and more, have if not yet, now been more relevant than ever. This I see as a stage of mental preparation.

Once arrived in Kathmandu I plan to use the first week at the Watabaran company which will be considered a “case” for my research. Furthermore I will contact the NGO’s and other organizations that I have emailed during the fall and spring, to set up meetings and visits at their workplace.

I will conduct semi-structured interviews with employees and staff from the various workplaces and based on the situation in Kathmandu, research if and how they are approaching societal and environmental issues in Kathmandu today (2.4).
Meeting organizations and businesses I see as a step in understanding the actual situation in Nepal and if (and in that case how) CSR is carried out and if it may be a contributor to an environmental and societal change.

### 2.7.1 Local articles as a tool for understanding the general opinion

I have also been reading the major English – written newspapers for articles regarding the environmental situation in Kathmandu and Nepal, as well as the CSR subject. These articles I have used to help me develop my pre-understanding of what is presented as a form of general opinion in Nepal of these matters. The information I see as relevant for the study is being presented in the empirical chapter of this thesis (4.1).

### 2.8 Collecting the data

In order to clearly introduce the reader to the different stages of collecting data for my field study, such as showing which persons I have met and interviewed, this information is provided on a separate sheet in this Bachelor thesis, “Attachment 2 – Time Schedule”. It will show the activities during the weeks of conducting the field study. When meeting with these varies of persons working for a company or a NGO, I have used semi – structured interviews as a way to get their view and definition of CSR and explanation of their company’s/organization’s activities, as well as what their believes are for the future and a better society and environment. All companies and organizations involved in my research are located within Kathmandu.

When interviewing and visiting these workplaces I have used a film camera or a recorder, as an assistant tool for me to repeatedly listen and view how they are responding to my questions. These questions are added to the thesis via “Attachment 1 – Interview questions”.

All interviews have been in person (face to face), except when having conversation with Mochan Bahattarai for the Socially Responsibility Business Development Network, SRBDN; whom I on the 7th of June first had a phone interview with, due to his travels, and secondly met at his office in Kathmandu on June 24th.

### 2.8.1 Collaborating with Fair Enterprise as a tool to deepen my knowledge within the CSR field

During my months in Nepal I have, alongside with conducting the field study, had the privilege to collaborate with my contact person, Björn Söderberg through his parent company, Fair Enterprise Network.
Together we have created two documentaries concerning social responsibility with the aim of presenting to people and businesses how CSR practice can give effect on both the company and society (available on: http://www.youtube.com/user/FAIRENTERPRISNET). By making these documentaries I have been given a broader knowledge of how CSR and business practice are linked, as well as given me a deeper interest within the field.

2.9 Presenting the data
I will use Aspers’ (2007) model about creating a meaning (see figure 3) “Meaning expressed through text, visuals and practice” when presenting the data collected in this field study. The model’s three tools will be used to structure empirical data and aim to help the reader to clearly understand it.

The phenomenon in this minor field study is corporate social responsibility (CSR) and due to this, the meaning interpreted from the actors, will be presented as disclosed by the actors according to their view, definition and expression concerning CSR.

Text will in this matter be presented as what the actors – the persons participating in the study – have responded in the interviews. Visuals will be regarded as how I as the researcher chose to use metaphors as a way of describing the actors’ views and opinions related to the study’s phenomenon. In order to not conflict with my role on the field, according to the Actors Approach (Arbnor & Bjerke, 1994), I relate this to my role of being the observer, engaging in the actors’ social environment and by doing so I will use metaphors when explaining my interpretations.

Last, but perhaps the most important, how the participant actors in this filed study actually do and if they have, or have not, chosen in practice to work with and implement the concept.

Regarding presenting data based on my participant observations, it concerns all data given in the empirical chapter (4) of this thesis, unless other source is given.
3. Theoretical framework
The research being conducted in this field study will be linked to below presented theoretical framework, which furthermore is relevant in terms of understanding what the field study concerns. This theory chapter includes facts regarding Corporate Social Responsibility, how to implement the concept among other related theories, as well as the distinction from a Social Business, CSR’s linkage to sustainable development and as a discloser of new opportunities.

3.1 The Evolving Idea of Corporate Social Responsibility

3.1.1 Background and uprising of the definition
Steiner and Steiner (2009) explains that the concept of businesses putting an effort in contributing and taking responsible actions, is one way of defining what today is called Corporate Social Responsibility, CSR. In the incredibly short period of 50 years, the definition has come of use and has as well been associated with other conceptions like stake holder management and sustainability.

It has since going back to the 1950’s been an interest shown by the public that companies should act in means beyond making a profit. This when including social impact when making decisions, to build up and keep a social contract and it should be the enlightened self – interest of companies to improve the society, among things (Steiner & Steiner, 2009).

This may also relate to the fact that bringing the concept “on board”, it is needed to be a decision made by the company-board; meaning that it is not something that can be taken for granted or carried out by employees themselves. It is an act from the entire company, as a part of their vision (Steiner & Steiner, 2009).

3.2 A core action taken to benefit in a wider perspective
During the years of research around the CSR concepts, it advanced in 1991, as Jamali and Mirshak (2006) talks about how it was put into three levels of analysis for what motivate companies to social responsibility; institutional, organizational and individual. From an institutional level, it actions of social responsibility may up-rise from a desire to show and maintain credibility as an actor in a shared environment.
Looking from an organizational level the motivation derives from a sense of public responsibility, while at the third, individual level it begins on the individual manager’s personal responsibility in going beyond the profit-thinking thoughts (Jamali & Mirshak, 2006).

Yet again, the authors mean that some companies may be motivated by all three levels. The companies related to their research, the authors say, all mean that the CSR they use are of philanthropic type, when talking about activities concerning the ethical conduct, legal compliance or economic viability. On the other hand, it is also stated that CSR does not simply apply to the goodhearted actions of a business; it is a way for a company to engage and interact with the society (Jamali & Mishak, 2006).

### 3.3 Social Businesses

With a business world focused on profitability, both businesspersons and regular customers today might ask the question of why they should engage in social businesses. Yunus (2010) defines two types of social businesses:

1) The first type does not divide the profit to among their shareholders, and which is established to solve a social problem. The social business is owned by investors and the profit is returned to the business for its expansion and improvement.

2) The second is a profit-driven business owned by poor people directly or through a foundation,. The business has a pre-made decided social purpose, where the profit goes to anti-poverty program.

For this there are also directions called the Seven Principles for the social business (regarding number one above) these are (Yunus, 2010):

1) The business’s goal is to defeat poverty, or one or more social issues, such as education, health and access to the environment.

2) The business shall be financially and economically sustainable.

