CHAPTER-ONE

INTRODUCTION

1.1   Background of the Study

The term 'development' is a multi-dimensional and multi-faceted. It is a relative term like an abstract art, which gives different vision to different people. It is location specific, time specific and person specific concept. Development should be a way of life. But at present, it is seen as artificially created program, which is not good for the people. Singh (1986) has explained the basic objectives of development:

i)   To increase the availability and widen the distribution of

ii)   Basic life sustaining articles such as food, clothes, shelter, health care and security,

iii) To raise standards of living, including, in addition to higher purchasing power, the provision to more jobs, better education, and greater attention to cultural and humanistic values.

iv)   To expand the range of economic and social choice to individuals by freeing them from servitude and dependence.

When Nepal got democracy in 1950 A. D., it opens the doors to foreigners as well as for their assistance for the development of the country. During that time Nepal started various efforts for the development of the country. One of them is the five-year plan program. In spite of the huge foreign assistance and aid Nepal could not reach its development targets as aimed in various plans and programs.

After the restoration of the multi-party democracy in Nepal in 1990 A.D., different types of development organizations were registered in huge number. Of those, some are still working very well, some were lost, and some made the

negative impressions in the name of welfare of the people and its development. Also, very few are working very well without or with little external support.

Any program will be sustainable when the people have a sense of ownership. External support is not always good for sustainability and self-reliance. As Batten says: Communities themselves to think and plan and act (Batten, 1964). From this, we can simply know that there should be pure peoples' involvement for the sustainability of any activities or programs.

Participation plays a vital role for development. Participation helps in knowing people's values, attitudes, traditions, mores, and expectations, which could form an effective base for development. The process of participation is through groups. Through participation youth get opportunities of self-expression, self-confidence and development through various kings of activities.

If there is effective local people's participation, they can do the programs that they need. For this they don't have to rely on external resources.

But sometimes outside initiative as well as resources is also needed. As (Chowdhary, 1988) opines community development refers to the process as well as the field in which a community is helped to promote better living for itself through its own resources and through its own initiative. This process covers awareness of needs and problems of the community and its participation in managing its own affairs, although outside initiative and also outside resources cannot be ruled out.

Community Development Approach was introduced in Nepal only in 1951 under the name of village development (Pyakuryal, 1993). Since then different kinds and in different names, these programs were executed.

Of those, SDC (*Samudaik Bikas Kendra*, here after SDC, Community Development Center will be used) is one of them, which is continuously working for the betterment of the community as well as its people and different

activities were organized with the active participation of its members. Now this organization is moving towards achieving the path of self-reliance.

It can be clearly understood by its motto: "Community Development by Community Participation", that its members are committed and dedicated for their community development from within. It can also be assumed that they are not in favor of full external support.

In general, we can understand community development as the concept that aims to achieve the community goals through collective effort of the community members. In other words community development is a way in which local people improves their own lives by themselves (with or without external support) and also community development seeks to empower individuals and groups of people by providing these groups with the skills they need to effect change in their own communities.

1.2   Statement of the Problem

As different types of development organizations were registered especially after the political movement after 1990 A.D. in Nepal, many of these organizations could not give the satisfactory service to the people. Though the beneficiaries of these kinds of developmental programs are the people living in grass root, the actual fruit of development could not reach to them.

Government officials, NGO officials and the elite members of the community are the main agents of development in backward community. That elite underestimates the different working capacities of the community members. So, the actual participation of the grass root people is impossible. In this way those kinds of development always failed or were not sustainable where there is no participation of the actual people whom actual development is needed.

It is not always true that NGOs or external support always creates dependency. It will be only true when there is lack of participation of the local people and

lack of awareness. As (Acharya, 2000) opines successful NGOs have worked through organizing communities into groups for self-help and self-development, which help in building solidarity of the community members and hence empowering them. Because NGOs work slowly and in close collaboration with the local people, they are capable of acting as a catalyst for awareness-raising and organizing communities for self-help, self-development and their empowerment.

However, according to (Bista, 2001), the anthropologist opines Charity to the poor and needy … might be seen as an act of atheistic arrogance and as being ultimately negative and even destructive." Another prominent Nepali Sociologist (Mishra, 2062) is also of the same view that external aid destroys all the aspects unless the people themselves have the skills as same as those of foreign experts.

It is clear from the above discussion that absolute external support is not good for the sustainability and self-reliance. External help is needed but people should have commitment and dedication first.

So, why people are not getting the actual fruits of development? Why they have the feeling that we are only the receiver, others will do for us? Or why they do not have the sense of ownership? Why different developmental programs are not sustainable? Why these programs are not being self- reliant? These are the fundamental and basic questions any one raise in failed development. The answer is simple:

⟩ It is because there is huge and unnecessary external support.
⟩ It is because there is still top-down model of development.
⟩ The "We Know All" syndrome of development agents.
⟩ The actual recipients of development could not get chance to involve in their own development process.
⟩ The "development experts" did not believe in local people's knowledge.

So, from the above points, it can be concluded that there must be people's involvement in each and every development process i.e. from planning stage to monitoring and evaluation stage. Then only people have the sense of ownership and from the sense of ownership the program will be sustainable and will be self-reliant. Participation is very vital for determining the success of community development programs.

Different community has different needs. One community is somewhat different from another, May it be geographical, social and cultural construct, or the people. It may be wrong and unproductive to assume all the community is same and apply same kind of concept and program. In Nepal, most of the programs are imported from "developed countries". They do not care about the local setting and force their program in the community. In this way, the programs fail and the real impact and achievement has been less than expected.

In this scenario, Srijana Bikas Kendra is such a successful Center, which is continuously functioning within its own internal resources with somewhat external resources. But it is not relied only on external help and support. It does not have to wait for donors to help them; rather it is capable to do by the help of active participation of its people. It has organized various programs and activities to strengthen its existence and still moving towards the way of self-reliance with the help of its active, participative and empowered community people.

This study draws a perspective in community development program with an assumption that community development is not only top-down and should always needs help from outside experts. It can stand by its own and can be self-reliant.

Research Questions

⟩ This study emphasizes on to seek answer of the following questions.

⟩ How does the people's participation support for gaining the self-reliance

and sustainable local development activities?

⟩ What is the role of member empowerment, involvement, ownership and sustainability to perceive in making decision and activities in target group

⟩ What are the benefits for members of community development center in mobilizing the community resources?

⟩ How the community development centers creates collective effort and awareness brings changes in development activities of community people?

1.3   Objectives of the Study

The broad objective of the study is to find out how the local people of the community are working for the self-reliance of SDC. The specific objectives of the study are given below:

⟩ To overview the various efforts and activities of Srijana Bikas Kendra.

⟩ To study the effectiveness of various activities conducted by SDC in the eyes and experiences of the local people.

⟩ To identify the achievements made and failures encountered by SDC.

⟩ To study the working pattern to achieve self-reliance development in the study area.

1.4   Significance of the Study

The outcome of this research will be useful to understand the different ways of managing different programs and activities in a small community of developing country like Nepal. The findings will have certain practical outcomes. The result of this research is useful in creating awareness about the need of people's participation and mobilization of internal available recourses of the community.

The study findings will be useful as a guideline in future for new researchers in this field. The outcomes of this research will be useful to understand the different ways of managing different programs and activities in a small community of developing country like Nepal. Also result of this research will

help in creating awareness about the need of people's participation and mobilization of internal available resources of the community. It will help to compare and mark the difference in management of programs by local people and by professional managers. (Though this is not a comparative study). This result will help to compare and exchange ideas between different communities and adopt better practices i.e. useful ideas can be exchanged. From theoretical part of view, the study will add to the field of already established previous theories.

1.5   Limitations of the Study

The study will be limited to give more priority by Sirjana Bikhash Kendra. The sample size is less because the geographical site of Pokhara Simalchaur is very large; the main focus is given only to the periphery of Bikas Kendra. Hence, globalization of the study findings will not be possible.

Major sources of data will be based on journals and direct interview and questionnaire with the members of the Center. Hence, the study may adequate data. The researcher is not a professional but a student, so there may be some theoretical methodological mistakes.

1.6   Operational of Definition of Key Terms

Community : Community refers to a group of community development people and member   living in a particular area of research core area. In this study community refers to the people of Simalchaur, Pokhara–8, Kaski.

Development: It refers to an act of improving expanding enlarging or refining the activities in which the process brings the positive changes impact by different factors in research site.

Empowerment: It is the process of increasing the confidence rights and status of a group perceived to be disadvantages or marginalized people after becoming the member of this institution.

Participation: It is an act of sharing in the activities of the institution and the

condition of sharing in common with others of the community people.

Sustainability: It refers to the process of ongoing or continuous activities and functions of the group and individuals in the target area.

Sense of Ownership: The relation of an owner to the thing possessed, possession with the right to transfer possession to others or the act of having and controlling the property of Srijana Development Center, Pokhara.

Self-Reliance: It refers to the act of autonomy, self direction, and self sufficiency among the members and community people of Srijana Development Center, Pokhara.

Representation: The act of representing, standing in for someone (some group members) and speaking with authority on their behalf of community people.

1.7 Organization of the Study

The study is organized into seven chapters. Chapter one has presented the introduction that consists of background of the study, statement of the problem, objective of the study, scope of the study and limitation of the study. Chapter two is described about lliterature review. Chapter three is research methods that include rationale of the selection of study site, research design and plan, universe and sample and tools and techniques of data collection. Chapter four includes profile of the study area. Chapter five deals with socio demographic profile of the respondents. Chapter six includes various efforts and activities of SDC. Chapter seven includes effectiveness of programs in the eyes of the community people. Chapter eight includes summary, conclusion and recommendation for the future study.

CHAPTER-TWO

REVIEW OF LITERATURE

Literature review is a very important component of a research study. It is a description of the literature to a particular field or topic. Literature review incorporate two types of information: theories related to the research area and the summary of the research studies already carried out in that area. The Literature Review has been selective, keeping its relevance to the context, self-reliant development.

2.1 Concept Review

The term "development" is wholly uplifting as well as painful concept and it is relative concept because it differs with respect to time and places, culture and society. The word "Development lacks uniform interpretation. The meaning of development may differ in 'developed' and 'underdeveloped' countries. The invention of advance technologies may be development for developed countries but the fulfillment of basic need may be development for underdevelopment countries (Abdalla, 1979).

As the concept of development emerged during 1950s, it has defined in terms of the increment in GDP and GNP or per capita income of the citizens. But the levels of living of the mass of the people of many third world nations remains unchanged, which signaled that something was wrong with this narrow definition. So, during 1970s, development came to define in terms of social aspects, which includes: elimination of poverty, inequity and unemployment within the context of growing economy. After that, in general development meant to be fulfillment of basic needs (food, cloth, shelter, education, health and sanitation), probability of empowerment, awareness of human norms and

values, improved conditions in economic and social status and freedom from all types of dependency.

Development cannot be limited to economic growth only. It also embraces a political, social human and environmental, as well as a cultural dimension; Normally it denotes either a state or a process associated with such concepts as material well -Being, progress, social justice, economic growth, personal blossoming or even ecological equilibrium.

