

Lockdown Crackdown

In many countries across the world, even those with history of defending democracy and press freedom, the coronavirus pandemic has become a cover for suppression and control. Lockdowns are an excuse for crackdowns.

Just as quarantines curtail freedom of movement, the global outbreak has been used to clamp down on the freedom of expression. To be sure, the trend started long before the coronavirus, as demagogues used the free media and free elections to stoke populism and get themselves elected. Once there, they began dismantling the very institutions of democracy that propelled them to power.

We have seen the trend in the past five years in our immediate neighbourhood, in the Philippines, the United States, and in the rise of the far right in Hungary and other European countries. In all these countries, the chief purveyors of falsehood are the ones who are using the pretext of 'fake news' to mute criticism.

Here in Nepal, there has been a dangerous drift towards intolerance of criticism since the Nepal Communist Party won the 2017 elections, as we have noted in this space in the past two years. Starting with the Penal Code criminalising satire, the ban on journalists publishing personal information on public officials, drafting a Media Council Bill that could haul journalists over the coals on vague infringements, jailing bloggers and YouTubers, and a draft Information Technology Act with hefty fines for 'improper' social media posts, it looks like the government strategy is to gag the media in installments.

Some of these provisions are being applied to critics of the government, but selectively, so that people accused of crimes of the same nature during the nation-wide lockdown get different punishments.

Some who have been tracked down for Facebook posts on social media have been returned to their guardians, others like former secretary Bhim Upadhyaya last week was imprisoned on charges of spreading misinformation about the COVID-19 pandemic and defaming senior government officials. He has since been released on bail, but the message is to kill the messenger. He is being made example of, so others behave themselves.

Upadhyaya was the 13th person to be charged under the Electronic Transaction Act during the COVID-19 lockdown. Of these, the Police Cybercrime Bureau has filed cases

against two individuals while the Metropolitan Crime Division has charged one. Police have also taken in five for 'posting baseless information'.

Despite being an ex-bureaucrat, Upadhyaya was an outspoken critic of the government on social media. It is believed he was being 'taught a lesson' by a government secretary whom he implicated in the alleged scam involving the contract to buy Chinese COVID-19 test kits.

Since then, a youth in Ilam was arrested for spreading misinformation about the current pandemic via social media. Another in Makwanpur was detained for posting a photoshopped image of President Bidya Devi Bhandari and Prime Minister K P Oli on Facebook. Young men in Siraha and Hetauda were taken in this week for posting false information about the pandemic.

A Christian pastor was arrested in Kaski for posting a YouTube video that proclaimed Jesus Christ as a protector against the pandemic. In Kathmandu, others have been arrested for ridiculing the prime minister on Facebook.

Half a dozen others have been detained for COVID-19 related posts on social media.

On Thursday, Police took journalist Deepak Pathak into custody for criticising NCP co-chair Pushpa Kamal Dahal in a Facebook post.

Dahal had earlier filed a complaint at the Press Council against Pathak.

Obviously, the government has to stop the spread of rumours and panic about the disease through social media, but it appears that different legal processes have been applied to similar cases. And in many of them, the punishment appears to be more severe for political criticism and satire.

The government's over-reaction to reprimand the acting head of state-owned Radio Nepal and its news chief for broadcasting an interview with former Maoist ideologue and leader of the Nepal Samajbadi Party Baburam Bhattarai hints at a worrying underlying inability to take criticism.

In the live radio interview on the Antarsambad program broadcast on Monday morning, Bhattarai lashed out at the government calling it "incompetent and dictatorial". As if to prove him right, the government got Radio Nepal to delete the interview from its website and to issue an apology for airing it.

As absurd as all this was, it must also be said that all elected governments (and even unelected kings) have since 1990 shamelessly used the state media as a propaganda tool. In fact, Bhattarai himself, when he was prime minister in 2011-13, axed a radio program for being critical of the government.

On World Press Freedom Day on 3 May, it may be worth reminding ourselves that no political party in Nepal seems to have a monopoly on intolerance.



On World Press Freedom Day on 3 May lets prevent control of the pandemic from being control of media

10 YEARS AGO THIS WEEK

In the issue #500 of Nepali Times 10 years ago this week about the Himalmedia public opinion poll, Kunda Dixit wrote an analysis titled 'Looking for leaders'. In answer to questions about who they would prefer to lead the country, respondents were not happy with the existing leaders and the field was wide open for alternative candidates. Excerpt:

A new public opinion survey shows most Nepalis don't think the present crop of leaders can lead the country to prosperity and peace.

The most dramatic finding of this year's nationwide Himalmedia public opinion survey is that there is a leadership void in the country. More than 5,000 respondents in 38 districts were asked last month which one public figure would be able to deliver prosperity, peace and democracy. Nearly one third couldn't think of anyone or didn't want to say. But of those who were pinpointed, Maoist leaders Pushpa Kamal Dahal (20.2%) and Baburam Bhattarai (14.7%) led the pack, with the rest in a long tail of single digits.



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ONLINE PACKAGES



TWIN TOWNS

Join us on a trip to Bungamati and Khokana, one of the most damaged towns in the 2015 earthquake. Both are now trying to rebuild, but preserving the old has been difficult. Story: page 8.

COVID-19 AID

I doubt the aid is going to reach the people ('€75 million EU aid to Nepal for COVID-19', nepalitimes.com). Corruption is rampant from top to bottom. However the people are doing their best to help each other.

Alexis Lama

■ No matter how much foreign funds we receive it goes to the pockets of the corrupt. Poor farmers, labourers, small business holders still suffer. And of course health authorities won't receive even half of it.

Sarita Brownie

■ If only the government could provide wage subsidy to all the small-medium business with all the aid they have been getting from the international agencies.

Suraj GC

■ A huge thanks to the EU for this contribution which will save many lives.

Sarah Stacpoole

COVID-19 TEST

Great reporting ('How COVID-19 puts us to the test', Sonia Awale, nepalitimes.com). Good insight into the process.

Steve L Roberts

HEATH VS ECONOMY

If this lockdown does not end, people who are desperate will eventually break the rules like in the US because people have to eat and survive ('How Nepal should plan to exit lockdown', Ramesh Kumar, page 3). There is a lot of psychological stress and extended lockdown isn't helping at all.

Dp EN

■ During an epidemic, do you listen to health experts or economists? Without widespread testing how can we say that the numbers are low? There should be more mass tests. Otherwise there will be second wave.

Raghu Shrestha

2015

This is a powerful reminder of the 2015 earthquake and the complete destruction of the Langtang community ('The courage and endurance of the Langtangpa', Austin Lord, nepalitimes.com). The author looks back over 5 years at the physical and emotional rebuilding of the Langtangpa community.

Gary Wornell

■ It was the last day of our holiday. For 5 years this has been on my mind every day. My life has changed since the earthquake.