3) Investors will only receive their own investment back.

4) When the invested amount has been reimbursed, all the profit will stay within the business for its expansion and improvement.

5) The business has to be conscious about the environment.
6) The employees receive salary based on the market and have working conditions above the average.

7) Run the business with joy!

Running a business based on CSR and running a social business is yet commonly mistaken as being the same. Yunus (2010) argues that CSR is usually performed through a profit-driven company’s charity fund, as a deed of goodwill towards a local society; such as donating to a school or provide a few numbers of poor children with scholarships.

With this, there is no real connection to social business, meaning that it solely focus on changing the economic conditions for the poor and improving the social situation in the world. In relation to how a profit-driven company works with CSR, they put 95% of their resources for earning profit and only 5% (or less) in making the world a better place (Yunus, 2010).

3.4 Other views given in debates of impacts by social responsible actions

From another point of view, the debate about companies taking social responsibility claims the fact that CSR is “bushy and about many different things” (Wingborg, 2010). Then, there is also the opposite of all types of social responsibility a business can take and simply choose to engage in and follow rules of the society as the only responsible action taking, and with this have no further obligations towards it. The Swedish debater and neoliberal Johan Norberg argues for similar ideas, when suggesting that CSR could be of negative impact and scare companies from investing in development countries. A conclusion being drawn from these arguments could be that companies investing in development countries shall follow the laws, not have any moral obligations. Yet again, the CSR concepts commonly are accurate with what is being stated in the laws being founded in these countries (Wingborg, 2010).

Seeing the views of CSR in today’s discussions of what is trendy and considered important, the main impression is that working with CSR is profitable. An aspect of these is that along with building a good and strong business brand the CSR work is necessary so that the impressions of it will not turn negative. An occurring criticism about CSR is however that it’s simply a method to strengthen the company’s image (Wingborg, 2010).
In the western world, companies today have pressure from the federations of labour union towards improving the conditions for their workers along the entire line of production and a making sure of following up the works of CSR (Wingborg, 2010).

### 3.5 A contributor to sustainability related work

In earlier conducted research related to CSR and sustainability, Moon (2007) explains the linkage between these two as sometimes being presented as the sustainability for a business, sometimes for the environment and sometimes to the society. When discussing the expression of CSR, it has been proven that it is most commonly linked to “sustainable development”, followed by “business ethics” “ecological/environmental management” and “business and society” (here chronologically presented as in most used. A striking example is what recently was launched from Marks and Spencer’s latest five-year plan, “Plan A”, which addresses climate change, waste, raw materials, fair trade partnerships and healthy eating. The big company chooses describe the reason of “Plan A” is to respond to their costumers needs and demands, as well as it is in the company’s belief that it is the only way to do business today (Moon, 2007).

Yet, one aspect to be considerate about is how both CSR and sustainable development are commonly being argued as internally complex, are seen as openly defined terms which are judged as valuable not only in empirical conceptions. Yet, when it comes to a business’ way of practice, there is never an occasion where a company would call themselves socially irresponsible or working in an unsustainable matter. As an outcome of this, there might be a risk in that companies and organizations activities are being called something that it is not; as CSR when it is simply a part of promoting and image-making process.

### 3.6 To create a change

When the human is disclosing new worlds, new opportunities and creating a style change in her life, the question may be asked why she wants to perform this change? The fundamental reason is explained to be disharmony (Spinosa et al, 1997).

Disharmony is a form of practice in the humans life, which does not match (or is not well coordinated) with the rest of her practices. With this, she may use her skills to change her disclosive spaces as a response to declaring that a style change is in need. Three levels of doing this are articulation, reconfiguration and cross – appropriation (Spinosa et al, 1997).
Articulation is the first level of style change, which regards change on a smaller scale, such as on a family level as in which the members’ carries strong work ethics, personal security, etcetera. To enable this they perform a range of activities to eventually come to the conclusion that one activity, practice is more important than the others and therefore demands more time, effort and resources. In an articulating change, the core reason of why the change was needed is identified and kept (Spinosa et al, 1997).

Reconfiguration is the second level of creating a style change, as where the human is effecting something in her life that is more large scale and long-term. One example of this is how humans before used animals to transport materials and goods and to produce power, but today the majority of people (in the western world) use cars or other motor-driven vehicles. Reconfiguration may as well be from creating change, a difference is the humans’ life. Thus, it is a way of no longer maneuvering the practice, but controlling it and with this control may be seen as a change of style for the human. Instead of managing sexual desires, people today use birth control pills, etcetera (Spinosa et al, 1997).

Spinosa et al (1997) explains a style to change the surrounding that a person is in on several levels, as change for the society, culture or whichever other disclosive spaces that she faces. One of the aspects within the third level of creating style change, cross appropriation, directly expresses this change; free associations – about how people belonging to a society can change its practices. This regards how a citizen may change the practice of what other citizens do and furthermore may change the way a specific phenomenon is being treated in a society. An expression for such a change being carried out is referred to as the skill of “interpretive speaking”. A clear example of this is how a group of women formed the MADD, Mothers Against Drunk Driving, with the idea of proposing changes of the habits in the society. These women had in common of having someone dear to them lost or injured when crossing the paths with a drunk driver. Due to this, they were citizens wanting to influence other citizens as striving for a change within their society and in their case scenario, changing the law. With their ambitions, the MADD talked to citizens also working as physicians, lawyers, educators among others, about what had become everyday practices - drinking and driving – was being taken for granted in the society and not realizing the both personal and long – term consequences (Spinosa et al, 1997).
This is an obvious way of performing cross – appropriation, as it occurs when people from one world (being mothers experiences the lost or injure of someone dear, due to drunk drivers) influence people in another world (the people that had not been disclosed or affected by drunk drivers) and who can take in the information and practice to use it, but who also would not have disclosed this on their own (Spinosa et al, 1997).

When it comes to proposing a societal change, the MADD’s work, engagement and influence generated in how their neighbours and fellow citizens in their society began to change their style of life into being healthier. However, they made these choices and took their own responsibility for reasons that for them was very clear and individual and because they now, as being provided a different view of health, life and drunk drivers, wanted to have this change in their lives (Spinosa et al, 1997).

3.7 Figuratively speaking
Figurative language is commonly employed when expressing an opinion, a definition or any kind of thing (as in whichever material or immaterial thing). To do this, people often use metaphors and similes, as well as articulating their thoughts via the compastivist view (Fogelin, 2011).