Development should be started from the grass root level; all the process of development should start from the local level. People's participation is a must for a development of a better community. The local people should involve in policymaking process. Then only they can have the actual fruits of development. The focal point of development is and should be people. Katar Singh (1986) has explained the basic element of development. According to him, "whatever the geographic location, culture and historic stage of development of a society, there are at least three basic elements which are considered to constitute the 'true' meaning of development. These are:

Life Sustenance

People have certain basic needs without which it would be impossible or very difficult to survive. These basic necessities include food, clothes, shelter, health-care and security. When any of these are absent or in critically short supply, we may state that a condition of 'absolute underdevelopment' exists. Provision of these 'life sustaining' requirements to everybody is a basic function of all economies whether they be capitalist, socialist or mixed. In this sense, we may claim that economic growth (increased availability of basic necessities) is a necessary condition for the improvement of the 'quality of life" which is "development".

Self-respect

Every person and every nation seeks some basic form of self-respect, dignity or honor. Absence or denial of Self-esteem indicates a lack of development.

Freedom

In this context, freedom refers to political or ideological freedom and freedom from Social Servitude. As long as a Society is bound by the servitude of men to nature, ignorance, other men, institutions and dogmatic beliefs, it cannot claim to have achieved the goal of 'development'. Servitude in any form reflects a state of underdevelopment.

Equity

A system of law originating in the English chancery and comprising a settled and formal body of legal and procedural rules and doctrines that supplement, aid, or override common and statute law and are designed to protect rights and enforce duties fixed by substantive law.

Social security

The principle or practice or a program of public provision (as through social insurance or assistance) for the economic security and social welfare of the individual and his or her family: a USA government program established in 1935 to include old-age and survivors insurance, contributions to state unemployment insurance, and old-age assistance.

In this way he has described the basic elements of development. Human should be the center in development. So, first the basic need should be fulfill, without which development is almost impossible. Likewise, Self-respect also plays a vital role in development. If there is no self-respect, neither a person nor a nation can move forward for development. Lastly, there should be freedom. Freedom in the sense that people can choose what are right and what is wrong.

The concept of participation as it applies to development is not altogether new. It and because it entails many brings together many old ideas under a new rubric. familiar ideas at the same time it introduces a new form, there is a lack of clear understanding of the concept of participation, its meaning, value and implications for development. Worldwide experience shows that effective rural development requires the integration of a number of things (Butterfield, 1978). Participation means in its broadest sense, to sensitize people and thus, to increase the receptivity and ability of rural people to respond to development program, as well as to encourage local initiatives (Oakley and Marsden, 1987).

2.2 Theoretical Review

Peoples' participation has become prominent in the development discourses. Development paradigms have been shifting rapidly since the World War - II to present. Economic growth model followed by capital investment in 1960s to people centered approach in 1980s and early 1990s shows the major change in the thought of development. Now, government and non-governmental organizations have adopted people centered approach for social development and resource management programmers.

People or community-based development strategy is not really a new strategy in all underdeveloped or third world countries, including Nepal, in general, and traditional or backward or indigenous people/communities, in particular (Bhattachan and Mishra, 1997). They have given the evolution of community development in Nepal as follows:

Indigenous organizations and/or community developments in Nepal Pre-unification (pre-1768): autonomous indigenous organizations Rana regime (1846-1950): indigenous organizations under the center Planned development periods (1950s): community development Early Panchayat regime (1960s): growth + community development Mid - Panchayat regime (1970s): IRDPs + community development Late-Panchayat Regime (1980s): Basic Needs +

community development. Democratic period (1990s): market + NGO + state + people or community (Bhattachan and Mishra, 1997).

Community People participation has become popular dynamics in development discourses. (Pretty, 1996) has given two views about community participation. According to the \first view: community participation as a means to increase efficiency, the central nation being that if people are involved then they are more likely to agree with and | support the new development or service. According to the second view community participation as a right, in which, the main aim is to initiate mobilization for collective action, empowerment and institution building.

Is participation a means or an end of development? From the point of development planning and administration, it is evident that primary concern is participation in program/project from very beginning of planning to the benefit sharing. While various political strategies and ideologies may place broad-based participation in decision-making, implementation and evaluation as major goals in themselves, the developer is primarily concerned with the distribution of benefits to people. In this sense, widespread participation in benefits helps to define our major "end" of development (Butterfield, 1978).

Participation by rural people in the institutions that govern their lives is a basic human right. If rural development was to realize its potential, the World Conference on Agrarian Reform and Rural Development (WCARRD) Conference said, disadvantaged rural people had to be organized and actively involved in designing policies and programs and in controlling social and economic institutions. (WCARRD, 1979) saw a close link between participation and voluntary, autonomous and democratic organizations representing the poor. It called on development agencies to work in close cooperation with organizations of intended beneficiaries, and proposed that assistance be channeled through small farmer and peasant groups.

The WCARRD in 1979 affirmed "participation by the people in the institutions and systems which govern their lives is a basic human right and also essential for realignment of political power in favor of disadvantaged groups and for social and economic development".

People participation in forest management has been very popular in Nepal since last many years, especially after the restoration of democracy in 1990. Community Forest Users Groups (CFUG) have been taking strong initiative to conservation and management of forest resources when the government introduced CFUG policy. Now these are the groups which are taking overall responsibility of managing and utilizing forest handed over by the District Forest Office (DFO) as community forest.

Thus, a close conceptual and operational link exists between people's participation and people's organizations. Active participation of rural people can only be brought about through local community and membership-based self-help organizations whose primary aim is the persuasion of their members' social or economic objectives. People's organizations like CFUG are voluntary, autonomous and democratically controlled institutions. Some local people's organizations may establish higher-level federations at provincial, national or international level in order to increase their self-help capacities and bargaining power, and to promote participatory development at local level. CFUG has also been in that position having a national level federation called Federation of Community Forest Users Group (FECOFUN).

Participation through people's organizations is enhanced at local level through the work of development I/NGOs that aim at improving the social and economic conditions of rural people, especially the poor. The supports they provide to grassroots groups take various forms: training, technical support, research, assistance in formulating projects, exchange of information and experiences. These development I/NGOs have played a significant role in promoting community forestry program in Nepal.

Participation of people in community resource management and local development has been a traditional practice in Nepalese society. Various community based organizations used to take initiative of such activities with peoples' participation. However, development NGOs and various interest groups started to work formally when the provision of such organization was officially introduced. It is now widely accepted that "people's participation, in order to have a broad impact on governance and development needs a robust society where citizens, professional groups and social organizations take a deep interest in activities that affect their lives and the well being of their community" (Nepal Human Development Report, 1998).

The level of participation comes forth when we talk about participation. Hinton and Baker (1998) have given a conceptual framework for analyzing level of people participation. The outsiders might be the agencies who are working for the local people. Insiders are the people who get benefit. The level of participation depends upon outsiders and insider relationship.

Based on the definitions and concepts above, the" Participation" means the active involvement of community/target people from the very beginning of the project / program i.e. project / program design to the end i.e. monitoring / evaluation and benefit sharing. On the other hand, participation equally gives importance over the decision making processes of men and women, poor and disadvantaged, marginalized and socially excluded persons for the betterment of their lives. It is an organized effort to increase access to and control over resources and regulative institutions in given social situations on the part of groups and movements hitherto excluded from such control. From 1990s, the term "participation' has taken a new gloss, captured by the World Bank's definition: 'a process through which stakeholder's influence and share control over development initiatives and the decisions and resources which affect them' (World Bank, 1994).

But, "precisely because "participation' can mean so many different things and because multiple understandings easily co-exist, it is difficult to pinpoint exactly where to draw definitional lines in practice. And because definitions of participation in development contexts often remain blurred, there is scope for a range of potential interpretations when it comes to implementation. For participatory development takes shape through the actions of particular agents, who bring their own agendas to the process, preconceptions and mode of interactions becomes a major concern. In the contested terrain of participatory development practice the elegant ideals of inclusion all too often fall away in the face of institutional expectations and procedures, or for reasons of expediency, conflict avoidance or prejudice.

Nepal is being a kind of "laboratory" for testing different modalities of development approaches. The developed countries that are assisting Nepal via their and SDC international institutes providing periodic loan and grants are working in Nepal mostly in their priorities rather than the needs of country and her people. Hence the development is being influenced through the strategic interest of implementing agency. In spite of the long period of development effort and huge amount of resources expensed, expected result could not be realized for the upliftment of the rural poor and disadvantaged people and construction of rural facilities. Dependency within local community has increased and consequently development could not be sustained.

 In Nepal many organizations working in the field of rural development are practicing different approaches/modalities of people participation. CFUG has become a kind of "model" of participatory development not only in Nepal but also in abroad. In this context, how people participation works in the overall management of community forest and its users with democratic system of governance and management is primary concern for development professionals and policy makers.

In this context, one clear concept regarding participatory approach for rural development is indispensable so that development organizations and government agencies involving in policy formulation and activity implementation will have better insight of participatory approach. This study will look at the role of people participation in community resource management in general and community forest in particular with its expanded roles in sustainable local development. It is expected that the study will provide better insight in terms of the role of people participation in community forest management.

2.3   Review of the Previous Study

Oakley and Marsden (1987) have described participation as an attempt to encourage rural people to collaborate with programs which have already been devised; it can cover activities of the community development in which community involvement is sought as a means of ensuring the survival of a project. It can be applied to initiatives to facilitate the formation of people's organization at local level as a means by which it is supposed poor people will gain a voice; and finally, at the other extreme from the 'collaboration' concept, it may seen as in essence of a process by which the empowerment of powerless people is achieved.

(Paul, 1987) reported that community participation is an active process by which beneficiary of a development projects with a view to enhancing their well being in terms of income, personal growth, self-reliance or other values they cherish.

(Lohani, 1978), explaining the UN definition, writes, "mass sharing of benefits of development, mass contribution to development and mass involvement in decision-making process of development" are the three basic ingredients of popular participation.

(Lohani, 1978) has mentioned six different elements of people's participation, which are (i) conceptualization and identification, (ii) decision-making, (iii) mass participation in resources mobilization, (iv) mass participation in implementation, (v) mass sharing of benefits, (vi) evaluation and control.

The elucidation of the concept of "participation" provided in the monograph by (Cohen and Uphoff, 1977) provides an excellent framework within which we can examine the meaning of participation in development. They suggest that the concept of participation can be understood in terms of three basic categories or dimension:

⟩ The kinds of participation (the "what" of participation).
⟩ The type of people who participate (the "who" of participation).
⟩ The mechanisms and characteristics of participation activities (the "how" of participation).

Uphoff and Cohen (1979) have the view that the "trickle-down model" which stressed exclusively on growth at the expenses of equity, showed serious shortcomings which eventually led to its failures. The response was the emergence of a new concept called people's participation with "a more central and active role for the majority of citizens that was previously thought desirable".

The Oxford Dictionary of Sociology (2005) has defined community as "The concept of community concerns a particularly constituted set of social relationship based on something which the participants have common-usually a common sense of identity."