Suzie de Feijter

■ It has been 5 years. We have come out stronger enough. One day we shall look back and say we have overcame the COVID-19 too.

Karong Sapna

■ It's been five years since we lost our niece Sydney Schumacher in the Nepal earthquake ('Five years after avalanche, Langtang is locked down', #1007). Remembering her today.

Sherry Jones

■ This is such a great story ('Born again after the earthquake', Ramesh Khatri, #1007). I teared up reading this.

ŠoñæmČerpa

MENTAL HEALTH

At least there is a research, over here in Holland no one asking at all ('Post-pandemic mental health epidemic', Sonia Awale, #1007).

Marieke van Meel

NEPALI RETRUNEES

Nepali citizens in the Gulf should be taken care of and those who wish to come back government should give them all help in the time of crisis ('Preparing for Nepal's returnees', Upasana Khadka, nepalitimes.com).

George Abraham

WHAT'S TRENDING



How Nepal should plan to exit lockdown

by Ramesh Kumar

Even if the lockdown is lifted, Nepal is headed for a serious economic contraction, with the growth rate estimated to fall to less than 2% from the projected 7% in the coming fiscal year. This story predicted that the economy may take up to three years to return to pre-lockdown levels.

Most reached and shared on Facebook

Most visited online page



The courage and endurance of the Langtangpas

by Austin Lord

Anthropologist Austin Lord was in Langtang when the 2015 earthquake struck and buried the settlement. Five years later, in the midst of the COVID-19 lockdown he attends a virtual puja. Go to our website for this exclusive coverage.

Most popular on Twitter

Playing politics in a pandemic

Editorial

Prime Minister Oli got the Cabinet to pass two ordinances last week, one of which would have made it easier to legally split a political party. But he was forced to withdraw the decision following a wave of outrage and criticism. Readers took to social media to condemn the PM's move.

Most commented

QUOTE TWEETS

Nepali Times @NepaliTimes
PM Oli's ordinance to make it easier for political parties to split. Why now? What for? Who against? #Nepal #politics #COVID19Pandemic



ManiEsh-Dhami @ManishDhami9
Whole world is fighting against COVID-19 but our leaders are thinking about their own party, not about the common people. Utterly ashamed.



@ShyamalShrestha
Isn't it high time we bid goodbye to the democratic circus of the past three decades and rethink about returning to a guided democracy model, when there was no compromise on the country's sovereignty and unity, and discipline was the order of the day?



Sujit @sahsujit12
It requires common sense, strength and intellect to deal with such pandemic which most politicians these days lack. It's the time for unity and they are talking about splitting.

Nepali Times @NepaliTimes
More than 2,500 undocumented workers in #Kuwait are taking up an offer for amnesty & flights home amidst COVID-19, but is #Nepal ready to take them back? Read UpasanaKhadka's full report here:



NirGhiSha @nirmalktm
Stateless Nepalis, not by law but because of their own government. They should be prepared to ask Arabian countries to grant them asylum to avoid legal limbo rather than wait for Nepal government, which reacts late and wrongly.

Nepali Times @NepaliTimes
At 11:56AM April 25, 2015, a 7.8 magnitude earthquake struck Central Nepal. Go to Nepali Times archive for photos and reportage of the disaster.



Mike Howard @Howard1984M
5 years ago everyone was huddled together outside for weeks in small open spaces in KTM's winding streets and creaking buildings. Five years later it's the complete opposite, under lockdown, inside and having to social distance from each other.

How Nepal should plan to exit lockdown

Safely restarting agriculture, industry and supply chains to spur economic revival

Ramesh Kumar

With the COVID-19 lockdown officially ending on 7 May, the government is expected to extend it but announce a partial easing of restrictions with strict guidelines on movement.

Although Nepal was the first South Asian country to clamp a stay-at-home order on 24 March, movement for essential services has been allowed. However, with the number of confirmed cases still relatively low, there is pressure on the government to balance saving lives with saving livelihoods.

“A lockdown does not mean the country should be handcuffed, there should be a benchmark to stop the infection from spreading, but allow industrial and construction activity in areas where no infections have been detected,” says economist Biswo Poudel.

Even if the lockdown is lifted, Nepal is headed for a serious economic contraction, with the growth rate estimated to fall to less than 2% from the projected 7% in the coming fiscal year. Most hydropower and infrastructure projects have been indefinitely suspended, there is already a reduction on remittances and revenue collection, tourism has been wiped out, and livelihoods compromised.

Another economist Maniklal Shrestha agrees: "The impact

of a prolonged lockdown on the economy will be devastating, the government should immediately start thinking about a restricted re-opening of industries and infrastructure projects maintaining a balance between public health and economic revival.”

He adds that this would result in jobs and production, which in turn will raise market demand for goods and services, and set the stage for an overall economic upturn.

With food production hampered by an inability to access markets and raw materials and produce lying waste in the fields, economists like former Finance Secretary Rameshwor Khanal have encouraged the government to create an investment-friendly environment by reducing interest rates and promoting capital investment and expenditure.

Khanal believes that the government must pull all stops to ensure that the circular flow of money supply takes its normal course, as the World Bank estimates that the economy may take up to three years to return to pre-lockdown levels.

“It is possible to revive industries by reducing interest rates on the formal sector. Lower interest rates would reduce the cost of finance and allow businesses to restore their balance sheets,” Khanal explains.

Despite the current situation, construction on Melamchi Drinking Water, Upper Tama Kosi and Bhairawa and Pokhara airports have continued under supervised conditions, and food depots have remained functional.

COVID-19

Biswo Paudel urges the government to consider write-offs of loans of less than Rs1 million so as to allow small and medium scale enterprises to reconcile their balance sheets and keep employees on the payroll. He says this would not cost the government a lot, and would help kickstart economic activity.

However, Finance Minister Yubaraj Khatiwada has not been very receptive to the idea of

rescuing the private sector. The finance ministry has always been more focussed on the macro-economy, worried about protecting its revenue base, and its ability to leverage foreign loans.

Other analysts see the current crisis as a springboard to remake and reorient Nepal's economy, fix defects in the government machinery and plug loopholes.

"We must re-assess the country's political economy over the past 30 years not just the present policies," says economist Keshav Acharya. "We must be more far-sighted, have a vision for the future. This pandemic has shown us where the problem areas are. It is an opportunity."

Economists interviewed for this analysis agree that the model should be to encourage a massive investment in infrastructure, even if it means taking loans, in order to immediately create jobs, increase spending and propel the country on a sustainable economic trajectory.


There have been dire warnings about food insecurity if the government does not prioritise agriculture during the lockdown.

Farmers must also not be obstructed from taking produce to market. The World Food Programme has warned that many districts in western Nepal are already suffering food shortages, and Nepal has only enough food stock to last three months.