Metaphors are defined as a way for us humans to speak of something else, as an assistant tool, when explaining what is it we like to have said. It may be seen as a figurative comparison that is implicitly made. An example of this would be saying that someone’s mood was like thunder and lightning. Yet, similes are as well a form of figurative comparison, but acknowledged as being explicit presented, having less force than metaphors. When using figurative language and making comparison it is sometimes spoken as if it was another thing. Below is an example of this (Fogelin, 2011):

“Achilles could hardly wait to get his claws into Hector”

(Fogelin, 2011, page 29)
4. Empirical data

4.1 Newspapers’ attention concerning CSR and the environmental situation in Nepal

There is an on-going debate in Kathmandu concerning how to deal with the waste that is demolishing the capital. The Kathmandu Post writes in an article from December 2010, how they now may have reached a way to approach the issues (article from: www.ekantipur.com/tkp/ 2010-10-09). Journalist Ishwar Rauniyar talks about a solution in shape of a garbage – to-fuel – waste – management plant. After agreeing on a joint-venture between India-Nepal, this idea might become reality, the journalist claims (Article from: www.ekantipur.com/tkp/ 2010-12-09).

In October the same year, suggestion for a solution to the environmental issues was presented, writing that the future depends on the ability among business to respond to the demands for better ethical and sustainable practice. The South Asia Forum on Responsible Business’s (SAFoRB) with national partners Environment Camps for Conservation Awareness (ECCA) and South Asia Watch on Trade, Economics and Environment (SAWTEE) promoted corporate social responsibility as a strategy to enable this (article from www.thehimalayantimes.com 2010-10-08).

In this article, Mochan Bhattarai working with SRBDN and ECCA says that a development can come from bringing CSR awareness to the table and make suitable programmes for Nepal’s needs. Furthermore, it is said that it is important that these organizations, such as ECCA and SAFoRB continue to work towards the local businesses to promote responsible practices (article from www.thehimalayantimes.com 2010-10-08).

In another article “Towards a clean Kathmandu”, from April, 2011, nothing yet proves that this has happened. Journalist Arjun Ghumire arouses the topic with simple observation of the everyday view of the banks of the Dobi Khola running through the capital and have, due to the lack of waste management, transformed into the cities landfill (Article: The Kathmandu Post, 29th of April, 2011). There is neither any correlation between the fact that Kathmandu holds the highest number of literates and what is claimed to be common sense, when dumping waste along the roads and river; actions that creates polluted surroundings and environment causing negative impact on the people’s health (Article: The Kathmandu Post, 29th of April, 2011).
The government has put several large financial amounts to decrease the problem. Proven not being enough, the Chinese government has later donated trash bins along the roads in the municipality which are being collected by trucks printed sign “China Aid”. Yet, the responsibility of creating a clean environment in Kathmandu is here stated to lie in the hands of others then solely the government (Article: The Kathmandu Post, 29th of April, 2011).

Reading the Himalayan Times, another leading local newspaper in English, an article published on June 6th this year states the headline “Citizen Bank’s CSR”. It is followed by a text flow regarding how the national bank has provided computers to a school in Guleyria, Bardiya, southwestern Nepal. These actions were made as a part of their corporate social responsibility, the bank explains. (www.thehimalayantimes.com).

4.2 Text: Actors relation to and views of CSR

As a new way of working with socio–economic growth NBI, the National Business Initiative was established in Kathmandu 2005. The people working with the organization all share a belief in that CSR is an approach to enable this growth; which is being used by NBI as they promote CSR to their members, all being in the private sector of Nepal, explains Catrin Froehlich, CSR Expert at the NBI. The organization believes that development can be built up through businesses and works with their members to be based on social responsibility, as they strive for CSR not to be a charitable act of a company, but a sustainable way of working (meeting with Catrin Froehlich, May 23rd, 2011).

According to NBI’s view of how to effect the environmental situation in Kathmandu, projects as collaboration between farmer’s companies of Kathmandu and NGO’s to improve the hygiene aspects, are mentioned. NBI sees this as one among many ways to tackle the issues and contribute to a better environment for the people of Kathmandu. Continuously, it is the companies from the private sector that are needed to take responsible actions and shown environmental care, otherwise, Catrin Froehlich declares, nothing will change (meeting with Catrin Froehlich, May 23rd, 2011).

However, the fact that promoting forced actions from the municipality towards the companies and organizations in Kathmandu would, as well, be needed to make an actual change in the system.
The issues, as NBI and their members declare it, come from three directions; the mentality of the companies which today see responsible actions as conducting charity. With other words, using business practice as a way of being responsible is therefore not a common opinion in Kathmandu today. Secondly, the overall understanding from the public lacks and thirdly, the government does not seem to implement any solutions at the time being (meeting with Catrin Froehlich, May 23rd, 2011).

When engaging a first phone conversation with Mochan Bahattarai, Coordinator for the Socially Responsible Business Development Network (SRBDN), the reasons of why the network was established and why it sees the importance in broaden the impacts of companies, is being declared. During the year of 2004, the work of Action Aid Nepal pushed the matter of relevancy to be more social responsible as a business, which had influence on creating the SRBDN, a multi stakeholder forum. The concept is to have a NGO working towards businesses practice, which was inspired by the same type of organization in India, where the impact and change among companies claimed to have been very successful (phone interview with Mochan Bahattarai, June 7th, 2011).

SRBDN works closely with ECCA, Environmental Camps for Conservation Awareness, to enable their mission with companies in Kathmandu to use the local resources in a more conscious way, as well as alternative and renewable technologies. This, Mochan Bahattarai explains, is to reach the awareness of social responsibility in a wider perspective and immediate concern for the environment and within the sector for social mobilization (phone interview with Mochan Bahattarai, June 7th, 2011).

The SRBDN talks about social responsibility in terms of:

“CSR is something beyond legal complacencies. It adds value for stakeholders… it is beneficial to them as they are performing good business practice…”

(Mochan Bahattarai, June 24th, 2011)

Based on above definition, the organization has developed their own CSR Code of Conduct in which they wish to declare CSR as not a way of charity, philanthropic actions or a tool for promoting and image-building.
The SRBDN’s aims toward Kathmandu’s environmental situation is to focus on creating a healthier air with less pollution, which the organization pushes being made possible through solar systems and biogas (meeting with Mochan Bahattarai, June 24th, 2011).

Mochan Bahattarai’s personal opinion of social responsibility and making the society better comes from his believes that people are the stakeholders of the planet and it all depends of how we use it. As for the changes for the environment in Kathmandu it is the bigger, international companies which are showing responsible actions, but as far as the rest (meaning the local companies), they are still in progress. The government has not been so responsive to making any big changes. Although, in their three year plan, according to what has been reported, the municipality will implement some kind of CSR – programs, without giving any further definition of what this would indicate (meeting with Mochan Bahattarai, June 24th, 2011).