In this sense, we can define Community development as a process in which a community is helped with its people to promote better living through its own resources and its own initiatives. A primary objective of community development is to initiate, give direction to and sustain community action.

(Hill, 1962) has defined the broad concept of community development. He explains:

"Community development is: "A process designed to create conditions of economic and social progress for the whole community with its basic participation and the fullest possible reliance upon the community's initiative". He further explains the basic elements involved in community development, which are:

） A planned program, which focuses on total community, needs.
） Self-help, which is a basic requirement of community development.
） Technical assistance from government and voluntary organizations which include Personnel, consultation, equipment, Supplies, or money, and Integration of various specialties.
） These may include public health, home economics, education, agriculture, Social Welfare, recreation services and others.

Here he is in favor of somewhat help from outside. For some community, it may be difficult to get started from its own from the beginning. For which external help is needed but in this type of cases people should be aware of those help, which may create dependency in future and should use in proper and positive way.

People's participation is a must for a development of a better community. Participation, in a purest sense People's involvement means the actual beneficiaries of development themselves are involved in identifying the problems they face, determining ways to overcome them, designing realistic plans to achieve the goals, and carrying them out. The local people should involve in policymaking process. Then only they can have the actual fruits of development. Solutions devised and fulfilled by the people in need are far more likely to prove successful than those imposed from outside.

The emphasis on participation implies that the development is people Centered as reflected in their needs and requirements. "The peoples' needs, requirements, expectations and aspirations should form the basis of planning for development. Participation should thus become a process of development (Chowdhry, 1988). AS development is related to the peoples' basic needs, their participation ensures the Core problem of development. Participation provides awareness for development and helps in determining priorities in planning the program.

From participation grows empowerment. People who truly participate in their own development are permanently strengthened. It improves the skills and the experience of those who involved.

Once people are empowered, they have the feeling of ownership. They have the feeling of "ours". Then only any program will sustain and will be long lasting.

Participation, empowerment and sense of ownership seek to ensure long lasting change, which will strengthen people's ability to improve themselves and their lives long after the program has ended and Outside help has stopped. In other Words, then only the program will be Sustainable.

The idea of sustainable development was popularized by the Brundtl and Report (World Commission of the Environment and Development, Our Common Future, 1987) in its application to environmental sustainability. The Oxford Dictionary of Sociology (2005) has cited the definition. It describes as "development that meets the needs of the present without compromising the ability of future generation to meet their own needs."

The above-mentioned are especially in the context of ecological or environmental aspects only. But as of this study's nature, the definition of sustainable development needs to be discussed a bit more widely.

The Historical evolution of the concept of sustainability offers and interests inside into how it was undergone a series of changes definitions of sustainable development focused more on preservation of natural resources based. Later on Sustainable development was defined within the context of ecological, technical, Social, human, economic, cultural, ethical and institutional dimensions. Too often, Sustainability is taken as a synonym for self-reliance. Subedi (2005) is of view that "Sustainable development must be ecologically sound, economically viable, socially just and culturally appropriate. Sustainable Development is a phenomenon where in the demand of present generation is optimally satisfied without compromising the vital needs of future generation. It requires meeting basic needs of all opportunities to meet people's basic needs of all and extending to all the opportunities to meet peoples' expectation for a better life. It can be also defined in terms of improving health care, education and overall social well being. The concept of sustainable development has also emphasized the participation of the people at the grass root level in decision making processes and sustaining development. He has concluded the concept of Sustainable development in this way. The concept of sustainable development encompasses: help for the very poor, marginalized and disadvantaged Self-reliant development, basic health and education facilities for all clean water and shelter for all; Human beings, in other words, are the resources of this concept.

The use of external aid as well as experience should not be encouraged blindly because it does not trickle down to the community people of grass root level. Further, these do not help to bring all the changes in the community. As Dube distinguishes India to other western countries and writes: "It was, however, realized that foreign experience could not be transplanted to Indian soil, for the socio-cultural factors operating in village India are remarkably different from those in other parts of the world" (Dude, 1958).

One of the major goals of development should be to develop the capacity for self-reliance. The concept of Self-reliance, as an alternative development

strategy emerged during 1970s out of dependency theory. It is based on the principle of trusting one's own power, learning by doing and believing in one's own efforts. From 1950s to 1970s, the traditional model of development based on western intervention philosophy created massive destruction in the third world areas by enhancing their external dependency.

Thus native thinkers of the third World countries invented the concept of *"Self-Reliance".* The concept of self-reliance in the sense of community development advocates the interdependency and equity among the people. Thus it is Self empowerment process. The concept of self-reliance does not advocate the total breakdown from external help and support. But it is focused on nourishment and fulfillment the community needs from dependency or interdependency from its Stakeholders.

"Self" referred to can be individual or collective, at the regional, the national or the local levels. The concept stands for autonomy, Self rule, being master over oneself, but not for autarky, for isolating oneself. (UNESCO, 1982). Self-reliance is a key concept to find durable solutions for a foundation for building truly sustainable development, whether it is a Center or a community.

A study done in Uttar Pradesh (Saxena and Pradhan, 2002) in India has shown how the totally dependent people on outside help for Well-being farmers were on the path of self-reliance. Their feelings after the completion of project were:

⟩ Becoming independent or self reliant gives real happiness and peace,

⟩ Dependence on outside help will cripple us totally,

⟩ An outsider can only facilitate, we ourselves have to think, plan and act.

Self-reliance is the important strategy for the community for innovation and creativity, cultural identity, social justice, local democracy, human rights and so on. In reality, self-reliance approach is the creative and innovative process to satisfy the needs of local people by enhancing their access to local available resources, knowledge, information, autonomy and power for their well being.

Abdalla has rightly said that: "Self-reliance-is above all the mobilization of the energies of the people" (Abdalla,1979).

Finally to conclude the review, it can be understood that without people's involvement in the development process, no program will be sustained. For a self-reliant development, people should be empowered. If the dependency mentality of the community people is removed, then only self-reliance is possible. For development, there should be more focus on Self-reliance, as it is the basis of development. The community development approach helps to build empowerment to people to enable them to shape their community better. The process should be from grass root level. The review of previous literatures reveals the reality of self-reliance possible only through People's Participation. However, they failed to disclose the realities of community People's Participation and self-reliance in the context of an urban setting very least developed country Nepal. Hence this study tries to patch up the lacuna of knowledge gap.

2.4   Theoretical Framework of the Study

Development should be started from the grass root level, all the process of development should start from the local level and initiatives. As Devkota (2007) explains: "The development process is slow, gradual, bottom-up, building from below, innovative, time consuming, people-centered, realistic, democratic, participatory, liberal, pragmatic, small scale, invisible, praxis-oriented, reflective, humanistic, holistic and long lasting."

Community development is the conscious process wherein small, geographically contiguous communities are assisted by the more developed, wider (national and World) community help the specific small Community to achieve improved standards of social and economic life. This is done primarily through Community participation at all stages of goal selection, mobilization of resources and execution of projects thus enabling these communities to become increasingly self-reliant. Many community development experts have defined

community development as a process of planned change from the traditional way of living of rural communities to progressive Ways of living, by which the local people can develop their own capacities for the Welfare of their own community.

The efforts of people in finding their own solutions are important to be self-reliant and sustainable. The imposed solutions from outside may create dependency. When communities work together to improve their own lives, the result is a permanent, strengthening of the community and renewed hope for the future. For this, concepts Such as Participation, Empowerment and Sustainability and Sense of Ownership etc. help community people to be self-reliant.

Community is the collection of individuals, living within the definite geographical area and sharing common socio-cultural life and has some degree of "we-feeling", belongingness or sentiment. There are two aspects of community. One is geographical and the other is psychological. Ecological aspect of community refers to definite geographical territory or local environment setting whereas psychological aspect refers to we-feeling and the sentiment of the Community people.

The major goals of community development can be listed as:

) Strengthen social bonds among residents:
) Enable individuals to assume leadership roles:
) Wise use of all kinds of internal resources:

Figure 2.1 : Theoretical Framework

Figure 2.1: Theoretical Framework

2.5 Conceptual Framework

The conceptual framework is based on the realization that the SDC is working from within. The major activities done by it were self-reliant in the past and still directed towards empowerment, strengthening its capabilities and moving towards self reliant in the future also.

Figure 2.2: Conceptual Framework

Actually the conceptual framework of the study is based on the community based development which is associated with the theme of people centered approach with people's participation involvement tool. Indeed this study throws light upon the main programme development activities of Sirjana Bikas Kendra, Pokhara, Kaski. It is needless to say that the center is providing health services, infrastructures and sports, religious and cultural programmes in its periphery. Similarly literary programmes, library speech hall, telephone services, transportation access, intellectual development, pollution control and creating awareness among the community or local people is organized. The strategies of empowering, involving and ensuring the role of minority group through the techniques of seminar, legal programmes training, seminar and sanitary programmes were conducted with the sense of ownership and with self-control with dignity. The process and development activities with the sense of empowerment, involvement, sustainability, representation, participation of the community is studied, with the characteristics of the self-reliant development activities of the community people and the executive members of Sirjana Bikas Kendra is massively or minutely studied in course of the completion of the present study.

CHAPTER-THREE
RESEARCH METHODOLOGY

3.1   Rationale of the Selection of Study Site

Pokhara Sub- Metropolitan City being the largest sub-metropolitan city of Nepal has high density of population. Of different places in Pokhara Simalchour, is located in the center of Kaski District. Simalchour, Ratnachowk area has been chosen as a core site for the research work. In Simalchaur "Sirjana Bikas Kendra' (Community Development Center), located in ward no. 8, nearby Nepal Red Cross society. The above mentioned area has been major place to conduct the research project. The above mentioned area has been selected for research work where due to busy life style of its community people, they are still interested in this Kendra and give their time with full commitment and dedication to flourish it and make it self-reliant.

3.2   Research Design

This study is based on descriptive method to identify the various aspects of SDC. The main focus of this study is to obtain information about SDC and its way to self-reliance. The study includes opinion based information and observation based on particular situation. A general survey has also been done in the peripheral research site on several local people.

3.3   Sources of Data

This study is based on both primary as well as secondary information. The primary data has been collected from local people, and actively involved members of the Center using opinion-based questionnaires, unstructured interviews as well as discussion with various members of the community.

Secondary data is collected through the review of Center's journals, reports and key informant interviews.

3.3   Universe and Sample

The periphery of the Bikas Kendra boundary has been considered as the universe in which there are altogether 168 bonafide members and out of this 40 local people and 15 actively involved members of the Sirjana Bikas Kendra have been purposively sampled from the community on the basis of various aspects. (E.g.: Age, religion, ethnicity, marital status and occupation and involvement)

3.4   Tools and Techniques of Data Collection

3.4.1 Interview

Opinion based information are collected through interviewing various local people and actively involved members the organization. A checklist is created to explore the views and ideas of the local people as well as the actively involved members. The major contents of the interview were as follows:

⟩ About the most effective program(s)/activity (ies) of this Center,

⟩ Their reason about the effectiveness and successfulness of the program,

⟩ The Support of the people in the activities and programs,

⟩ About the sense of ownership in various programs,

⟩ About the sources of its resources (External and internal support),

⟩ About the failed program and activities,

⟩ Their views on the Center's way to self-reliance,

⟩ Their comments and suggestions for further improvement.