In such a case, the already import-reliant Nepal has to implement strategies that uplift agriculture, possibly by encouraging young men and women who have returned to their home villages from abroad or travelled back from cities to farm. If the government can help with fertiliser, seeds and farming equipment the crisis could be an opportunity to make Nepal self-reliant in food production.

Even before the global pandemic, half of Nepal's population fell into the lower-middle income category, with 18 per cent below the poverty line. This demographic is particularly at risk from food shortages.

A loss of livelihoods in the low-wage workforce and in the tourism, construction and trade sectors also pushes more below the poverty line. Despite the government's announcement of a relief package for vulnerable citizens, the lack of information and data at the local level means identifying who constitutes the 'vulnerable' classification is difficult.

“Even if there is a relief package for the poorest, it will be too meagre and short-term if the lockdown continues for much longer,” says Keshav Acharya. “The responsibility to protect and cushion citizens from the impact of the crisis rests on the government. This needs commitment and bold measures from political leadership.” 



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Big story of small pox

Recurring epidemics shaped the course of history in the Subcontinent in unexpected ways

When we think of Nepal's history, mostly political events jump to mind: the expansion of the Gorkhali state, Jang Bahadur's takeover, or the 'People's War'. We rarely think about diseases that have shaped the course of history.



HISTORY OF DISEASE
Tom Robertson

Perhaps no disease did so more than malaria, which plagued the lower valleys and especially Tarai for centuries. Its near complete eradication in the 1960s has altered the lives of almost every Nepali in one way or another.

Viruses somewhat similar to the coronavirus have also touched the lives of countless Nepalis, and shaped larger events. Measles, influenza, hepatitis, polio, and rabies have killed or maimed thousands. In 1918, the Spanish Influenza cut down 12-18 million Indians, and probably tens of thousands of Nepalis.

In some districts in north India, 1 in 10 died. Near Agra, 1 in 7 died. More recently, 50,000 Nepalis now live with HIV, many others have been lost to this virus which first appeared three decades ago.

Before COVID-19, perhaps the most feared virus in Nepali history was smallpox. Until its eradication in the mid 1970s, smallpox (*biphar* in Nepali) regularly terrorised Nepali towns and villages. It struck mostly children, causing excruciating pain, killing many, and leaving survivors permanently disfigured.

Every year saw new cases, but every five or ten years, a broader epidemic would tear through communities, particularly dense



PRIVATE COLLECTION

Irish-born painter Thomas Hickey's painting in 1806 of three queens of Mysore where the royal woman on the right is pulling up her sari to spread awareness about smallpox vaccination.

settlements such as Kathmandu and avenues of trade and communication, such as Nepal's postal routes.

A large outbreak hit Kathmandu in 1958, and a pockmark survey in 1965 showed that 16% of the Valley's population had contracted smallpox at some time in their lives. And they were the survivors -- the virus killed roughly one of every three it afflicted.

Unlike diseases like cholera that hit the poor in greater numbers, smallpox was an equal opportunity killer. Several times it invaded Nepal's royal palace. The last case

of smallpox in Nepal appeared in 1975.

Viruses like smallpox and COVID-19 originate in animals before spreading to humans. Coronavirus developed in bats, but no one knows where smallpox came from. Once in the human body, viruses become tiny engines of infection of simple but deadly design, little bits of genetic coding packaged in a protein that hijack the body's cells, transforming them into 'virus producing factories', as historian of medicine Frank Snowden has put it. The virus then reproduces exponentially, killing its host cells and, unless checked, overwhelming the body's defenses.

Smallpox spread easily. It moved not by bite of flea or mosquito but from human to human contact, normally through droplets coughed or sneezed into

the air. Because the disease caused open sores in a patient's mouth and throat, a single sneeze or cough could launch thousands of infected particles into the air.

The virus could also spread through beds and items of clothing. If you lived in a house with a relative suffering from smallpox, and if you had never had the disease before, you had a 50-50 chance of getting it. There was no cure.

Smallpox was horrific. Perhaps only bubonic plague and cholera sparked more terror. It left survivors badly pockmarked and often blind. Historically, smallpox caused three-quarters of all blindness in India.

Around the world, the smallpox virus wrought havoc and dramatic social change. Half of Europe's population carried scars from the disease. Smallpox afflicted rich and



BETH PRENTICE AND BOB FRANK

TERROR OF SMALL POX: (left to right) Health worker administering a small pox vaccine on a person in Sanischare of Jhapa. A woman carried her child infected by small pox in 1964.

poor alike. It killed England's Queen Mary and Prince William, ending the house of Stuart.

In the Americas, smallpox spurred even more devastation and turmoil. The massive waves of death cleared the way for European settlement and spurred the import of slaves from Africa, many of whom had immunities from childhood. Smallpox acted as an 'unwitting instrument of empire,' according to historian Elizabeth A Fenn.

In its tragic wake, smallpox also prompted important public health innovations. In many parts of Asia, including India and Nepal, people for centuries used variolation -- inoculation using live virus -- to block the disease. A string infected from a mild case of the disease would be rubbed under the skin, thus actually giving the person the disease. Some would perish, but most survived, thereby gaining immunity from future outbreaks.

A less risky and more broadly effective vaccine was developed in Britain in the 1790s. A country doctor named Edward Jenner, noticing that milkmaids never contracted smallpox, discovered that intentionally giving humans cowpox -- a virus related to smallpox -- could create immunity to the disease without inoculation's painful symptoms and risk of death.

Jenner predicted that vaccines like his could one day eradicate smallpox from the planet. 'The annihilation of the smallpox, the most dreadful scourge of the human species,' he wrote in 1801, 'must be the final result of this practice.'

That prophecy became reality in the 1970s -- but only after a century of misguided British efforts in colonial India, and only after a complicated and controversial global eradication campaign in the 1960s and 1970s that only succeeded, as one historian of medicine put it, 'by the thinnest of margins'.

In Nepal, smallpox generally hit in the spring. Transmission reached a peak during April and May, falling off as the humidity of the monsoon reduced population movement. Smallpox generally attacked children, and older people who had not already contracted the disease.

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WHO

Symptoms did not show during the virus’s two-week incubation period. Those infected felt fine, and some even travelled, taking the disease with them, although they were not yet contagious. But after two weeks, the first of smallpox’s horrific symptoms hit: intense fever, often with splitting headaches, body aches, and vomiting. Children often broke into convulsions.

After a couple days, the patient might feel better for a day or two, and even rejoin normal life. But by this point contagious, they risked passing along the infection. Then came a red rash, at first on the tongue but soon all over the body, even on the palms of the hands and the soles of the feet, causing tremendous pain.