The SRBDN and other organizations that are working with sustainability in Nepal, are hoping that the government will build up a working garbage and waste system to in practice perform any type of action of being social responsible and to progress a change, describes Mochan Bahattarai (meeting with Mochan Bahattarai, June 24th, 2011).

Likewise, Hari Krishna Shrestha, Production Manager at Watabaran, the company recycling paper and creating handmade products, sees his surroundings in Kathmandu’s environment in an extreme shape from every angle. With this, he relates to all the polluted air and water, but also the waste issues. In fact, the city will fall into less sustainable conditions if people and the society do not start to take responsibility (Interview with Hari Krishna Shrestha, May 19th, 2011).

As Hari Krishna Shrestha has worked at Watabaran for the previous five years, he talks about being a responsible actor in the society as something that is obvious. However, before hired at Watabaran, he had not heard of social responsibility. This is explained as a consequence of the general lack of knowledge and care from his earlier employers (interview with Hari Krishna Shrestha, May 19th, 2011).
“Before working at Watabaran, I was hired at one of Nepal’s biggest plastic – product making companies. They make their products from oil and have no idea about how their work is not good for the environment. It was only focused of profit...”

(Hari Krishna Shrestha, May 19th, 2011)

Then again, according to Hari Krishna Shrestha’s opinion, Watabaran is the only company in Kathmandu that acts with social responsibility. The main thing in terms of the environment in Kathmandu is that Watabaran uses the waste from different places all over the city in order to create their products. In several ways, Watabaran, which means “near environment” in Nepali, tries to concern about the society and its resources as much as possible; as the company uses natural resources to run the production (as far as they can), such as using sunlight to minimize machine usage. Furthermore, all products are handmade as well as the printing on the products, as it always have had during its ten years of operation (interview with Hari Krishna Shrestha, May 19th, 2011).

Hari Krishna Shrestha strongly believes that if more companies that run their businesses within the municipality would engage more in societal matters (such as waste, reusing materials and preventing pollution), it would help Kathmandu to become a more environmental place to live in. Regarding the governments’ engagement in the city’s environmental issues, Hari Krishna says that there are NGOs working for a better city, but not the government (interview with Hari Krishna Shrestha, May 19th, 2011).

4.2.1. Business in tourism contributing to a sustainable environment

Nepal has a striking nature and mountains that today are highly popular within tourism. Arriving to Thamel, the tourist area of Kathmandu, the Trekking companies are lined up after one another along the streets. Among all, there is one company that differs itself from the others; Mountain Delights Eco Tours, which as it tells by its name, are an environment friendly business selling trekking tours with concern for the gold of Nepal, its nature. The company is focused on ECO – trekking, since it among things aims the company benefit to the local people, caring about the nature, trying to less “harm” the nature when trekking. Another aspect of the business is to care about the environment – such as no littering and collecting the trash and recycle in Kathmandu. Although, there are no governmental rules for doing this, Ram Sapkota, CEO and founder of Mountain Delights Eco Tours, points out.
Ram Sapkota is brought up in a mountain village, living under poor conditions and having the corn fields and nature as his playground. With this, he has always valued the environment and being aware of preserving it and therefore explains this as why the company’s eco tours is combined with their base of social responsibility. Furthermore, as talking about social responsibility, the company owner refers to caring about the local, the people working for the company and the environment of Nepal; meaning both Kathmandu and the sites chosen for treks (meeting with Ram Sapkota, June 17th, 2011).

Tourism is very important for Nepal, Ram Sapkota declares, and Everest is one of the richest areas in Nepal due to all tourists visiting (meeting with Ram Sapkota, June 17th, 2011).

“One if our missions is to bring tourists to other, likewise as beautiful places as Everest, but not yet discovered by tourist – to help the development for these areas and villages.”

(Ram Sapkota, June 17th, 2011)

Ram Sapkota’s view of environmental problems in his everyday surroundings of Kathmandu, as well as for the general part of Nepal, is that it is due to lack of education and information about health and “having a clean environment” (Ram Sapkota, June 17th, 2011). The company wants to contribute to an increasing awareness among the citizens and is therefore a member of Kathmandu Environmental Education Project (KEEP); an organization working to spread information about the environment related issues and how to make conscious actions to change this, as well as working with cleaning the city (www.KEEPnepal.org.).

Recycling and reusing our material is very important, Beni Ranighale explains it, who is as well working to enable a better environment in Kathmandu, through responsible and conscious actions. HEED (Health, Education, Empowerment and Development) is the NGO that she runs, which is creating products made from recycled wastes, which are sold in several parts of Kathmandu. Today they have 300 persons working for the organization, which is a highly increased number since starting the producing nine years ago. As a way to make a change for the Nepali villages, some of the production is placed out in Dhanding, which is about three days walk from Kathmandu. This is one of Beni Ranighale’s actions to build up a sustainable development and make a difference in the world that she knows (interview with Beni Ranighale, June 22nd, 2011).
Beni Ranighale describes how the amount of single mothers has with the years increased in Nepal and with providing work for these mothers in the villages, it make a positive change in their lives and for their community. With this, the aim has been to provide training to less privilege people and teach them how to earn money. During these years, three schools have been built up in the villages of Dhanding due to the development that has happened because of the workers and additional help from HEED.

Beni Ranighale talks about the organization as a being fair trade based, since it production is running with “good salary and working conditions” for the workers. However, although the work that is being done by HEED and how if effects the society and the workers, the expressions CSR and social responsibility is never used (interview with Beni Ranighale, June 22nd, 2011).

When talking about the environmental situation in Kathmandu the lack of people’s awareness and personal responsibility are given as the reason. For the future, the mentality of the people needs to change into thinking more about reusing materials, as well as education related to this. If not, due to the increasing pollution, people will not be able to stay in Kathmandu valley (interview with Beni Ranighale, June 22nd, 2011).

4.3. Visuals: interpreting actors’ views with the help of metaphors

When meeting the actors participating in the field study their way of expressing their thoughts about how to play their part in a society and its development, have been given through diverse ways and stories. In order to interpret some of their opinions, metaphors and similes have been of favor to use.