3.4.2 Observation

During the research period in the field, none big events happen to be observed. But it is observed that people have a positive feeling towards the development of the community as well as its people. People's feelings and sentiment is observed during the interviews and meetings. Due to their busy life, they usually gather in the Bikas Kendra's building or a shop nearby and discuss about the community informally also. They are found positive, serious self motivated and actively participated on the programmers organized by Sirjana Development Center towards community work.

3.4.3 Questionnaire

An open-ended questionnaire has been made to get the opinion-based information. Two different sets of questionnaires are made to know about people's views. One set of questionnaire was disturbed to 15 actively involves members of the Center and another set of questionnaire was distributed to 40 general local people. The questionnaire of actively involved members is specific. It contains:

⎠ General information about them such as name, age, sex, education etc.
⎠ Their views on people's involvement such as by caste, by ethnicity, by gender, of youth and adult,
⎠ Their view on people's sense of ownership in the various programs/ activities.
⎠ The source of the Center's income,
⎠ Their views on program sustainability,
⎠ Their views on success and failure stories in the past, and
⎠ Their views on the Center's way to self-reliance.

Likewise another set of questionnaire contents the following:

) General information about them such as name, age, sex, education etc.

) The views on the program/activity they like and why?

) Their effort to make the program/activity successful.

) Their view on people's sense of ownership in the various programs/ activities.

) Their views on the Center's Way to self-reliance.

) Their comments and suggestions.

3.4.4 Case Study

In depth case study techniques was adopted in collecting primary information from the community people.

3.4.5 Review of Journals

Till now the till now Sirjana Bikas Kendra has published annual report audit report and proposed deployment programs budget too. It is found out that the main effort to published journals were to gather all the information of the past present and future about Simalchaur and Sirjana Bikas Kendra. So the journals helped community people to know many activates about SDC. Some of the information has been taken from those journals.

3.5   Data Processing and Analysis

The information extracted are analyzed though comparison of qualitative information obtained from various respondents. Once data was collected, it was coded and computerized. Data has been interpreted and have been presented in the form of description, tables and charts.

CHAPTER-FOUR
PROFILE OF THE STUDY AREA

This chapter deals with the brief profile of Pokhara Sub-Metropolitan City and of the study where research site is located. It is regarded that geographical, social, demographical, economic, cultural aspects may make impact on the people's conception and perception towards development process and self reliance.

4.1   A Brief Overview of Kaski

Kaski District a part of Province No. 4, is one of the seventy five districts of Nepal. The name is disambiguated from Kaskikot, the ancient Kaski Kingdom.

The district, with Pokhara as its district headquarters, covers an area of 2,017 square km and had a population of 492,098 according to 2011 Census. This district lies at the centroid point of the country. The altitude of Kaski district ranges from 450 meters the lowest land to 8091 meters the highest point in the Himalaya range. Kaski District politically has 32 VDCs, 2 municipalities, 13 ilakas and 4 electoral.

The district covers parts of the Annapurna mountain range, and the picturesque scene of the mountains can be observed from most parts of the district. It is one of the best tourist destinations of Nepal. The district is full of rivers such as Seti Gandaki, Modi and Madi along with other rivulets. The district headquarters Pokhara lies about 750m above the sea level and is one of the best tourist destinations in the world. The district is famous for the Himalayan range with about 11 Himalayas with height greater than 7000 m. The famous Peaks include Machhapuchhre, Virgin Peak - 6993m. The Annapurna Range in the northern side is always full of snow. The beautiful scenery of northern mountains, gorge of Seti River, Davis Falls, natural caves, Fewa Lake, Begnas

Lake and Rupa Lake are important natural resources of this district with great tourism values.

From the administrative point of view Nepal is divided into 14 zones, 75 districts, 4 metropolitan city, 13 sub metropolitan city, 246 municipality, 481 village municipality.

Pokhara Sub-Metropolitan City is the second-largest city of Nepal and is situated in an amoeba shaped valley in west part of Nepal. It is the cosmopolitan heart of the Himalayan Region and is the gateway to Nepal Pokhara becoming modern financial and business hub, exotic tourist destination day by day, and a sacred goal for pilgrims.

Pokhara is the second-largest valley in the hilly region of Nepal. It lies in the western part of the Nepal. It is located in the Gandaki zone, 203 kilometers (126 mi) west of Pokhara Simalchaur Valley. The city of Pokhara is one of the major cities of Nepal, and like Pokhara Simalchaur Valley, is extremely vulnerable to earthquakes due to its clay soil and liquefaction potential.

As it is known as the historic place with rich in Culture, the increasing population of day by day is making some negative impact on its natural beauty and culture. Also due to modernization and industrialization, people like being attracted to material life. The feeling of social bend is weakening slowly. The impact of western culture is being accepted day by day, Lots of people from different parts of the country do migrate to seek work and also due to the internal conflict a decade ago. So, Pokhara Simalchaur is having much more population then its carrying capacity. It is said that more than 50 percent of the population of the Pokhara Simalchaur is migrated from different places of the county.

4.2   A Brief introduction of Pokhara Sub-Metropolitan

Of 18 wards in Pokhara Sub-Metropolitan Simalchaur is in Ward number 8 and is situated at central part of Kaski. This is small but historic city was recognized from the Shah Dynasty period. As this place is inside the Pokhara metropolitan, the impact of modernization, urbanization and industrialization can also be seen here. Here is a power House of Fewa Hydro Power and Seti Project. And it is a regional Center combination of Seti and Phewa and Kaligandaki Hydro-electricity distribution center. One of the major recognition of Pokara is tourist destination and diversities of socio-economic and religious. The development of Pokhara Industrial is due to the establishment of P. I. D, Construction of widely paved New Road and the Pokhara Engineering College, Kantipur Dental Hospital and Research Institute of the Pokhara Sub-Mertopolitian office. These institutions have played vital role to mobilize the people in the field. It has the access of the transportation and communication to

make the community people aware about the programs which are launched by the Sirjana Community Development Center.

4.2.1 Population Composition

According to 2058 B.S. census, Pokhara Simalchaur has a total population of 45,450 among which it has 24506 male and 20944 female. In 2022 B.S, the total number of household was only 28 (Himali: 2060, 16) but now it has increased to 10,789. It has total around 900 households. From this data, we can identify the growth of population and the process of development.

Similarly, on the basis of the census of B.S 2068, the research area has a total population of 26080. It consists of the 13539 male and 12541female. The migration of population in this area has been increasing day by day due to its access of facility and opportunities job. Now at the present the total 3864 households are living in this area. From the above mentioned data the flow of the population and migration has been seen in a drastic and dynamic way.

4.2.2 Social and Cultural Structure

Social and Cultural structure of a society is the important aspect of Anthropology and Sociology. They are very closely interrelated to the development process. Development should be compatible to the social and cultural aspect of any Society. Nepal is a Country with multi-ethnic, multi-lingual, multi-cultural, multi-religious and caste based diversity in Society. The research site Simalchaur is also not an exception. Most of the people living in this area are Brahamins, Gurung, Chettri and Newars. But the social structure is composed of other Caste group also like Gurung, Magar, Tamang and Dalits etc. It has the structure of mixed society. Even though there are lots of people from different caste and ethnic groups and cultures, there is a strong bond of peace co-operation, mutual understanding and harmonious relationship among the CP.

Most of the people over here are Hindu with few numbers of Buddhists Christians and Islams too. The major festivals they celebrate are Buddha Jayanti, Janai Purnima, Dashain, Tihar, Holi ,Gaijatra, New Year, Maghe Sakranti, Mahashivaratri etc. some of them Celebrate Lhosar Udhauli Ubhauli And Id also.

4.2.3 Economic Activities

The maximum numbers of people are involved in government service whereas other are in business, teaching, NGOs/INGOs etc. Before people has to go at other place like Chipledhunga, Mahendrapool Bagar, Nalakomukh Prithivichowk, New road etc for daily needs shopping but now the area is developing so almost everything can be found over here. The well managed shopping centers and groceries are established around the research site.

4.2.4 Education

Education is the backbone of development of a nation. It leads people path to mystery and makes them much more aware and uplifts the status and role the society. It categories the difference between human and animal. There is no doubt that education is an important asset for the development of human personality and different types of skills so that one can work in any field including one's own community development. Educated people with positive attitude can make any program successful in their community.

Most of the people over here are literate and does send their young ones to school and other higher education. Because of the higher literacy rate the people are very enthusiastic for the development of their community. The major institutions in this area are: Janapriya Multiple Campus, La Garnde International College, Janapriya Higher Secondary School, Saraswati H.S.S, Little Step Secondary School, Pokhara Engineering College, Shree Krishna, Shree Ram School, New Modal Secondary, Kantipur Dental College, LA Secondary School, Sirjana Secondary School, Dynamic Academy, Peace Zone

Academy, Balprbat Secondary, Nilgiri Secondary School, etc. The study shows that Janapriya Multiple Campus was established in the initiation of Sirjana Bikas Kendra.

The above listed educational institutions reflect that the awareness of the local people towards education is linked with process of modernization.

4.2.5 Various Facilities

Before a decade ago, one of the important needs of human, transportation was the main problem in this area. Before the construction of ring road, the access to transportation to the people was so difficult. They had a problem to go to city for their work or to buy goods. After the construction of pitch road in 2032 B.S., people got little bit relief from it. And also by the easy access to different parts of the city, increasing numbers of people came here to live. But the low numbers of public vehicles was still the difficulty. At first, by the initiation of local people, "Nagar" bus (a renowned public transportation service) was started but due to various reasons it could not be able to serve the people of this area. Before a decade ago and then Microbus and rented taxi facility is still going on which helps people to go from one place to another.

In health Sector also people are getting benefits. In Pokhara Simalchaur, numbers of health posts, clinics, private hospitals, nursing homes are established during different course of time. Such as Phewa City Hospital, Metrocity Hospital and Gandaki Medical College and URL are functioning relating the health sector of these community people.

It is assumed that that 95% of households has electricity, telephone and toilet. For the betterment of youth and the community, various clubs are also functioning namely: Simalchaur Yuwa Club, SimalChaur, Pokara, Ratnachowk Yuba Club, Ratnachowk - 8, Pokhara, Nagdhunga Yuwa Club, Nagdhunga, Janapriya Baal Swabalamban Samuha, etc.

CHAPTER-FIVE
SOCIAL DEMOGRAPHIC PROFILE OF THE RESPONDENTS

This chapter deals with the socio-demographic information of the respondents. It includes the respondent's age, sex, ethnicity, religion, educational status, previous occupational status and marital status.

5.1   Age and Sex Background of the Respondents

Age is the key determining factor to activate the individuals in the community. Age is period of human life, measured by years from birth, marked by a certain degree of mental or physical development and involving legal responsibility and capacity. Age category is a culturally defined division based on age used to define the life cycle such as infant, child, teenager, young, adult, elderly where sex refers to a person's biological status and typically categorized as male, female or intersex. Community people and active member of Sirjana Bikas Kendra are interviewed in the research. The Figure 5.1 shown below illustrates the age and sex category of the respondents in the research study.