By the fifth day, fluid started accumulating in the now bigger and bluish pockmarks. Fever deepened. Eyelids, lips, and nose grew swollen. The afflicted person had trouble swallowing. They might fall into delirium. Lesions could form on the eyes. The patient could be hard to recognise. A dreadful smell was common, as were secondary infections.

At two weeks, scabs formed. They ‘encrust most of the body’, historian Fenn writes. The pain was awful, ‘any movement excruciating.’ The itching could be unbearable. Death, if it was to visit, normally arrived by this point.

The disease also tore apart the lungs, heart, and liver. Smallpox consumed its human hosts ‘as a fire consumes its fuel, leaving spent bodies, dead or immune, behind,’ writes Fenn.

In Nepal, as in much of north India, people thought of smallpox in religious terms, as a visitation by the goddess Sitala, ‘the cool one’. This understanding of disease came with its own remedy: ‘Smallpox was conceptualised,’ historian Arnold writes, ‘not as a disease but rather as a form of divine possession, and the burning fever and pustules that marked her entry into the body demanded ritual rather than therapeutic responses.’

Sufferers showed respect and honour to Sitala with the proper prayers and offerings. “Oh Mother Sitala,” 19th century Newas used to sing, “do not afflict us! Deliver the people, we beg you a thousand times!”

Just as in India, the smallpox virus periodically ravaged Nepal, causing tremendous suffering, killing many, and leaving behind scarring and blindness. It affected all levels of society, even Nepal’s royal family on several occasions in the 19th century.

In 1797, smallpox erupted in the Kathmandu Valley which was still recovering from Prithvi Narayan Shah’s conquest a three decades earlier. Kathmandu’s population lived and worked on streets that one British visitor described as ‘excessively narrow, and nearly as filthy as those of Benares’.

The outbreak terrified King Rana Bahadur Shah who had a baby son, Girvana. To protect his son, Rana Bahadur ordered all the children of the Valley at risk of the disease removed, all the way across the Tama Kosi in the east or the Marsyandi in the west.

Evidence of what transpired is

hard to come by, but a traditional Newa song provides one account. Called ‘Sitala maaju Mye’, the song is addressed to ‘Mother Sitala,’ the smallpox goddess. ‘Oh Mother Sitala,’ the first line goes, ‘behold the piteous state of your people ... Surrounded by soldiers, the children were driven out of the country’.

The song describes the difficulties faced by the families while in forced exile. ‘They led them away, carrying one child on the back, one child under the arm and dragging along a third child.’ The families reach the Tama Kosi after a week. There, a child dies. Unable to perform the proper death rituals, the devastated parents throw the body into the river.

One of the lasting legacies of the events, the ‘Sitala maaju Mye’ song appears to use the tragic exile of families to symbolise the mistreatment and *dukha* Newas faced since the takeover of the Valley by the Shah regime in the 1770s. Observers this month have noted that it speaks to the hardship faced by many Nepali migrant labourers, forced from their regular workplaces by the coronavirus lockdown, trying to return to village homes.

Two years later, in 1799, Kantivati, Rana Bahadur’s favorite wife and the mother of Girvana, came down with smallpox, igniting a series of events that reshaped court politics. Seeing his wife gravely ill, Rana Bahadur dedicated himself to prayers for her, and even abdicated the throne in favor of his two-year old son.

Kantivati dies, though, and Rana Bahadur, distraught, desecrates and destroys the Sitala temple at Swayambhu. Rana Bahadur is forced into exile in India, taking along with him a young Bhimsen Thapa. He returns to power in 1804, but is killed in 1806, opening the door for Thapa to become one of the most important rulers in Nepal’s early history.

Smallpox broke out again in 1816, and again shaped the power struggles in Nepal’s tumultuous Darbar. Bhimsen Thapa still held power, but King Girvana, now 21, was a clear threat.

The virus appeared first in the west of the country but found its way to Kathmandu by July. Fear soon gripped the palace. King Girvana had not contracted the disease as a child. He also had young children. The Darbar officials requested vaccinations from the British, who had been trying to spread the new practice in India for over a decade.

As historian Susan Heydon has documented, the British sensed

possible political advantage: ‘It would not only be an act of humanity to introduce the Vaccination,’ the British resident Edward Gardner wrote his superiors in India on July 17, ‘but be a desirable object, perhaps to have the Raja and the Officers of the Court inoculated by us.’

The British organised vaccinations around the Valley, beginning in Banepa. It’s hard to say how many people actually got vaccinated. But one thing we do know: the king was not among them.

The exact reasons why are lost to history, but not the consequences. In late October, both of the king’s children showed fever and then rash. One perished on 2 November. Gardner passed along news of the king’s family to Calcutta, ‘His youngest son a child under two years of age I am sorry to add died this morning of that distemper and his eldest & only remaining male child has also taken the disease.’

On 18 November, Gardner learned that ‘the Raja had unfortunately taken the smallpox’. He died two days later. Givana’s senior queen, Siddhi Rajya Laxmi, threw herself on her husband’s funeral pyre, as tradition demanded.

Gardner regretted the missed opportunity to prevent the king’s death. ‘Many opportunities have unaccountably been neglected for him receiving the vaccination.’

The young prince Rajendra recovered and was placed under the regency of Tripura Sundari, a longtime ally of Bhimsen Thapa. Girvana’s death and Tripura Sundari’s installation as the young king’s regent helped Bhimsen retain his grip on power, which he would not yield for another two decades.

Over the next century and a half, smallpox showed itself routinely in Nepal. One observer in east Nepal in 1885, for instance, noted that a wave of smallpox had ‘carried off a large number of the inhabitants of Khumbu’.

At mid century, Jang Bahadur Rana, the Kathmandu-based British doctor Henry Oldfield noted, held ‘great faith’ in vaccination and had his children and other royal children vaccinated, but did little else. In the 1920s, British journalist Perceval Landon noted that ‘Vaccination is not compulsory but it is free to those who choose to avail themselves.’

Several reasons explain why Nepalis did not use vaccination. Some Newas and Tarai groups disliked the vaccine. But a far greater problem was that the Rana governments did little to make it widely available or to promote it.

In contrast, by the early 20th century, the British campaign to spread vaccination in India had found its legs. Millions of ordinary Indians in Madras and other parts of the country started getting vaccines.

Nepalis who studied or traveled in India and those who served in the British Army noticed how little health service the Rana regime provided their countrymen. The Ranas’ lack of concern about the people’s health and welfare helped fuel the growing movement to drive them from power.

After the 1951 revolution, successive Nepali governments tried to set up a modern health care system in the towns and villages of Nepal. They implemented disease control programs, including a nationwide malaria eradication effort, launched in 1959 with the help of the US and the WHO. A smallpox campaign for the Kathmandu Valley was launched in 1961 and became a nationwide eradication program in 1966.