The” Big Brother” – feeling when making compartments with India have been realized a number of times, by several of the actors interviewed or met. One of the examples is when Mochan Bahattarai for the SRBDN describes how the implementation of working through joined forces has lead to success for the neighborhood country. Mochan Bahattarai symbolizes the small country Nepal and big country India when relating to large scale and small scale aspects of “doing things”. Still, there is no doubt in his mind that Nepal, as well, can make great contributions to a more sustainable society through, like India already been successful with, he says, putting responsible business practice into action(meeting with Mochan Bahattarai, June 24th, 2011).
Contact person, Björn Söderberg, has as a part of his daily work to explain CSR and what he does to drawing associations to other businesses in terms of earning profitability. One very clear example of this is when talking about how to put words and concepts into practice. Björn Söderberg uses a newspaper as an example of a company with the same ability to perform CSR as his businesses. This by relating to that it is the content of the articles and news that matters (if you are working for a newspaper, that is) declaring that when writing about sustainability and responsible actions is when the newspaper makes a difference. Further, Björn Söderberg talks about how an insurance company, which by hiring students for the summer to visit the company clients and check if their fire – alarm was working (and if not, the students would solve the matter), contributes with their piece of a puzzle to sustainable work, since satisfying their costumers and also decrease the risk for a fire breaking out an endanger the people and environment. As a metaphor, one can say that Björn Söderberg implies CSR practice to be a tree, being part of a company forest and wanting to grow and stay strong, the good green nutrition it would need is CSR (conversation with Björn Söderberg, June 2nd, 2011).

Catrin Froehlich at the NBI describes the general work being done by companies, as well as the government towards a better environment in and society of Kathmandu, as if it existed 60 years ago when society was self-running and not polluted. This when talking about how the government (does not) deals with the waste problems in the city, due to the fact that their low level of knowledge effects its city’s progress and growth. As for the NBI, the organization wants to work for a progress and is trying to generate a development for Kathmandu, working with the farming companies to ensure better health, as in not dumping their waste all over, which NBI suggests as another way to see a part - solution to the issues. To interpret what Catrin Froehlich also states about how socio –economic growth cannot be enabled through business practice alone, the metaphor of a team-based game can be used, as it demands effort from each of the players to play their part to make it work in the end (meeting with Catrin Froehlich, May 23rd, 2011).
Through the interviews with Ram Sapkota, the Trekking – company owner, he often would speak of how strong the teamwork is in his company is. A simile here can be seen as it all together was a village, where all persons living there would help one another to grow and develop. Further, Ram Sapkota explains that the company would not have been able to run, nor base the contribution to change on his business, without his employees’ commitment.

One time as going with Ram Sapkota on his motorbike, it breaks down. The oil, fuel, needs to change and too, the filters. This is a simile to how bad shape the entire city is; an oil switch can indeed be of favor there, as well.

Furthermore, when meeting and discussing the information provided in the daily newspapers, the Kathmandu Post and others, there is a difference to be noticed about the information given. As Ram Sapkota understands it, the articles relating to the political parties and also the on-going construction in the capital, are given the headlines; perhaps to promote that the government want to show the development for the municipality. Yet again, the reporters trying to promote a change, as writing about the rivers today being the city’s dumping sites for waste and proclaims a need for a healthier environment, are given the limited space in the newspapers. A figure of speech could be a nation that solely wishes to show their glory and skills of developing; yet the lacking systems are high need of changes are being neglected.

Recycling waste to serve several purposes makes what Beni Ranighale does a strong contribution to changing what she sees in her environment being destroyed. Beni Ranighale talks about a beautiful valley (referring to Kathmandu’s) that, due to the rapidly increased number of people moving to Kathmandu throughout the last twenty years, has step by step become a bad – smelling, crowded and awful arena for dumping the garbage. Relating to her own village area, Dhading, Beni Ranighale explains that preserving the nature and using the raw material in a “full” way, is the natural way of living. Therefore, Kathmandu valley needs every help that is may receive.
4.4 Practices: actions speaks louder than words

4.4.1The Watabaran Company
In the year of 2001 Björn Söderberg founded Watabaran (Nepalese definition of “near environment”), a CSR-based company with a business idea of recycling waste and entailing this into new, usable products and with this a vision of making the Kathmandu environment more healthy and sustainable (www.watabaran.org).

The business’s stated goals:
- Follow Fair Trade ideals
- Work towards a cleaner environment
- Continuously raise the company's competence
- Sustainable development of the society
- Constant quality control of our products
- Provide comfortable working atmosphere
- Make fair profit

With these goals Watabaran strives for a change that in the long run leads to other values more than profit. Goal number three from the top, as Björn Söderberg explains it, became an extreme reality after the first year of running the company, as when the employees came to sign the contract of employment. What before had yet not been seen was now disclosed - the majority of the workers could not read and write and they had no understanding of what this contract said. To change this, the decision was made to start a literate class for his employees, by hiring a teacher from the local school to come and educate them one hour each day before work began. The result of this was beyond imagination. Once learning how to read and write, all misunderstandings and conflicts vanished due to the fact that they could now understand instructions and orders given out on paper (Conversation with Björn Söderberg, May 15th, 2011).

“I thought I was just doing something good, but it turned out to be one of the most profitable investments I have ever done.”

(Björn Söderberg, May 15th, 2011)

1 Base on the standards set by Fairtrade International, FLO. (http://www.fairtrade.net/generic_producer_standards.0.html)
Today the classes are at a new level of education and the employees are learning English and more advanced grammar. The teacher was so impressed with Watabaran and what was done for its employees, declaring that this was something he had not seen or experienced before.; this made the teacher, who also is a writer in the local newspaper, post an article about Watabaran’s work towards a better environment and society. This was something that the employees indeed appreciated, seeing that their work was acknowledged and also the fact that there are new, positive outcomes for uneducated people (Conversation with Björn Söderberg, May 15th, 2011).

**Watabaran’s environmental process 2001 – 2011**
Watabaran is being promoted as an environment friendly business. Recycled paper being their basic of all products produced, the material is collected from the newspaper industry, among places.

From this, following process takes place (www.watabaran.org):

- The paper is mixed with nuree (a specific ingredient to form the paper) and water, and then it needs sunlight to dry
- The paper masses are mixed with water again to boil for three hours to later be put in a beater for two-three hours adding more water – about 200liters for ten kilos of paper
- Colour is added
- Mix paper with the nuree
- Immerse the frame to the mix and filter the paper pulps
- Remove net from the paper frame
- Put the masses into the pressing machine
- Place each sheet of paper with the cloth to an aluminum plate
- Let dry in drying room or sunlight
- Run it through a calendar to get a smooth fit

When selling the products to the costumers in Sweden and other parts of the western world, Watabaran pushes the importance of using products being created with responsibility, both towards the human and environment (www.watabaran.org).
Throughout the ten years that the company has existed, the sells has gone up and down and although people still are in great need of keeping track of their daily, weekly and monthly activities, the demand for physical calendar is decreasing.

One reason is the fact that people are favoring “E-cards” (sending a form of postcard but via the internet) to be more environment friendly and it is also more efficient, which impact has been shown in the lower amount of sold items by Watabaran the previous two years (conversation with Björn Söderberg, May 15\(^{th}\), 2011).