Table 5.1: Age and Sex Background of the Respondents

Age Group	Frequency					Percent (%)
	Male	Percent (%)	Female	Percent (%)	Total	
15-24 years	**3**	5.0	**3**	5.0	6	11.0
25-34 years	5	9.0	4	7.0	9	16.0
35-44 years	8	15.0	5	9.0	13	24.0
45-54 years	7	13.0	8	15.0	15	27.0
55-Above	6	11.0	6	11.0	12	22.0
Total	**29**	**53.0**	**26**	**47**	**55**	**100**

Source: Field Survey, 2016.

The above table depicts that highest percent of the age group of the local people is 45-54 years, with 27% followed by the active energetic people. Similarly, the age group of 35-44 is also to some extent responsible to achieve self-reliant in the upliftment of the institution, the participation of the adult is massively seen in the center whereas the lowest percent is the age group of 15-24 years because the youths in this period seem to be involved in study and career building steps. There are many male respondents in the research than female. There are 53% and 47% male and female respondents respectively.

5.2   Religion of the Respondents

Religion is a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. Religion as a unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. Religious beliefs may vary within culture as well as among Societies, and they may change over time. In this research, the respondents' religious background has been analyzed which is shown in Figure 4.2 below.
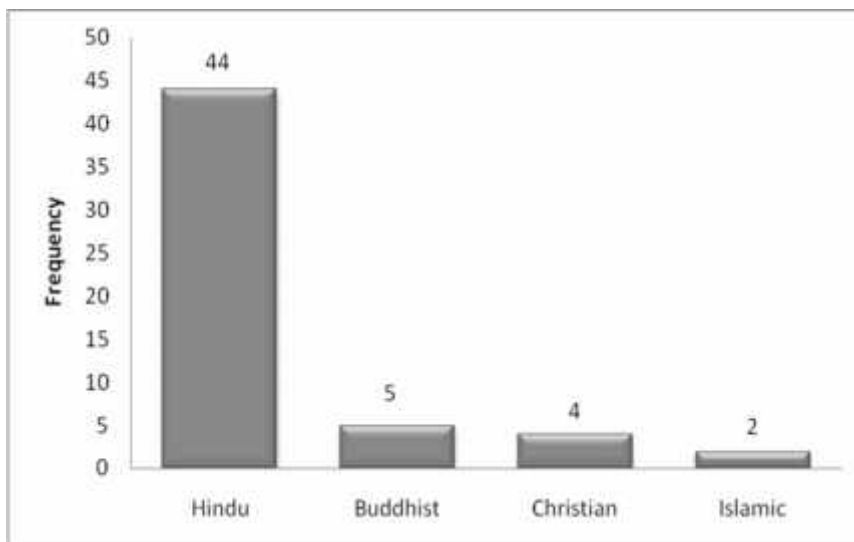
Source: Field Survey, 2016

Figure 5.1: Religion of the Respondents.

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Figure 5.1 shows the religion background of the people living in "Pokhara Simalchaur". Most of the people are Hindu. Hindu believers are 44 (80%) and 5 (10%) respondents have faith in Buddhists. Among the respondents, 4 (7%) is Christian. Only 2 (3%) Islamic respondents have been found in the organization during the research period.

5.3 Ethnicity of the Respondents

Ethnicity is derived from Greek word "ethnos" meaning "people" or "nation", these terms refer to people who identify with one another on the basis of common ancestry, language, shared history and cultural heritage. It applies to cultural characteristics. The research conducted to various caste groups which are classified according to their ethnicity which is illustrated in the table below. 4.3 Ethnicity of the Respondents

Table 5.2: Ethnicity of the respondents

Ethnicity	Frequency	Percentage (%)
Brahmins	38	68.0
Chhetri	7	13.0
Ethnic Group	8	15.0
Muslim	2	4.0
Total	**55**	**100**

Field Survey, 2016

Table 5.2 shows that Brahmin group is higher in number with 38 (68.0%) in that center followed by Chhetri 7 (13%) and ethnic groups 8 (15%). 2 (4%) Muslim background respondents were found during the Survey. There is no discrimination among the majority and the minority.

5.4 Educational Status of the Respondents

Education is the wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an

understanding of something. Education requires instruction of some sort from an individual or composed literature. The information regarding the educational status of the respondents is presented in the table 5.4.

Table 5.3: A glimpse of Education of the Respondents

Level of Education	Frequency	Percentage (%)
Literate	48	87.00
Can read and write	2	4.00
Primary	2	4.00
Illiterate	3	5.00
Total	**55**	**100.00**

Source: Field Survey, 2016

Table 5.3 shows that the majority of the respondents are literate i.e., 48 (87%). Only 2 (4%) of the respondents can read and write and has primary level education. Out of 55 respondents 3 (5%) respondents were found illiterate.

5.5   Marital Status

Marriage is socially approved sexual and economic union usually between a man and a woman that is presumed to be more or less permanent and that subsumes reciprocal rights and obligations between the spouses and their children which is universal. The marital status of the respondents has been illustrated below:

Table 5.4: Marital Status of the Respondents

Marital Status	Frequency	Percentage (%)
Married	35	64
Unmarried	10	18
Single	5	9
Widow / widower	4	7
Divorced	1	2
Total	**55**	**100**

Source: Field Survey, 2016

The above table shows that 35 out of 55 respondents are married which comprised of 64%. Out of 55 respondents 10 (18%) of the respondents are unmarried, 5 (9%) respondents were found to be single whereas 4 (7%) respondents are widow/ widower. Only 1 (2%) respondent is found divorced.

5.6   Previous Occupational Status of the Respondents

Occupation is a person's usual or principal work or business, especially as a means of earning a living. It is a person's job or means of employment. It also means "to seize control of" and "the act of being engaged in an activity". The respondents recently residing in the old age home were previously engaged in different occupations which are shown in the pie chart below:
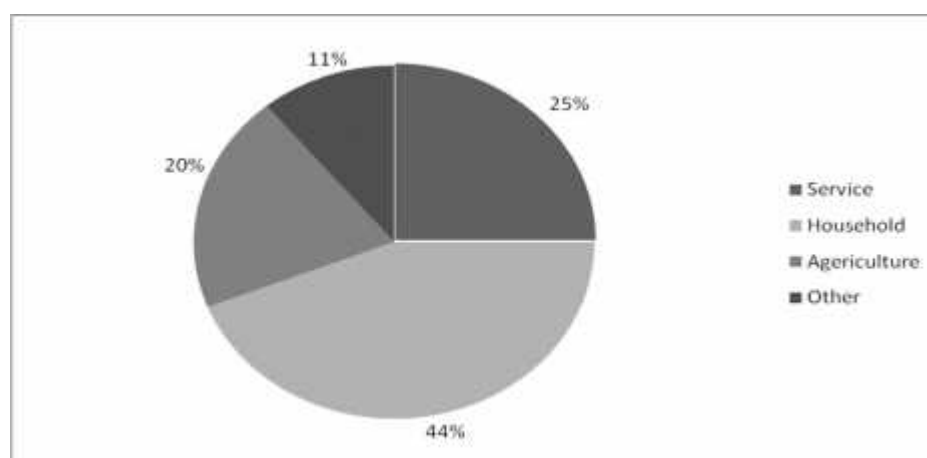
Source: Field Survey, 2016

Figure 5.2: Previous Occupational Status of the Respondents

Figure 5.2 illustrates the various occupations of the respondents in which they were engaged previously. Majority of them were engaged in household i.e. 44 percent. Similarly, 25% respondents were engaged in service whereas 20% of the respondents were engaged in agriculture. Only 11% of respondents were engaged in other sector.

5.7   Summary/Overall Synopsis

The highest percent of the age group living around Siijana Bikas Kendra is 45-54 with 27 percent. The prevalence among male residing in Sirjana Bikas Kendra i.e. 53%. 68 percent of the senior citizens in that Srijana Bikas Kendra follow Hindu religion. Senior citizens from Brahmin group are higher in number with 68.0%. Majority (87%) of the respondents are literate. Most of them (64%) are married. Almost 44% of the respondents were previously engaged in household.

CHAPTER-SIX

EFFORTS AND ACTIVITIES OF SRIJANA BIKAS KENDRA

This chapter describes the efforts and activities of Sirjana Bikas Kendra, its effort and activities of various types.

6.1   Origin and History of Community Development Center

Srijana Bikas Kendra has the history of almost 37 years. At first it was established in 2037 B.S. in the name of "Sirjana Yuwa Club". Slowly and gradually its dimension of the developmental activities regarding for achieving the self-reliance is accelerated towards Samudaik Bikas Kendra" with the charity from the then Home Panchayat Ministry and the support of local people. In that time, the major fields of work of this Center were:

⎞ Primary education to local children,

⎞ Bachanalaya (a hall for speech, meeting),

⎞ Sports

⎞ Sanitation

⎞ Scholarship for the needy and vulnerable people

⎞ Awareness programs to marginalized groups etc

To name the prominent people to initiate the establishment of "Sirjana Bikas Kendra" were the then Panchayat training assistant and a local people. Youth of this area played a vital role to move further in the field of education, library and sports etc. The local adults always encouraged and support them morally. Since the past, each and every household has some kind of contribution to improve and sustain the center. It was going well from its establishment in 2037 B.S. till 2046 B.S. The government also supports its programs and

activities along with the support and gratefulness of the local people and the active involvement of the local youth.

But after 2047 B.S. due to various reasons, the center seems to be passive and derailed its way to community development. The main causes for this were that they are matured and have the responsibility for their home. So people are busy in jobs for their own butter and bread. Due to their involvement in jobs, they cannot able to give their time in the center. Another main reason was local youth were busy in their higher studies. For the better and higher studies, some went to foreign countries; some has to focus in their study only. So, the local youth could not give their time to the center. Migration of the active local people was also the main reason for the passiveness of the center.

For these reasons, those who can give their time were not available all the time and the community work could not continue as in the past.

From the above, it can be realized that without the active participation and involvement of the local people, the programs and activities of the community could not be continued effectively and become sustainable.

With the support from Ministry of Local Development, Women Skill Training Center was established to empower local Women and to gain some economic help for the center. The sewing and knitting training were given. But it was not successful and sustainable and also does not give the expected result to the center. Though the center was exist in spite of the worst condition.

Local people realized that they should do something to strengthen the center. Some active youth and adults were gathered for a meeting for the betterment of the center. They formed a club named "Shirjana Yuba Club". Though at first it was named "Sirjana Yuba Club, they changed/renamed its name to "Sirjana Bikas Kendra' to recognize it broadly and widely and also of its background since 2038 B.S. And it was formally registered in District Administrative Office Regd. No. 2041/18. After that different committees under SDC were

formed to do various types of community works. Such as: Library Committee, Transportation Committee, Consumer Committee, and Sports Committee. The main aim for the formation of these committees was to develop the community in various aspects. It helps the poor by providing free services. Likewise library committee works in the field of library. It collects various newspapers and books for the community people who do not have the access to the newspapers and reading materials. Transportation Committee manages the transport for the community people for their easy movement on different parts of the cities. Consumer Committee helps to provide cheap consumer goods for the community people. As youth are very much interested in sports, the Sports Committee helps to fulfill the passion of sports for the local youth.