After tormenting Nepalis for centuries and sometimes shaping their politics, smallpox was finally eradicated from Nepal in 1975. 🇳🇵

Tom Robertson, PhD, is researching the environmental history of Kathmandu Valley, and contributing this series History of Disease to Nepal Times.


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Join Girls in Tech's webinar "DECODING THE SKILLS: FOR TODAY & TOMORROW", to envision what skills the current and future workforce should focus on.
3 May, 3pm onwards.



Nepal From Your Window

Click a photo of your village, your surrounding, or a view from your window that might have brought you joy during quarantine and share it on Nepal Tourism Board's digital platform. The best 5 photos will receive prizes.

The Lighthouse Kathmandu

Well known figures in Nepali tourism industry share their expertise and provide perspective on the future of Nepal's travel history. Lighthouse virtual gatherings on Zoom every Monday.

4 May, 9:30am

Gutumutu sessions

Privé Nepal brings to you their Gutumutu

sessions, where you can listen to Nepali artists making their mark on the Nepali music scene from the comfort of your own home. Head to their Facebook page for details.

Online poetry competition

Unleash your inner poet and send your poems in to Sahitya Leela. Check out their Facebook Page for more details.

ONLINE ARCHIVES

KIMFF Online Viewing

View the Kathmandu International Mountain Film Festival's selection of the best Nepali non-fiction and short films screened at previous editions of the festival. Find links to select films on their websites. Links expire on 8 May.



Google Heritage tour

Go on a virtual adventure and explore world heritage sites through Google's International heritage virtual tour.



Katha Ghera

Some of Katha Ghera's plays are now on their YouTube channel. Watch *Same time next year*, *Night*, *Mother*, and *Dayalu Rukh*, the Nepali interpretation of *The Giving Tree*.



The Story Yellers

Celebrating April as "The Humor Month", The Story Yellers are revisiting hilarious and heartwarming stories from Nepalis in the entertainment industry. Head on to their Facebook page for links and details.



Martin Chautari

Watch Martin Chautari discussion sessions on topics ranging from feminism to parenting to Nepali infrastructure. Sessions available on the Martin Chautari facebook page.

QUARANTINE DINING

Wok Up

Enjoy mouthwatering Thai cuisine from the comfort of home. Place your order through Foodmandu.
12pm- 7pm, Jyatha, (01) 4223637



Bajeko Sekuwa

Bajeko Sekuwa is offering free delivery services on ready-to-eat as well as frozen food. Head over to their Facebook page for their menu.

Battisputali, 9801188438, (01) 4492130



Casa Mexicana

Casa Mexicana is open to fulfill your craving for delicious Mexican food. Order through Foodmandu. Services available only through the Lalitpur branch.

Delivery: 11am-7pm, Bakhundole, 9803624067

Aloft

Savour the best of Aloft Kathmandu Thamel from the comfort of your home. Choose your favourites from the home delivery special menu on their Facebook page.

9am-4pm, Thamel, (01) 5252000, 9801976054

Dalle

Order your favourite meal through Foodmandu or Bhojideals. For every order from Dalle purchased using eSewa, a meal will be provided to somebody who needs it.
Delivery: 12pm-7pm, Kamaladi, (01) 4411302



Floods in April? That may be what we are headed to on Friday and Saturday as unseasonal heavy rains riding a westerly front moves across the Himalayan range. April has seen more than 75mm of rain in Kathmandu Valley, which is 15% higher than average. Afternoon storms are expected to last well into next week, suppressing the maximum temperature to the mid-20s.

FRIDAY	SATURDAY	SUNDAY
22° 14°	24° 15°	23° 14°

AIR QUALITY INDEX

KATHMANDU, 24 - 30 April



FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
April 24	April 25	April 26	April 27	April 28	April 29	April 30

Monday through Thursday last week saw the concentration of pollutants in Kathmandu city centre drop to the yellow 'Moderate' level with longer periods of cleaner air, despite some peaks through the week, much to the credit of pre-monsoon showers throughout last week and continued lockdown. The daily average Air Quality Index (AQI) rest of the week was still in the 'Unhealthy for Sensitive Groups'. Unseasonal heavy rains this April is likely to keep the air clear, but there will be spikes due to open garbage burning.

<https://np.usembassy.gov/embassy/air-quality-monitor/>

ECOLOGIC WITH MISS MOTI

KRIPA JOSHI



The rise of fast fashion has greatly increased pollution and waste. Clothes are made quickly and cheaply to keep up with ever-changing trends. But they aren't made to last and their manufacture often involves toxic chemicals and very low paid labour. While in lockdown many of us have unconsciously started a slow-fashion habit. This would be a good time to start sewing and mending our clothes so we can keep them out of landfill and reduce the amount of clothes we use over time. Even after the lockdown we can use this pause in our lives to help us differentiate between what we want and what we need.

OUR PICK



Fleabag, a British comedy-drama television series created and written by Phoebe Waller-Bridge is about a free-spirited, angry and a confused young woman living in London. The 12 episodes, two-season long series stars Waller-Bridge as the Fleabag, along with Sian Clifford, Olivia Colman and Andrew Scott. A journey of self-discovery, *Fleabag* is a perfect pick to binge-watch and go the self-realisation path during social distancing.

बालबालिका माथि हुने हिंसा, दुर्यवहार, शोषण भएको, जोखिमपूर्ण अवस्थामा रहेको वा बालअधिकारको उल्लंघन भएको छ भने बाल हेल्पलाइनको पैसा नलाग्ने

फोन: नं. १०९८ मा खबर गरौं ।



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सूचना तथा प्रसारण विभाग

Back-to-School season goes remote

Platforms to help make classrooms make the digital transformation

It is that time of the year when many children would be gearing up to join a new pre-school. But 2020 is different. Teachers are busy at Zoom meetings and principals are struggling with their IT teams to set up digital classrooms before fresh batches begin classes this week.



AN APP A DAY
Saniaa Shah

However, simulating a real classroom environment requires more complex channels built for teachers and students to interact and enjoy a virtual school. Which platform is the one best suited to K-12 schools in Nepal? Let's find out.

GOOGLE CLASSROOM

Available as an app for phones and tablets, as well as a web app on Google Chrome, Google Classroom is the go-to online space for schools in Nepal for two solid reasons:

Google's product is completely free, while other virtual learning places charge per institution or per student.

It is intuitive and easy to learn, especially for teachers who are new to remote learning, who can upload assignments, get into virtual video-based lessons, and mark submitted homework without technical training.

Google Classroom's biggest advantage is that Google has a wide set of productivity products that work in sync to help teachers lead and facilitate virtual classrooms. With Hangouts for video delivery of lessons and Google Forms to help create simple quizzes to test learners, Classroom seamlessly connects with other Google products to help get tasks done efficiently.