“During the years of building up and running Watabaran, I learnt more about the environmental situation here in Nepal. I learnt about forest devastation and how wood is used as a burning fuel for industries and what causes this has on the Nepal’s forest.”

(Björn Söderberg, June 2\(^{nd}\), 2011)

In 2010 Watabaran started the transformation of producing handmade paper products to creating a new and different product, yet still very important and useful for Nepal. Watabaran Bio Fuel was built as the new shape of the pro-environment company.

**Watabaran’s environmental process 2011 and continually**

The direction for the newly reformed company will be to produce briquettes made from organic waste, such as farm spill and sawdust and with this, a mission of decreasing the usage of woods as a fuel for burning. Therefore, Watabaran will still and always be an environment-aware company (Meeting with Hari Krishna Shrestha, Production Manager at Watabaran, June 3\(^{rd}\), 2011).

Visiting the expanded facilities of Watabaran the new process can be viewed as followed:

- Raw material (farm waste and saw dust) are put into a separating machine to divide big pieces from small pieces
- The big pieces goes into the pulverizing machine
- Small pieces are put into the dryer tube
- The dryer tube is heated by the furnace, which is attached to the dryer
- The raw material travels through the dryer tube and is transferred into a screwier pipe
- The screwier pipe is attached to the briquetting machine
- The machine smashes the raw material into a briquette with the help of its ram
• Out from the machine the completed briquette comes, traveling on a cooling track to the packaging area.

With the reformation of Watabaran, the company now has a new CEO, Mrs. Bina Shrestha. Yet, Björn Söderberg remains the company owner (Meeting with Björn Söderberg & Bina Shrestha, June 8th, 2011).

The new process of dealing with waste - from recycling paper waste to reusing the farm spill and sawdust- to make the long-lasting and strong briquettes is the main product of Watabaran Bio Fuel. The idea, as Bina Shrestha explains it, is to create sustainability for Nepal, in both aspects of keeping the forests and proving the industries with better fuel. The industries will with this be Watabaran’s new costumers and as building up a costumer network the making of paper products will gradually discontinue. Although the physical product is changing, the concern for their employees is not. Before starting producing briquettes, they will be educated in have to use the different machines, in order to not be harmed. This also includes safety information and regulations about wearing masks, glows and other protection at work. These type of safety measures are not common whatsoever in Nepal (Conversation with Bina Shrestha, CEO of Watabaran Bio Fuel, June 9th, 2011).

4.4 Actions taken by the NBI
NBI is currently working together with hotels and restaurants in the tourist area of Kathmandu, Thamel with establishing forms of waste management, recycling and composting. With this, they aim for producing bio-gas for the local buses, as well. The process has in some part come to a hold, due to the government’s interference, says Cathrin Froehlich, CSR Expert at the NBI. She explains it as the municipality “want to control the waste themselves”, but does not see how this is being carried out (meeting with Catrin Froehlich, May 23rd, 2011).

“Several big companies have tried to structure a waste management and recycling system in Kathmandu, but have been stopped by the government, for reasons I don’t know.”

(Catrin Froehlich, May 23rd, 2011)
On the contrary, the government made attempts last year of decreasing the pollution in the capital, by removing all buses and public transportations that were older than 20 years. However, the locals protested and showed lack of understanding (meeting with Catrin Froehlich, May 23rd, 2011).

The NBI are in the starting point of a project involving an award for Social Enterprise, which is suppose to motivate and support companies and organizations in Kathmandu to work with socio – economic development, as well as the organization like to engage more time in promoting CSR in colleges of Kathmandu. The NBI are optimistic for the future and claims that the time will come and business people will start seeing responsibility as something that possesses long – term sustainability.

4.4.3 How SRBDN believes to make a change
The organization wants to promote the importance of being a responsible business as a part of the environment. As one of their ongoing projects is the CSR and Environment Survey (for the year 2010) which takes on several main areas; agriculture, service – and product sector and tourism to see how CSR is understood within these areas of Nepal.

The survey is however not yet completed and can therefore neither be shared for public view. As in terms of fulfilling one of the goals with creating a healthier environment in Kathmandu, the SRBDN is also working with water – projects, due to the pollution- infected river. In several of their projects such as these, SRBDN is in collaboration with ECCA. Another example of this is the Social Enterprise Program they are promoting to business schools in Kathmandu (phone interview with Mochan Bahattarai, June 7th, 2011).

The future plans for the organization is to collaborate with more organizations in order to spread the information regarding CSR and how to “do it well” in their businesses (meeting with Mochan Bahattarai, June 24th, 2011).
4.4.4 Responsibility with the help of tourism?

Mountain Delights Eco Tours tackles the environmental issues from several directions as it strongly believes in social responsibility. The trekking company always aims to hire people from the areas of where they arrange their tours as well as buying the local foods and products. Additional to this, the profit made is distributed back to the locals to contribute to their development and preserving the nature.

In the same tourist area of Kathmandu, in Thamel, HEED Nepal is located. With recycled waste being the organization’s main material, they produce bags from farm waste, such as rice fiber, decorations, baskets, women bags and vanity cases, etcetera. The wastes itself come from the streets, collages and industries of Kathmandu. The workers clean the wastes with powder or soap and then make it suitable for the products they will make. A basket, for example, can take about three days to make, depending on the material and size. Taken from the environment and sustainability perspective, Beni Ranighale says tourist wants to help their work and see HEEP’s products as a way to do this.
5. Analysis

The analysis will be presented through arguments from the thesis’ theoretical framework and the data collected in the field study. The “meaning” expressed in the study via Text, Visuals and Practice will furthermore be analyzed with the base of the three levels of creating style change; Articulation, Reconfiguration and Cross – Appropriation.

5.1 Articulation

The need for style change is born from disharmony, according to Spinosa et al (1997); who further presents three levels of style change for disclosing new opportunities to enable a change for the disharmony. The first level they describe is Articulation, as where the core reason to why the change was needed is identified and kept (Spinoa et al, 1997). If proposing an environment as well as parts of a society to be in disharmony such as here suggested, in Kathmandu, how may a matter to enable this style change among businesses and organizations in Kathmandu be carried out? According to Catrin Froehlich at the NBI it may become reality through corporate social responsibility (CSR) and business practice. A linkage can here be made with how Steiner and Steiner (2009) describes it, saying that CSR is implemented when companies put an effort in improving the society and the environment they are a part of. However, as Wingborg (2010) adds to the debate around CSR, the concept might have been seen as bushy and about many different things. Further connections can be done to Spinosa’s et al (1997) ideas about articulation, proposing that humans devote more time on an activity, practice that has proven to be more important, even though it may be s small scale level. When change via articulation may be realized, each business, as well as each citizen, may have their own view of social responsibility, which can give an undefined description of what CSR is. One actor’s suggested way of performing social responsibility is through being an environment aware company and making attempts for development, which Ram Sapkota talks about when describing his company’s actions (meeting with Ram Sapkota, June 17th, 2011).