Various local people have donated cash in the Center. Till now the numbers of those kinds of donors are 90 and the number of life members is 168 (Smarika, 2068). Since then various programs and activities were done by SDC to strengthen the livelihood of the community people.

6.2   Program/Activities of SDC

The people of the community should first identify the problems of their own community. Then only it will be effective and long lasting. A Canadian writer, Murray Ross, expressed the essence of Community Development as:

A process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to Work at these needs or objectives, find the resources (internal and/or external)to deal with these needs and objectives, takes action in respect of them, and in so doing extends and develops co-operation and collaborative attitudes and practices in the community (Ross,1955:39). The local people of the Simalchaur area, Pokhara also did the same, They identify what should be done in the community. The felt needs and programs/activities of SDC are discussed below,

) Health Services

Acquiring a good health and services are one of the basic needs of human. Realizing this truth, the community established a free health clinic for its people as well as for other who need it. It shows the local people's dedication to the community. Since then the Center organized various health-related activities. Various free health check up camp were organized in the past and were successful. Awareness program on health, sanitation and nutrition were also done in timely basis.

More than 300 patients are annually being examined by the health camp of Sirjana Bikas Kendra. Along with his, different vaccines were also given. The clinic helps to distribute Vitamin 'A' for the children also. Daily morning and evening clinic is open. Family planning awareness service is also given by the clinic. Blood donation program is also organized time by time. One case respondents elaborates in detail.

Case 6.1

I am Balaram Baral, permanent residence of Simalchaur, Pokhara. I have been actively involved in each and every activities of Sirjana Bikas Kendra. This organization conducted health camp related to orthopedic and muscles. Last four years I suffered from the pain of my body and backbone. Due to the free health camp of this organization, the experts of orthopedic were taken to the camp. We directly benefited from the programme. Now my health condition is smoothly improving day by day before I could not walk very easily. I need to take some medicines regularly. After the investigation of my problem, now I directly can consult with doctors and get consultancies for the other diseases too. So, I am very hopeful and happy to get the benefit of health camp organized by Sirjana Bikas Kendra.

〕 Infrastructures

From the people's participation, the Center is able to construct its own building. It has office, Balgriha and library in its own building. The road construction in Pokhara Simalchaur is one of the good works done by the Sirjana Bikas Kendra. Other various works done by the SDC time by time are water supply and management, sewage and drainage management, construction and maintenance of Samudayek Bhawan, Streetlights plantation, Street Drama Presentation and renovation and maintenance of old stone tap (Dhunge Dhara), and conservation of public land etc.

〕 Sports

SDC organizes various types of sports activities and competition, both internal and external. Of those, main sports activities done by the Center are Football, Badminton, Chess, Volleyball and Karate, Gym etc.

These kinds of activities attract the youth toward center and they have the sense of the community development from the young period. They are the adults of tomorrow of the community, so it is good to engage in their free time in the community's activity. One case respondent elaborates in detail.

Case 6.2

My name is Binod Bharat. I am 32 years old. I am activity involved in Simalchaur Youth Club since 10 years. Our Youth Club conducts various programs to motivate youth around Sirjana Bikas Kendra. Indeed the establishment of this institution use are happily mobilize Youths for the betterment and advancement of creative and refreshment programs. When I became able to take part in the local regional & national programs. The institution understand the hidden desires and inner capacity surrounding of this area and it motivates us to achieve all round developmental activities in our process of assimilating the skill. knowledge sharing one for all and all for are motives.

丿 Religious Activities

One of the main works of the SDC is the construction and maintenance of temples in community. There are different age groups in the community. Especially old people are interested in religious thing. So it has respected the sentiments of the old people of the community also. The establishment Jalpadevi,Pashupatinath and Shiva temple had created great religious as well as social importance. Pashupati temple is one of the most worshipped temples in the Simalchaur area. The community peopleare doing regular worship and Puran Baachan (Reading of Religious text). During special festivals and occasions, they do special worship. For E.g.: Mahashivaratri in Pashupatinath Temple and Gatasthapana (the first day of Dashain)in Jalpadevi, there is a big gathering of community people and organize a picnic of community people. By these kinds of events, it helps to strengthen the social bonds.

Case 6.3

My name is Sharada Giri.I am 53 years old . I am from Kaski, district. I have been living in this area for 25 years. I become the member of Sirjana Bikas Kendra since 2052. I am actively involved in the institution for the sake of society economic, religious activities of the organization. It is needless to say that there are many organizations in our surrounding but is best of the best among us. If has made all around progress of my life. I am the member of Pashupatihnath Temple of management commute. Specially on the various religious occasion. We conduct Shivapooja and various religious activities among the community people I and many community people Visit the temple and conduct many activities for the perseverance of the religious in our community. As I become the member of temple management committee, if made us to manage. Our the local ours and mobilize it with people's Participation. The establishment of Pasupatinath Temple and Jalpadevi temple created to preserve local religion and culture around our area.

) **Literary Programs**

The Center also organizes the literary programs. It helps to make interest in children and youth for reading. The Center is doing various essay competition, Poem competition, and also children poem competition and Seminars in the community.

Case 6.4

My name is Sijal K.C. I live in Pokhara. When I was 4 years old I used to study in class 4. I used to recall my mother each and every moment. And I used to think about my mother's absence in the house while she needs to go to take part in the meeting of Sirjana Development centre. I am totally unknown about the activities of Sirjana Development center in the Surrounding Simalchour Pokhara -8. Then I got surprised why my mother wanted to attend the regular meeting of the institution. And time and again I used to get money due to the culture background of Hindu majority in our community. So, I received certain amount of money on the auspicious occasion of festivals.

) **Library**

The Center has a library room also. But it has only few books. The main intention of the library is to read newspapers recently published books. But it is now going well now. (More discussion of the library will be done in chapter-six).

Case 6.5

I am Shirikanta Sharma Khatiwoda. I am from Palpa and now I am living in this region since 20 years. I am very much interested to learn many formal and informal incident which happiness in our daily life. Actually the establishment public library in the imitation of Sirjana Bikas Kendra encouraged us to get recent news of socio-political economic and religious phenomena of the

current news. Before I entered in this center we used to depend on others to get even general/ common news. And use need to emphasize upon the group reading rather than individual one. As we consider that library is the react of learning experiences even common and ordinary people also can share and gain the ordinary information. So, the people from the marginal group also can get various information from the library. So, the involvement in only social institution ultimately could be fretful for the betterment and advancement of the level of understanding learning process. In the past I couldn't spend much money for buying the texts books, references book and other learning matters. Now I spend sometimes to read newspapers like Kantipur, Adarsha Samaj, national & other local newspapers. So, in the library there are some contextual information of the Social dimension.

） Telephone

The Center gives a public telephone service in its building, which helps people to pay minimum price that of the commercial shops (with telephone).

Case 6.6

My name is Raju Paudel and I am actively and voluntarily involved in this institution which is the most renown and remarkable Organization for the process of Pokhara Simalchaura Pokhara? Telephone, as being the means of communication that encourage to same time and money of all community people if any community devolvement programs and activates are conducted in the surrounding use got an opportunity to make calls for making information to all concerned people. Similarly, the institution didn't take any amount of level of understanding process of communication co-ordination and team building. I used to spend much time to visit door to door of each people in case of making involvement sustainability of the local level development in the community.

〕 Transport

As discussed earlier in this chapter, the Center manages a public transport (Nagar Bus) for its people to travel. Tempo and microbus services are still serving the people. The economic condition of the Center is somewhat good because of the of transportation committee.

Case 6.7

My name is Bishwa Shrestha and I live now in Pokhara. I am the member of Sirjana Bikas Kendra. It's my great pleasure to talk about the all found process of Sirjana Bikas Kendra. Indeed, it functions in several dimensions but it process on the access of transportation and faculty of the easily available vehicles. I mean to say that Sirjana Bikas Kendra a through light upon the access of local people for transportation. Actually use need to be position. It manages the major bus and other vehicles of transportation of its members and local people for the matter of moving to one place to another is provided with the institution of the people who had taken the loan from the Sirjana Bikas Kendra and I am also to some extent responsible to take facility.

〕 Intellectual Development

Different scholarship programs, various prizes are also distributed by the SDC as a encouragement to the children and youth of the community. Quiz contest, essay writing competition and speech delivering program help in Intellectual development of children and youth.

Case 6.8

I am Muna Rai. I live in Pokhara the surrounding of Simalchaur Pokhara. It frequently conducts the clues contest I study in Janapriya Secondary School Simalchaur Pokhara -8 I study in class 10. There are altogether 180 students in class ten. Then in school regular teaching and learning activation happens

regularly so the development and growth of mind with refreshment is required for us (students). But the curricular and extracurricular activities in the school are not sufficient. When I heard about Sirjana Bikas Kendra. It is constantly functioning to up lift the intellectual development of our brain. It encourages being more creative and critical. At last time o got change to take quince context. There were 20 school teams all together participated in the programs and I got first position representing from Janapriya Higher Secondary School. So, I always appreciate involving moving to gain self- reliance in community.

⎞ **Pollution Control and Environment Awareness**

Awareness program are done regularly. Cleaning the community activity is done on Special day, like World Environment, Day World and Social Service day.

Case 6.9

My name is Min Prasad Bhattari. I am 57 years old. I have been studying in this area since my birth and I am acknowledging about the development activities of Sirjana Bikas Kendra. This institution has been striving its best to move ahead with difference programs. Among them street lights renovation and garbage management program is being launched is Simalchaur Pokhara - 8 many Criminals activities used to be happened during the past period. Now, such activities has been reduced due to the renovation of streets lights and construction of Samajghar and Samudayak Bikas Kendra supports to manage the Kiriya and ritual performs (Feels very) comfort and satisfy the future acclaim that Sirjana Bikas Kendra is widening the narrow roads around our periphery.

⎞ **Women Empowerment**

Sirjana Mahila Bachat Tatha Rin Sahakari Satha limited was established with the kind support from the Sirjana Development Center. It encourages the

community people to conduct saving for the future quality life and provide loan for the creating self–reliance business to the back warded and marginalized women. Various of seminars, events and activities are being organized for the betterment and advancement of women empowerment of local people. He programs or activities regarding the women empowerment are: Bag & Soap Making Training, Achar Making Traning, Mushroom Farming Training, Animal Keeping &Management, Educational Tour, Women Entrepreneurs Development Training, Sinke Dhup Making Training, Annual Review Seminar, Dunot Making Training, Makaiko Khosta Bat Buke Banauni Training, etc.