One teacher sharing a list of weekly assignments at once, makes the work flow easier to manage for parents and kids alike. Schools will have to arrive at solutions on their own – something no tutorial will teach them.

EDMODO

Ideal for kindergarten and primary schools, Edmodo is a user-friendly, attractive platform, easy for both Windows and Mac users. The design and interface remind people

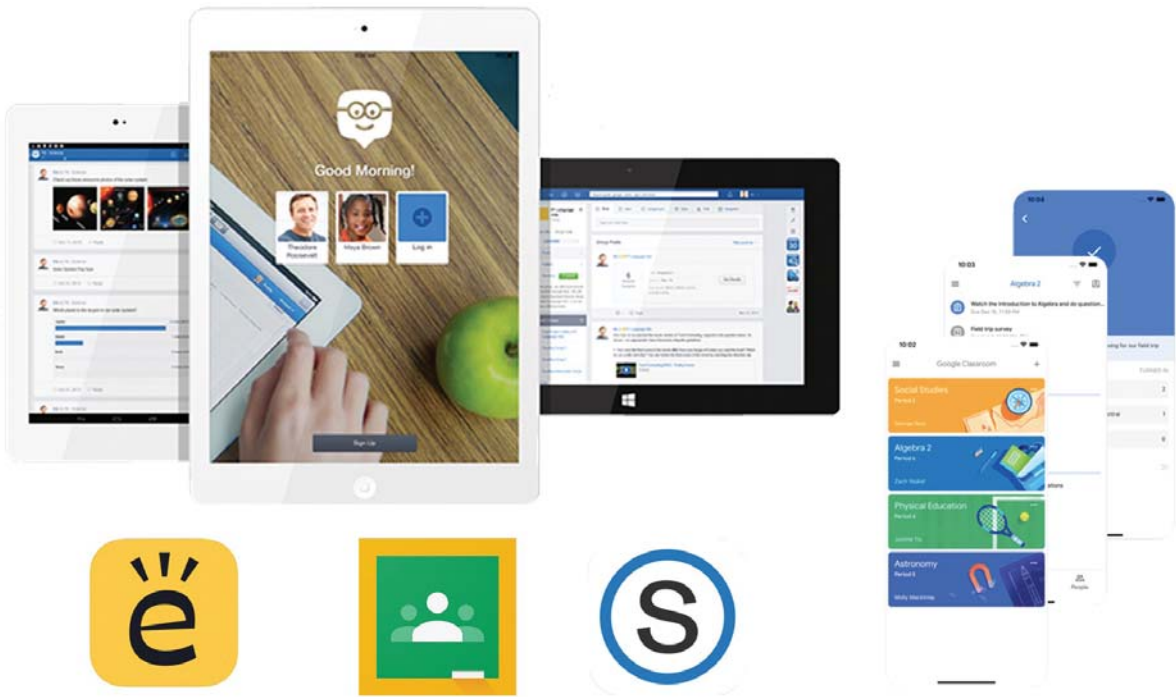
of social media platforms that they are already familiar with, but the functionality is tailor-made for online learning purposes.

Keeping in mind that schools are increasingly shifting online to kickstart new academic sessions, Edmodo offers a Distance Learning Toolkit that works as a set of free resources to give educators a place to start and help them make better decisions.

Edmodo is already popular with prominent elementary schools in America, primarily because it equips teachers with a super organised space, stores all their data on cloud and offers real-time updates that help maintain quick interaction, much like in real life.

The platform calls itself a 'social learning network' where teachers can share notes, assign homework, interact with their students, launch class discussions, administer online tests, measure student progress, and much more. It allows both recorded screencasts as well as live streaming, so that teachers can choose to pre-plan and prepare classwork for students to complete at their own pace, or deliver live video lessons.

Moreover, schools willing to pay for the premium version of the platform are privy to a unique gamification tactic that introduces badges as a way of motivating students to stay on top. Edmodo gets brownie points for involving parents in the learning process.



SCHOOLGY

A super secure and safe platform available as an app on both iOS and Android, and also accessible on the web.

Schoology comes with an in-built classroom management suite that offers tools like online attendance, a grade book, a digital space for teachers to post assignments, quiz and test creation and publishing capabilities and various virtual tools to supplement or replace a physical classroom environment.

To help schools suddenly forced to go remote, Schoology

offers free course-specific and public resources that assist teachers in lesson planning.

A solid platform harnesses the power of automation, and Schoology is no different: assignments graded by the teacher automatically feeds into the grade book roster, thus reducing the extra workload for the teacher.

Schoology's layout imitates Facebook to some extent, so, like Edmodo, it's easy for users of all ages to navigate.

Schoology gives traditional schools a fresh opportunity to transform the way they teach,

not just in terms of channel but also approach, with an open and engaging online learning atmosphere where dialogue is encouraged.

The secret to running successful virtual classrooms seems to be flexibility, and Schoology checks the box fairly well.

Teachers can create an access code for parents to monitor the progress of their children as well as check out what they are currently learning in school.

Other apps that schools and colleges may explore: Blackboard Learn, Seesaw, Canvas and Moodle.



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ALL PHOTOS: PRABHAS POKHAREL

Khokana and Bungamati strive to save heritage

The 2015 earthquake forced the twin towns to balance tradition with modernity as they rebuild



Prabhas Pokharel

Earthquakes wreck lives, and destroy towns. And when they are rebuilt, nothing is the same again.

Five years after the ancient Newa towns of Khokana and Bungamati were nearly razed to the ground in the 2015 earthquake, amidst new concrete pillars are still piles of bricks of collapsed buildings.

Because most of the temples and homes collapsed and reinforced concrete buildings survived, there is a belief in Kathmandu Valley that cement is stronger and will withstand the next quake. Khokana and Bungamati wards tried to protect the urban ambience of the town by issuing guidelines

about how even homes rebuilt with concrete beams should have brick facades, tile roofs and reflect traditional design elements.

Alas, these guidelines have rarely been followed. The gradual destruction of the traditional silhouettes of Kathmandu Valley began long before the earthquake, but the disaster hastened the process. Pressure of urbanisation, the demand for rental rooms, and a quest for safety have forced families to build box-like concrete high rises.

Ironically, the town that protested the alignment of the Kathmandu-Tarai expressway construction because it destroyed the town's heritage, has not been able to preserve the traditional architecture that gave Bungamati its uniqueness.



"The rebuilding guidelines say houses should be made in traditional style with sloped tile roof and should not be more than 10 metres high," explained Krishna Gopal Maharjan, junior engineer at Bungamati's ward office. "If a house is made without following the guidelines we do not issue the construction completion certificate. But the rule has been flouted."

There is pressure from local families to rebuild damaged or destroyed homes in any way they see fit, since it is their property. "People have ignored the ward's

guideline because they think it is impractical, they believe a three-story house cannot accommodate the whole family hence they tend to build a four-story or even a five-story house," explains Jay Krishna Maharjan, 35.