Further, Ram Sapkota who has had his company for seven years hopes for a change as buying the material and resources from the locals when trekking in their area. The company may be viewed as being on an articulating level of style change, since it has during its seven years of operation been Ram Sapokta’s beliefs that this is how to they make a style change (meeting Ram Sapkota, June 17th, 2011).
Additionally, to speak in metaphors, Ram Sapkota’s business can be seen as if it was a village, were all involved respond to the need for development and the focus put on the local development may be seen as the core reason for this performance.

5.2 Reconfiguration

Kathmandu is claimed to be a city where, due to the increasing amount of pollution and waste issues, the citizens ache for a change. The local newspapers publish articles stating that something is needed to be done to progress this change and to work towards a clean capital (article: the Kathmandu Post, 29th of April, 2011). With this, a style change is longed for and reconfiguration, which is the second level of creating a style change, may apply to what this demand is aroused from, when Spinosa et al (1997) present this as a long-term style change which goes deeper and stretches wider than articulation and can initiate new way of approaching a matter of practice.

The environment and society – related issues in Kathmandu might be seen as acknowledge through the interest and engagement from organizations (forums and NGOs) as well as companies, established within the capital. Reconfiguration might here be seen as the suitable style change, since it is large scale and involves the ideas of humans controlling their practices (Spinosa et al, 1997). The question may then be, what arguments does the actors’ in Kathmandu have for dealing with these issues? Mochan Bahattarai for the SRBDN wishes for changes through collaboration with ECCA to promote what they may see as a response to the demand for change – CSR; furthermore through this change create broader awareness among companies and citizens (article: www.thehimalayantimes.com, 2010-10-08). This Mochan Bahattarai makes attempts to declare, as talking about how his view and understanding of the environmental and societal issues of Kathmandu have been the same since the establishment of SRBDN in 2004; as suggesting that companies need to make their small contribution to make the capital healthier and cleaner (meeting with Mochan Bahattarai, June 24th, 2011). In association to Spinosa et. al’s (1997) theory, this can be viewed as a new way of how to disclose a different (new) approach, a style change for businesses to act with awareness towards their environment and as a part of the society.
Another actor who can be viewed as promoting a long-term style change through individual responsibility growing collective is Beni Ranghale for HEED Nepal, as claiming that citizens in Kathmandu valley need to start thinking about reusing materials and to become educated about the environment (interview with Beni Ranighale, June 22nd, 2011).

One can here claim that actions and values (opinions) of the citizens’ have a power to influence a new way of practice (Spinosa et al, 1997). To analyze further if the style change of reconfiguration may create something long-term and influence to a broader awareness, has this been applied among citizens of Kathmandu? Hari Krishna Shrestha, the Product Manager at Watabaran, expresses how his situation has become different:

“Before working at Watabaran, I was hired at one of Nepal’s biggest plastic – product making companies. They make their products from oil and have no idea about how their work is not good for the environment. It was only focused of profit…”

(Hari Krishna Shrestha, May 19th, 2011)

With above statement given, Hari Krishna Shrestha may be one of the citizens of Kathmandu who promotes a style change and today is aware of an alternative (one might even imply the opposite) to demolishing the environment with waste and pollution, as he today is working for Watabaran, a pro-environment company. Further, Hari Krishna Shrestha says he is a citizen who believes that Kathmandu’s environment is extreme from every angle; relating to how the municipality de facto will fall into less sustainable conditions unless the citizens together with society become more conscious and responsible of their actions, as well as the companies (interview with Hari Krishna Shrestha, May 19th, 2011). To draw an association to the theoretical bases regarding the general opinion of business practice, Steiner and Steiner (2009) explain how the public has since the 1950’s shown interest for that companies should act in means beyond profit – making.

HEED Nepal can further be argued as an actor promoting reconfiguration as a style change for the employees working for the organization. Beni Ranighale describes how being a single mother in Nepal has with the years become more common in the villages.
As a style change for both the society and the single mothers working for HEED, their lives can today be interpreted as being different, changed on a larger scale and more long-term; further enabled them to be aware of the possibilities of change and development. However, is this kind of action what may be represented as a Social business? As a response, Yunus (2010) make attempts to define a social business when suggesting that, although the social business can be profit-driven, it is to be run by the poor people themselves.

5.3 Cross – Appropriation
To enable socio – economic growth, as Catrin Froehlich says it, may come from the engagement and interest from the private sector (meeting with Catrin Froehlich, May 23rd, 2011). Spinosa et al (1997) presents the third level of creating style change as cross – appropriation, which is claimed to have the biggest impact of the three levels, as proposing humans to creating a change on several aspects of the society. What may here be needed to do in order to create change for disharmony in the society? Catrin Froehlich chooses to describe NBI’s views of the society and environment in Kathmandu as talking about CSR as a necessity to enable style change. The organization has been up and running for six years and it may be seen that they have throughout the years developed their skills in promoting CSR practices; one aspect of this is the fact that they today are working more broad (not only businesses) and on several levels of the society, as with farming companies, promoting the concept to education at the colleges in Kathmandu and starting a Social Enterprise Award, as well. Their work may with this be seen as having a mission to create change and higher awareness about social responsibility in Kathmandu (meeting with Catrin Froehlich, May 23rd, 2011).

Additionally she is claiming that the importance may also lie among the engagement of other actors within the city, such as the government to enable change. A metaphor to use here can be seeing it all having the same function as team, where all the players need to play their role to make it work in the end (meeting with Catrin Froehlich, May 23rd, 2011). The NBI suggests that showing care for the environment and taking responsible actions should be a something belonging to the core values and operation of a business, not be a part of a company’s charity work. Jamali and Mirshak (2006) may respond to this as providing research concerning how CSR does not simply apply the goodhearted actions of a business, it is a conscious mean to engage and interact with the society and environment the business is a part of.
However, it can be analyzed from where the interest of engaging in CSR derives from? Jamali and Mirshak (2006) push the fact that actors of a society may be motivated on an organizational level to devote to social responsible actions. In this case scenario, it may be related to what the organizational level applies to - a sense of public responsibility. Association the level to the NBI’s views and opinions of the situation in Kathmandu, there are obvious issues which make the matter more advanced, claims Catrin Froehlich, when speaking of the aspects of these issues in Kathmandu. The public overall understanding lacks, suggesting that it is due to poorly provided information and knowledge, as the government as one part does not seem to act upon these issues and make the situation any different (meeting with Catrin Froehlich, May 23rd, 2011).