Case 6.10

I am Sita Devi Kunwar. I am 45 years old. I became the member of Sirijana Bikas Kendra 5 years ago. I am used to live in the slum area before I joined in the institution. I have two children and husband too. Due to the lack of sufficient economic resource we were deprived of all the facilities provided by the institution. My husband is professional driver. Why I received the membership of Srijana Bikas Kendra I got 2,00,000 lakes loan without mortgage and I started my business to sell vegetables in Theravada and slowly and gradually. I was able to callosity some amount of money by spending in health education and home rent but people are influenced and appreciated the business which is conducted by self. Many women of the surrounding of the neighborhood they respect me to be able to stand on my own leg. Before the involvement and participation of any legal institution people had misconceptions and Perceptions of Sukumbasi. So, they were misbehaved, illiterate the community when she was announced declared as the best of the years of Jana Mahila Bachat Tatha Rin Sakhari Simalchaur Pokhara. The positive altitude and positive behavior of towards Samudayik Bikas Kendra it brought great changes in my life. Now I can feel every Cornforth and I can easily handle my family without my obstacles. Now I have been able to make a

concrete house in Pokhara Firke by selling vegetable. So, after I come here to conduit active economic activities.

Namaste I am Kamala Giri. I am the president of Sirjana Mahila Bachat Tatha Rin Shakari Sastha Limited. I used to work as household activities before I entered in the institution. I was a housewife and my role and status in the family was just to care children do household works. My role was minimized and I used to be dominated in the family but at this time the conceptions, behavior and perceptions towards me in the community is changed. Now I can mobilized all kinds of caste gender, region, occupation and ethnicity people due to the access of regular attending meeting, coordination and communicating to all kinds of team, building process in the family and organization. I fee, proud 40 be involved in this Kendra my intellectual property is uplifted than economic. I am empowered to make resolutions if any kind of obstacles happened in my community.

) Seminar organization

It organizes seminars on different topics upon felt needs with the participation and involvement of community development members, local intellects, and social workers. The discussed problems in the seminars are: Costumer care & Public relation training, Kendra management Seminar, Software & Accounting management training, Loan analysis Training, Communication &technology Management Training, Microcredit and management Training, Lack of awareness of the local people in environment Conservation etc.

) Legal program

To aware the locals in basic legal things, legal program are organized timely as of the need of the community.

Apart from the above activities, there are other committees also which works under the Center as a partner and the agent of development of the community.

These committees are Jalpadevi Mandir Byabasthapan SamitiPashupatinath Mandir Byabasthapan Samiti and Shivalaya Mandir Byabasthapan Samiti, which Works in the religious activities in the community. The next is Sirjana Samudaik Mahila Jagaran Manch, which gives various skillful trainings for the women of the community. The next is Mahila Uithan Samuha. It was established in the collaboration with Sirjana Bikas Bank (Rural Development Bank) and with the support from Sirjana Lagubitta Bank. It helps the local Women for loan for small business. Another committee is Tol Bikas Sanstha, which works for the maintenance of the road, electricity and streetlights in the community. Another committee is Buth Tole Sudhar Samiti. It works for the construction and maintenance of sewage and drainage of the community. Another committee is Ban Devi Samrakchayan Samiti, which works for the construction of temple in the community.

The above-mentioned committee shows that people are very much interested for the development of their committee. The formation of various committees shows that people are aware for the development of the every field and aspects of the community.

6.3   People's Involvement

As it is said that the ideal of community development is the widespread participation of citizens in the development process (Chekki, 1979: 21), without participation the process may be failure. As discussed earlier without participation SDC was in worst condition in the past. But people have still commitment, dedication, participation and involvement from its establishment. There are some stories of the past that shows the local people's participation to make it self-reliant and strong. The stories are describes below:

⌡ Musti Daan" (a collection of handful of rice) was a program to support and improve the economic condition of the Center. Every household separate a handful of rice each day and collection of that rice is done monthly. The

money, which came from selling the rice, goes to the Center. Though the amount may not be huge, it shows the local people's support, commitment and sentimental feelings towards Center.

⟩ A club named "Simalchaur Yuba Club" was also established to make an effort to make the Center self-reliant. The members of the club did agricultural as well as different types of community work. They organized Maghe Sankranti mela and conducted cultural programmes to preserve the ancient culture, beliefs, norms and values in the basis of local people's participation.

⟩ Selling of women product activity is also done voluntarily by the local youth in the past. They conduct a programme to show the different commodities which is produced by the initiation of women member of the center. For example: bag, sinke dhup, dolls, play toys, etc.

By the above stories, it shows that how local people are serious in their community development. It is the satisfactory result and example for the people's participation in the community.

CHAPTER-SEVEN
EFFECTIVENESS OF PROGRAMS IN THE EYES
OF THE COMMUNITY PEOPLE

To judge the program from outsider's perspective and point of view may be wrong. To know how effective the program is, it is best to know from its own beneficiaries and stake holders. The descriptions below are from such people. The information gather are from personal and unstructured interview, check list and questionnaires.

7.1   Successful Programs

Any program will be successful if the people have a sense of ownership, active participation and involvement, fulfill the needs of the community and are sustainable.

Health and environment area are the most effective program of the Center. Primary health program that is organized by Srijana Bikas Kendra with collaboration with different government and non-government health institutions. Then religious program comes in third place. Recently "Maghe Sankranti Mela' (a one day religious program) was the most effective organized by the local youth clubs. Different types of awareness programs were successful in the past. Some people considered health program that considered poor people was successful. Inoculation to children was also successful. Some considers blood donation as a successful program. The black-topped road in the Simalchaur area was also considered as successful.

7.1.1 Success Story

A youth from the community has shared a story in health sector. Last year, there was a free cancer camp for women. The camp was for one day only. But 405 patients attained the camp. Cancer was found in 6 female patients. The

health Worker could not check all the patients due to the huge number of patience. They have to return around 50 people due to lack of time.

This shows how much are aware in health in the community and their belief in their own community's health program. Another is the pollution control. On World Environment day, all the people of Ward No. 8 did the cleaning program in their Community, including the people of Simalchaur area also. This shows the co-ordination of people's awareness of the environment in the community.

Case 7.1

My name is Kasi Maya Rana. I am originally from district. Now I have been living at Newroad Pokhara. I am years now but before the involvement and participation in the social institution renowned Sirjana Bikas Kendra my life was as a housewife and totally I used to Spend my time as household activities. This institution brought me pleat awareness about the role of women to achieve the proper occupation and to earn some money in the family. Indeed, my life was really boring and monotonous. It was taken as unproductive and basically Spending time with taking among other Sisters in our surrounding. So, I was unemployed and my situation in the family was totally in dominated because my husband had to earn money to support the whole family, So the position in the family was miserable. I could spend the required money even in my children's education and health but at the present time, became independent in the family and even in the community. My membership number is 345 and when I have got opportunity to be involved in the institution; I was my great pleasure. The my role and status was limited within the bundle of household jobs and duty I got several chances to get trainings seminars and life skill developments training. My name is unheard but many women, sisters are family with this name due to my active participation and involvement. This institution encouraged me to do something new and special. Sirjana micro finance program was providing easy loan to its member and I got interest to spend my daily life activities. I became to able to earn as can as my husband

do. Now my husband and my earning has made our life very easy and comfortable. And I would like to kindly request to do such business and be active, positive and aware about the role of women in achieving self reliance in the community.

7.2   Failure Program

Programs are failure due to various reasons. Some of the reasons may be lack of resources, lack of interest of the local people, lack of active participation or involvement, lack of sense of ownership etc. Almost all respondent disagreed upon the failure of programs of the community. But while interviewing and discussing some of the active members, they points out that library management has failed due to various reasons. There are not enough books in the library. Almost all people came here to read newspapers. One of the members said that due to lack of human resource to guard library is the major problems. As it is running by its own, it cannot afford the extra cost to keep guard. People take away newspapers outside and lose it. So other cannot get chance to read it. Another reason of the failure is that now-a-days almost every household have access to newspapers. In the past, there were only few publications, which distributes newspapers. So there is lack of people to come to the library to read newspapers. Sport is also not effective. Due to the urbanization and modern life, there is a lack of ground to play sports. Playing ground is one of the main causes that sports are not being success activities. Though there were various events but only outside the community.

7.2.1 Failure Story

A local people share his feeling in this way. The Center's library has only one room. There are few numbers of books. But people came there to read newspapers. Every age group's people came here to read it. It can be seen anywhere that the generation gap has always created some problems between the senior and junior people. Here also it can be seen. When different age

groups people came in the library, it is obvious to interact with each other. In the course of their interaction, the youth doesn't like the adult/old people's view and the vice-versa. Due to this reason people stop Coming to the library. He is also of view that due to the easily access of newspapers people do not come here to read. In Nepali culture there is somewhat a conflicting comment heard usually in viewing the youth. Sometimes, the youth is thought not mature enough to take responsibilities but some time s/he is considered sufficiently grown up and scolded for shrinking responsibilitiesase.

Case 7.2

I am Tanka Subedi. I am from Kaskikot. I am 57 years old . I have been living in this area since 2050 B.S. I didn't get chance to become the member of this institution. I was keen interested to get progress in business offer and getting I did not get loan until and unless. I became member of Sirjana Bikas Kendra. I heard about micro credit bank which is run by this centre. I started my business in Simalchaur Pokhara with the joint effort with among friends of every got 10 family member 5 daughter 2 son and my mother two. My effort, investment and skill are not sufficient to launch business. I lack training awareness and management of business,. So, I became unsuccessful in business. I invested 5 lakhs in family shop but it didn't sustain for long time. High Rent, the lack of sustainable income generation it has become a very difficult situation for run business. Now it is very long time for me. So, I need to be involved in social institution for gaining knowledge, training and skills development in business. I think each and every person should involved in social organization for the success an individual.

7.3 People's Responses to SDC Programs

From all the data collected results, many responses are alike in some manner. So only different views are discussed over here.

) On "Sense of Ownership"

Respondents expressed their feeling of ownership by their dedication and seriousness toward the community activity. Some told that they are helping with money (donation) for various works because they have a sense of ownership; they have a feeling that it is our program and is for us. Some feel that being a responsible member of community, they have a feeling of ownership in any program organized by the Center few have answered that the executive members and the ex-presidents have the sense of ownership.

) On "Sources of Resources''

Almost all-respondents are of the view that the is continuing through its own internal resources. Few had expressed their view that the Center is getting external resources also from different INGOs and NGOs but not regularly and not always form the same organizations and institutions. Their main resource comes from internal and with the help of local people. Their internal resources are: house rent, membership fee, and registration fee in clinic.

) On "Sustainable Programs'

Regular clinic and primary health programs are the most sustained program of the Center. Apart from this environmental program is more Sustainable. The active participation of the local people and the success the program make these kinds of program sustained effective.

) On "People's Effort and Contribution."

Many respondents think that active participation is the main effort and contribution offered by them to the Center. Some people contribute cash in the form of membership fee and donations.

) On "View on Various Programs'

The respondents' had expressed their views on various programs in various ways. Many respondent' views and expression are same, though the words are

different. So, here are some of the general views expressed by the respondents. Some respondents expressed that these kinds of programs brings unity in the community and good public relationships. Some expressed that it develops the community status. Community will be developed. Some respondents are of view that people can share their problem clearly. When the Community people came to discussions and interaction for the community problem, people can express their views and problem clearly. Some are of the view that these kinds of programs bring awareness in the community. Some said that some programs are useful for poor, like free health Service. The services offered by the Center are cheap and easily accessible. Likewise respondents had expressed that the involvement of people in various activities shows their desire to develop the community.