The most contentious issue seems to be the height limitation. In both Khokana and Bungamati, a majority of the homes that have been rebuilt has traditional brick facades, but they say limiting homes to two floors is unrealistic.

"At first they were even unwilling to use bricks in outside walls, but at least they agreed to that," says Chandra Shobha Dangol, social mobiliser at Khokana's ward office who admits that the height limit has been difficult to enforce.

To be sure, a house with

traditional design is costlier to build than a cement house, and this is why many of the families have not even started rebuilding even five years after the earthquake.

The house of 77-year-old Asta Maya Maharjan was completely destroyed by the earthquake, and she has been living in her relative's house for the past five years. She says: "Those who have money build houses, we do not have enough money to build a house, let alone a house in the traditional style."

The government's Rs300,000 grant does not pay for even a room, and this is why rubble from the earthquake five years ago still lies strewn across both towns. Those who can afford it, have built gleaming 5-6 storey buildings that dwarf nearby shrines.

"People who have money are building homes, people without money cannot build them. It is just the way it is," says Gyan Bahadur Maharjan, 81, in a tone of resignation as he basked in the sun in front of his family's new house.

Ashakaji Shakya, 64, whose house in Bungamati was damaged in 2015 agrees that the guidelines are too rigid, and although he admits that saving the culture is important, a safe shelter is even more important. Indeed, it seems the older generation of these twin towns have made peace with the fact that the towns of their childhood can never be brought back.

Shakya asks: "Say I have a family of five sons, each son would need at least one flat for himself, and on top of that if there is an old mother the house goes up to six floors. How can one accommodate such family in a three-storey house?"

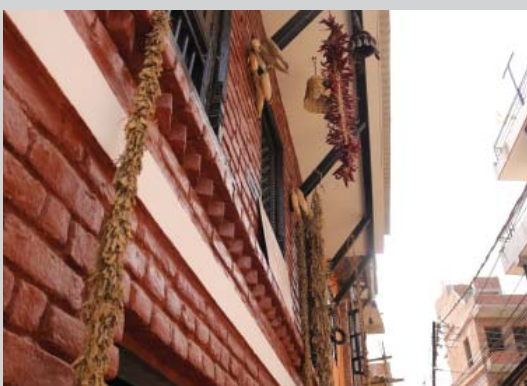
Bungamati also lost its most important temple, the shrine of Rato Machindranath from where the god of rain is transported in a chariot every year through the streets of Patan. Once in 12 years the chariot is taken from Bungamati itself, an event that draws devotees from all over the Valley.

This year, the chariot festival has been scaled down to just worshipping at the shrine. Restoration of the temple was given to a construction company with the financial support from the Sri Lankan government. But after delays, the contract was dismissed by the National Reconstruction Authority (NRA) which then handed over the project to a local committee.

Jit Bahadur Maharjan, 74, of Khokana remembers growing up as a little boy. Things were simpler then, he says, houses had thatch roofs, there was always the smell of mustard from the town famous for its oil presses. He says: "The word 'culture' exists, but no one knows what it means anymore. We are trying to save our culture, but if you look around, there is nothing left to save."

Indeed, the transformation of the architectural grammar of a town seems to change everything: its festivals, its traditional trade, craftsmanship, and the lifestyle of the inhabitants.

Says Suresh Suras Shrestha at Department of Archaeology: "When the look of the houses along a street changes, a town loses its identity. Khokana no longer remains Khokana." 🇳🇵



Mixing old with new

The 2015 earthquake destroyed Jaa Dangol's ancestral home, he decided to build back better. He wanted not just a home, but a source of income as well.

At a time when his neighbours were moving away from traditional occupations and homes after the earthquake, Dangol saw an opportunity in going back to Newa cuisine, craftsmanship and restore his building into a traditional homestay that would give visitors an authentic experience. Indeed, until the coronavirus lockdown destroyed business, Dangol was providing tourists with local food in a traditional ambience in his restaurant called 'Laachi', which means a place for local foods and products.

"I reused 70% of the traditional materials from the house that was brought down by the earthquake," says Dangol, adding that if others in Khokana were to follow the same model they would not just augment family income, but also protect the town's heritage.

Indeed, despite the destruction and the changes of the past five years, Khokana still retains its old world charm with a pervasive smell of the mustard oil presses, women spinning cotton and weaving carpets in sidewalk shops.

TWIN TOWNS



Join us on a trip to Bungamati and Khokana, one of the most damaged towns in the 2015 earthquake. Both are now trying to rebuild, but preserving the old has been difficult.

Turning a shrine into a temple of learning

Five years after the earthquake, the Tripurasundari temple complex is finally being restored and will also house a college of music

Alisha Sijapati

On 25 April 2015, when a 7.8 magnitude earthquake hit Nepal, aside from lives lost and homes destroyed, there was great damage to the temples and monuments of Kathmandu Valley.

Today, five years later, many have been rebuilt, some of them adhering even more to the original designs. But there are others which are only now being rebuilt like the 1,300 year old Kasthamandap and other shrines, with reconstruction further delayed by the COVID-19 lockdown.

One of the more unique monuments under reconstruction is the Kal Mochan Temple and Mahadev Temple in Tripureswor. Having been built relatively recently in 1818, the temple is also unique because it is a tribute to a Shah queen, Lalita Tripura Sundari, but built in the style of the Malla period.

The temple has been under renovation for the Kathmandu University Department of Music after signing a 25-year agreement with the Guthi Sansthan that manages heritage activities and the Department of Archaeology.

The elegant, tall temple is located by the banks of Bagmati, and was in the process of being retrofitted when the 2015 earthquake struck damaging the structure and the surrounding *sattal*. But a self-styled musical instrument museum occupying the north wing of the temple courtyard has been refusing to vacate despite losing its case against Kathmandu University.

Lochan Rijal heads the Department of Music at Kathmandu University and is optimistic that



HERITAGE ALIVE: Tripurasundari Temple in Kathmandu undergoing restoration. Top *gajur* of the temple is shiny after its first polish in 202 years.



PHOTOS: LOCHAN RIJAL

the school and its students from Nepal and 35 other countries can move in once renovation, which is funded by the Thai government and university, is complete.

“The Lalit Tripurasundari site is the best available spot for a school of ethno-musicology,” Rijal said. “Our purpose is to amalgamate both tangible and intangible heritage so that students can have an authentic cultural foundation for their study of music.”

Just as the university was planning to move it, the final touches of the renovation work have been delayed by the coronavirus lockdown. Even so, wood carvers, architects and construction workers are at work at the site, aiming to complete the

project on schedule.

“We have to finish the project anyway, but for that the lockdown needs to end, otherwise, we will run out of funding. But we are patient, and will wait it out,” Rijal adds.