Another actor in Kathmandu is Watabaran, which argues to be an aware and responsible actor of a society and thinking of its environment. Björn Söderberg proclaims how Watabaran tries to act with concern towards their surrounding and the resources they use (Conversation with Björn Söderberg, June 2nd, 2011). The company’s literate classes for their employees may be seen as a significant practice of this, as created a change on several levels of their society. Furthermore, as Moon (2007) likes to provide through his research, CSR can indeed be connected to change and sustainability and in some matters this might be realized in the environment and society. As referring to a style change here, cross – appropriation might be of interest since it is the biggest style change born, aroused from changes of articulation and reconfiguration and is effecting multiple actors’ practices, whom had not disclosed this change on their own; thus seen as a step three of disclosing new opportunities and for humans to become history makers (Spinosa et al, 1997). To give a metaphor to what Björn Söderberg says when describing the link between CSR and business, one can say that that CSR is a tree being an important part of the company forest.

Yet, as cross appropriation is defined by Spinosa et al (1997) it regards how an individual can change the practice of the society she lives in and with her engagement and beliefs may create a societal change, referring to this as free associations. Watabaran was built up ten years ago through one person’s (with the help of Nepali citizens) active response to how he interpreted the society of Kathmandu. The first idea of the company, as Björn Söderberg explains it, was to provide jobs for people that were unemployed (Conversation with Björn Söderberg, June 2nd, 2011).
After learning about their non-existing writing and learning skills and having implemented literate classes (and with this style changing on an educational level) the style change can also be seen as applied to several levels of style change in the environment and society; foremost due to the reasons of their business goals of contributing to sustainability for the environment and society of Kathmandu; thus it may as well be argued that Watabaran’s work and contribution does promote higher awareness among both other companies (as seeing what and how the company does) and other citizens (as the employees may spread their working experiences and opinions to other citizens). The actions taken by Björn Söderberg may with this in the long-run be related to Spinosa et al (1997) arguments of cross appropriation, as suggested to have creating a style change among people of a society and with this, most likely the society practice (in some aspects) as well.
6. Findings and Conclusions
The findings of this research are that actors using CSR practices do contribute to environmental and societal change. Yet, to what extent these actors make a contribution depend on their situation and how long they have been implementing and promoting the concept towards the society.

It has further been concluded that these actors are on different levels of creating this style change towards their environment and society. It has furthermore been shown how actors through the three levels articulation, reconfiguration and cross-appropriation create style change with CSR practice; and with this, they also create awareness and promoting a societal and environmental change on a wider scale, regarding on what level of style change they are on.
7. Author’s reflections

Did I use the appropriate methodological framework?

Using focus–groups was my first thought and I still see how it would have been of interest. Yet, one aspect that made me depart from this and only use semi-structured interviews was due to the fact that I did not want a interpreter, as would have been needed to perform focus-groups with several of my actors. My opinion (after noticing this on the field) is that, to a great deal, what the Nepalese expresses cannot be translated as if I and the Nepalese could communicate through the same language.

What could have been done differently?

I could have conducted research based on a comparison of Western companies performing CSR with how it is viewed and carried out in a developing country – such as Nepal. Yet, if I think again, now that the research is done, I have come to realize that CSR have many ways of being expressed- as well as being performed. I am not referring to the fact that the majority of national actors’ in Nepal, like their banks, like to believe that CSR = philanthropic actions and charity. I am referring to the fact that acting with social responsibility in a context and environment as Kathmandu, measures like recycling waste and providing fair deal jobs to uneducated people and then sell it to tourist in the shape of a basket, actually is a way of performing CSR and making, even though it may be small, a contribution to creating a better environment and society. Or, teaching the employees how to read and write, even though they were only 15 employees, genuinely is making a difference and a long – term change for both the employees themselves, but also towards the society.

Personal/ learning outcome

Meeting different organizations and companies made the research very interesting, as well providing me with the ability to understand how CSR in different ways may contribute to an environmental and a societal change for, in this case scenario, a developing country.

Concerning all of the actors participating in this thesis, I wish that I could have spent more time to, in person, see their future development as well as if the government ever realize the necessity of waste management and recycling on a national level, to prevent a further and even more severe environmental damage.
8. Bibliography and References
The sources used for this bachelor thesis is below given in alphabetic order


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Article from 4th of December 2010:

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www.watabaran.org

World Business Council for Sustainable Development
www.wbcsd.org

Zero Waste Alliance
www.zerowaste.org

3 R: Reduce, Reuse, Recycle
www.3rasia.org

Oral Sources

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www.nbinepal.org.np
Hari Krishna Shrestha, Production Manager, Watabaran
Email: Hari@watabaran.org

www.watabaran.org

Mochan Bhattarai, Coordinator, SRBDN
Email: mochan@ecca.org.np

www.srbdn.org

Ram Sapkota, CEO and founder, Mountain Delights Treks and Expedition Tours Pvt. Ltd
Email: info@gotomountain.com

www.gotomountain.com
Attachment 1 – Interview guide
The questions presented below are formulated with connection to my research question and used in semi-structured interviews, which have had an open character to them.

- What are the major concerns that your organization is working with?
- Taken from what your organization works with, what is your view of Kathmandu’s environmental and societal situation today?
- What are your opinions regarding how to make businesses act with consideration towards the environment in Kathmandu?
- What do you believe is needed to enable a better environment in and society for Kathmandu?
- How do you see changes/development being done for Kathmandu’s future environmental situation?
## Attachment 2 – time schedule

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<tbody>
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<td>1</td>
<td>Meeting with contact person Björn Söderberg</td>
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<td>Interviewing Hari Krishna Shrestha, Production Manager, Watabaran</td>
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<td>Meeting the NBI and interviewing Catrin Froehlich</td>
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<td>Meeting with Björn Söderberg &amp; Bina Shrestha, new CEO of Watabaran Bio Fuel</td>
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<td>Skype meeting with Frederic Bill, my mentor at Linnaeus University</td>
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<td>7</td>
<td>Phone interview with Mochan Bahattarai, at the SRBDN</td>
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<td>Interviewing Ram Sapkota, CEO and founder of Mountain Delights Eco – tours</td>
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<td>9</td>
<td>Meeting HEEP, an NGO making products from recycled waste</td>
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<td>Meeting with Mochan Bahattarai and the organization of SRBDN</td>
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<td>Weekly visits at Watabaran, observing and interviewing</td>
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