Rohit Ranjitkar of the Kathmandu Valley Preservation Trust is a consultant architect for the Tripurasundari Temple project and brings with him vast experience from the renovation work in Patan. “The temple had fallen into

disuse for a long time, there were squatters living in it, and the monument suffered from lack of maintenance and supervision,” Ranjitkar says. “The Department of Music coming on board will mean a new beginning in preserving this unique heritage.”

Indeed, the renovation stays true to the original architecture of the complex, but has completely remodelled the inside of the *sattal* for use as classrooms and for musical performances. The KU Department of Music started out in Bhaktapur and expects to move into the new premises later this year.

Artisans from Bhaktapur are busy replacing wooden columns that have been damaged by copying the carvings from the intact ones. The metal roof has had to be repaired, and the pinnacle is gleaming in the sun after being cleaned and dusted, possibly for the first time in the 202 years since it was built.

The Tripurasundari restoration has given added meaning to post-earthquake revival by turning a shrine also into a temple of learning. 🇳🇵



BIKRAM RAI

Monumental damage

Although Bhaktapur and Patan have made much progress in renovation of temples, monument complexes and shrines, Kathmandu has not shown the same level of commitment.

Being the capital, Kathmandu has had to deal with foreign countries competing to rebuild various parts of the old town. Even though Nepal has rebuilt its monuments itself after destructive earthquakes every 100 years, governments since 2015 have not been able to say no. The Hanuman Dhoka Palace is being rebuilt by the Chinese, the Gaddi Baithak was renovated by the United States, the Japanese are rebuilding a section of the Nasal Chok.

But there have been delays even with the sites that the municipality was reconstructing like Kasthamandap (pictured) and Rani Pokhari. Disputes arose between heritage preservationists and the city government which wanted to pour concrete and depart from the original style and design. The disagreement has finally been sorted out, and both sites are now being rebuilt.

Dharara tower, where more than 60 people were killed five years ago, was also bogged down in a controversy about how to rebuild it. It was finally decided to keep the base of the tower that remains as a monument to the earthquake, and build another identical tower next to it.

In July 2019, UNESCO issued a statement on dropping two construction projects from Basantapur Darbar Square, the Jagannath and Gopinath temples, following threats from the community and local workers.

Sushil Gyawali, the head of Nepal Reconstruction Authority, agrees that there have been delays in Kathmandu and hints at lack of coordination between various government entities.

He adds: “It is true that the authority has prioritised family homes, and heritage reconstruction has suffered, and the lockdown has pushed the completion further.”

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How COVID-19 puts us to the test

First-hand account of taking the coronavirus test after returning to Nepal during a pandemic

One week into my US tour, Europe was being ravaged by COVID-19, and America had belatedly begun to come out of denial about the pandemic. President Trump announced a ban on non-Americans flying to the United States. Europeans already there were scrambling to get out.



COMMENT
Sonia Awale

Our nine-member group from the Philippines, Vietnam, Cambodia, Uzbekistan, Sri Lanka, India and Pakistan had been briefed at the Environment Protection Agency in Washington DC, and had arrived in New Orleans to meet activists who worked on relief after Hurricane Katrina. There were reports of an outbreak in California where we were headed next.

Afraid we might be stranded by flight bans, the organisers decided to send us home. Soon, I was on a 24-hour journey from New Orleans to Kathmandu, via London and Doha. Along the way the airline lost my checked-in luggage in Heathrow, and I have given up hope of ever getting it back.

Since landing in Kathmandu in mid-March in one of the last regular flights, I have been in self-quarantine. As a health and environment reporter at *Nepali Times*, I have been covering the pandemic from home, connecting to our virtual newsroom on Zoom.

I did not have any symptoms during that time, but because we have elderly family members, I maintained a strict isolation, obsessively sanitising everything I touch, wearing a mask even when I have locked myself in my room.

When we got a call on Monday from the Municipality to come for testing, I was relieved because it meant that the government's contact tracing system was working. Local governments



BIKRAM RAI

were tracking down everyone in Lalitpur who had come back from abroad in the past month.

I was never scared for myself, but for others in the family since the virus is so infectious. I extensively researched Rapid Diagnostic Test (RDT), Polymerase Chain Reaction (PCR) and what they entailed.

That Tuesday morning I took a few steps out of my house for the first time in a month. Everything still looked and smelled the same, except the streets were deserted. We decided to walk to the Lagankhel testing centre, and on the way I had to tie my shoelace twice. Each time, I hand sanitised myself after I was done. I had turned into a certified germophobe.

We avoided the main roads, and it was hot – Kathmandu had gone from winter to summer

in the month I spent in self-isolation indoors. Buildings on the road to Lagankhel advertising 'Study in Australia' and 'Learn Korean Language' looked deserted, except for a few people peeking out of the windows.

Ironically, the tent for mass testing was placed right beside the temple where the idol of Machhindranath is bathed in milk before it is placed in the chariot for its annual festival. If it was not for the lockdown, just about now they would be preparing the temple for the *jatra*.

Police were outside the tent telling people queuing up for tests to maintain a safe distance. The media was present in force in reflective green vests taking photos and videos of the returnees being tested, giving me a taste of what it feels like to be on the other side.

All of us in the queue wore masks. Some even sported surgical gloves and sunglasses. Few wore jackets and hoodies. The person behind me was busy making calls to get his relative to also come for the test.

Under the tent, there were puddles from the morning rain and flies were buzzing around nearby. They were all reminders that we already had a problem of unsanitary conditions spreading disease before this new infection came around.

It was my turn next. I was given sanitiser to apply on my hands. Two medical officers in PPEs asked my name, age, address, country I returned from and when I had flown in. Interestingly, a municipality official at the desk already knew my particulars and replied before I could. She was the person who had called my house that morning.

We had been reporting on how despite the lockdown, Nepal was lagging behind in testing, but I was impressed with the coordination and the thoroughness of how it was being done. Local governments from the ward to municipality were being proactive in house-to-house contact tracing for new arrivals and symptoms. Someone was doing their homework, and that was reassuring.

A lab technician drew a drop of blood from my finger, and gave me a cotton ball with disinfectant. That was it. Small kits with blood droplets were neatly arranged in multiple rows and columns, mine was placed next to them. So, this was a RDT, and not a PCR which would mean collecting an oral and nasopharyngeal swab sample.

The test result came later that day – all of us in Lagankhel had tested negative. My blood did not have antibodies, which meant I had not been exposed to the virus.

At home, I am still not taking any chances. I will continue to self-isolate amidst a nationwide lockdown. As for my parents, this is the first time they are happy that I failed a test. 🇳🇵

Sonia Awale is Associate Editor at Nepali Times, is a student of public health, and covers environment and healthcare issues.

COVID-19

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