〕 **On "Future Activities'**

People are expecting the Center should work and focus more on the following field: - Health and environment,

- Sports,
- Literacy,
- Various kinds of awareness programs,
- Local development (maintenance of roads, more Street lights etc.).

〕 **On "Self-Reliance'**

More than 90% respondents think that the Center is going towards self-reliance. They think that participation, co-operation and the economic conditions are the things that are making the Center self-reliant. The main source of the Center is the rent given to shops in its building's ground floor. Some are patience and express that it will gradually going on the way of self-reliance. People's attitudes towards the programs and activities are very positive. They are doing their best. Some are of the view that it is not

completely reliant but the condition is satisfactory. People's participation and co operation helps is moving towards self-reliance.

〕 On "People's Comments"

The general Comments expressed by the respondents are as follows:

- Slowly starting party politics, which created some biasness,
- The executive committee's members' behavior is not balanced to the local people,
- Activities are not regular, should operate regularly with fixed schedule and operational calendar,
- Not helping equally for all the castes groups as well as people of backward society.

〕 On "people's suggestions"

- More activities like sports, health and environmental programs should be done for more Success,
- Should conduct fund raising activities,
- Members of the Center should work without biasness,
- Center should announce the entire program to be conducted throughout the term of the executive committee.
- Center should focus on its efficiency,
- More focus should be given in sports and other extra-curricular activities.
- Should aware of the quality in programs and activities and to meets the needs of the expanded population.
- Center should prepare for future problems in advance,
- Center should away from politics,
- Center should expand its services outside Simalchaur area.

CHAPTER-EIGHT
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1   Summary

The main objective of this research works has been to explore the various activities and way to self-reliance of the Center. People's participation is vital for the successful of any program.

The study is based on qualitative approach with descriptive method. Both primary as well as secondary data were used for research. The Simalchaur Pokhara 8 area is selected from whole Pokhara Sub- Metropolitan. The study has explored some of the lessons and challenges related to local people's participation as well as the working pattern of the committee members.

The study advocates the local people should take initiative first to develop their own community. External aid, help and support is not totally ignored. But people should be aware and use it positively and slowly move towards self-reliance.

As from the discussions in the previous chapters, its shows that people have positive feeling and attitude in the programs/activities organized by the Center. It shows people are doing their best for the betterment of their community. The people had accelerated the Center, which was nearly lost its identity. In the current busy life, it can be seen positively the people are giving their time. People's involvement by active participation or by cash and/or kind shows their great interest in the community. Though its main resources are internal, it is still getting success in various programs and activities with the support of the people. The various activities such as "Musti Daan", Selling of local products shows the dedication and commitment of the youth in the development of their community.

It was found the study that people have feeling of ownership by their dedication and seriousness toward the community activity. Some expressed that they are helping with money (donation) for various Works because they have a sense of ownership; they have a feeling that it is our program and is for us. Some feels that being a responsible member of community, they have a feeling of ownership in any program organize by the Center.

Though few had expressed their view that the Center is getting external resources also from different INGOs and NGOs but not is a regular basis. Almost all are of view that the Center is continuing through its own internal resources. Their internal resources are: house rent, membership fee and donation from the local social Workers, and registration fee in clinic.

Regular clinic and primary health programs are found to be the most Sustained program of the Center. Apart from this environmental program are more Sustainable.

Many people's think that active participation is the main effort and contribution offered by them to the Center. Some people contribute cash in the form of membership fee and donations, which proved to be their moral support of their participation.

People have expressed various views on programs and activities of the Center. Some says that it brings unity in the community and good public relationships. Other expressed that these kinds of program brings awareness in the community building process.

People suggested that in the area of health and environment the Center should work more.

Finally the main theme of the research is achieved. More than 90% of people think that the Center is going towards self-reliance. They think that participation, co-operation and the economic conditions are the things that are

making the Center self-reliant. The main source of the Center is the rent given to shops in its building's ground floor. Some are patience and express that it will gradually going on the way of self-reliance. People's attitudes towards the programs and activities are very positive. They are doing their best. Some are of the view that it is not completely reliant but the condition is satisfactory. People's participation and co-operation helps is moving towards self-reliance. People gave their comments and suggestions for more improvement of the Center's work towards community and strengthen the way to self-reliance. Some are as follows:

) Activities are not regular, should operate regularly with fixed schedule and operational calendar,
) More activity should be done for more success,
) Should conduct fundraising activities,
) Center should prepare for future problems in advance,

Major Findings

) Sirjana Bikas Kendra is one of the most prominent non-government organizations moving towards achieving self reliance by influencing the community people with positive impacts implying the sustainable and the sense of ownership in each and every development activity in the process of strategic and progressive way. Actually in course of conducting research work the following findings were found as given in the points.
) Majority of people living around Simalchaur area is male which consists of 53% and women consists of 47% respectively. Male members are involved actively in the institution.
) It is found that the prevalence of the community people and members of Sirjana Bikas Kendra is comparatively higher among the Hindus (80%), followed by Christianity (7%), Buddhism (10%) and Islamic (3%).
) The community people from Brahmin group are higher in number with 68% in that surrounding and catchment area of Sirjana Bikas Kendra and

followed by Chhetri (13%) and ethnic group (15%) and others are 4% in number.

⟩ Almost 87% percent of the respondents are literate. Only 4% of the respondent can read and write and has primary education but 5% of the respondent are illiterate.

⟩ Out of 55 respondents, 64% are married, 18% are unmarred. Only 9% are single, 7% are widow/ widower and 2% are divorced.

⟩ The felt fear only thinking about the future programs, strategies and activities. They possibility of the political biasness, prejudice if it is not properly handle in the forthcoming days.

⟩ Feeling of ownership, sustainability empowerment of marginal group and involvement of minority group should be prioritized and the policy making, decision making process should be gradually decentralized according to the study.

⟩ The community people have positive attitude that are optimistic. They are involving in the each and every sustainable activities of Sirjana Bikas Kendra.

⟩ They learn to emphasize upon the collective effort, team building, participation, representation of all groups in the developmental activities for achieving self-reliance leads to the sense of ownership to all of them.

⟩ 91% of the executive members empowered and they have become self-independent for the sake of the common motto of the Sirjana Bikas Kendra only 9% people are not actively involved. They are involved in the irregularly with the course of time.

⟩ They are willing interest to fight against injustice, biasness, poverty, discrimination and inequality of the community. So, the process of generalizing the each and every problem, common efforts are responsible to be united. Saving life, charming mind with positive behaviour of each and every community people were found in course of the study.

⟩ The previous occupation is to some extent responsible to encourage achieving self reliance. They exist the other donation are encouraged

themselves to conduct their own business and profession with the supportive hands of Sirjana Bikas Kendra. It is just like a safety value and provides care.

) In nutshell, the empowerment of women, children, youth and marginalized are satisfied with the activity of the institution is responsible to achieve self-reliance can be found.

8.2   Conclusions

It can be concluded that the role of community people as remarkable for achieving self-reliance of Sirjana Bikas Kendra, Pokhara. Actually people's participation is vital for the success of any programs and activities of Sirjana Bikas Kendra.

This study was completed through community people's involvement and participation at all stages of goal selection, mobilization of resources execution of community development centers enabling the institution to achieve self-reliance. The collective effort, sense of ownership, empowerment, and representation of marginal groups in development activities and programs of community people in finding their solutions are more massively remarkable to be self-reliant. The imported and imposed resources ultimately create dependency. To resist the dominance of dependency the community people work together to improve own their lives, the result is permanent strengthening the capacity of local people and renewed hope for the prosperous future. By revolving round the issues of participation ,empowerment of local people, ,representation of marginal in the mainstream of development pogroms of Sirjana Bikas Kendra is minutely studied with the theoretical and conceptual framework of people-centre or grass-root level development approach in which people to be self-reliant.

At last, it can be concluded that the committee members, local people needs to interact more for the programs, especially on library. They need to plan more. They should seek the other resources for library. They should collect more books on different subjects with helps the local youth to be more intellectual. A library manager should be appointed from the local youth.

It is found from the study that the Center is doing its best for the community. People's participation and involvement was found good, which is one of the main characteristics of self-reliance can say that the community is going through the way of self-reliance.

8.3 Recommendations

For the future researchers in this area and field, the researcher want to share some of the things experienced during the study:

) The community organizes programs and activities very often. The future researcher should allocate and spend more time to study in the field so that one can understand the nature and process of doing activities in the community.

) The community is of heterogeneous type (high class, low class, youth, adult, old, literate, illiterate etc). This should be keeping in mind while using various research tools.

) Researcher should be flexible in time. People are busy. They may not able to give the time when researcher wants to spend time with them.

) The prevailing condition of the community people in Sirjana Bikas Kendra was felt participated in each and every activity but the continuity of each and every member for the process of policy making monitoring and implementation should be guaranteed. The following suggestions are given to make the institution better and advanced.

⟩ The marginalized groups should be encouraged to get benefits from the institutions. Each and every sector community should be encouraged to get the membership easily.

⟩ The access of resources mobilization should be sustainable. The activity should be more regular. The vulnerable people should be involved in the executive members.

⟩ They need to expand the core areas of the activities and development programmes in the group.

⟩ Minority should be emphasized for the upliftment of intellectual and youths programmes.

⟩ Other ethnic groups should be involved in the process of expanding of the new membership.

⟩ Diversity of community is found but it is better to emphasize upon the minority back warded. Equal opportunities and equality should be given to bring them in the mainstream history.

⟩ While mobilizing the resources of the organization, the committee members should be much more reliable trustworthy and responsible to ensure the maximum representation participation, having the sense of ownership of each of community people.

⟩ The community people should be given priority for making simple to complex, unknown to known. Business skills to each community people to conduct the programme or activity with the sense of ownership, sustainability and to ensure people's participation.

⟩ The experts facilitator authorities on achieving self-reliance should be supervise the community people and provide them necessary suggestions to uplift the capacity access and to ensure the members of people.

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APPENDIX 1
OUESTIONNAIRE FOR SDC MEMBERS

Name: …………………………………………………………………

Address: …………………………………………………………….

Occupation

1. Sex: ……

    (i) Male   (ii) Female

2. Status of the respondent in this family:

    (i) Head   (ii) Spouse

    (iii) Son/daughter   (iv) Other (specify)

3. Marital status:

    (i)   Married   (ii) Divorced

    (iii)   Widowed   (iv) Single

4. How old are you?

    (i)   15-24 yrs.   (ii) 25-34 yrs.

    (iii)   35-44 yrs.   (iv) 45-54 yrs.

    (v) More than 55

5. Education:

    (i)   Illiterate   (ii) Can read write

    (iii)   Primary level   (iv) Secondary level.

    (v) College level   (vi) University level

6. How long have you been living in this community?

    (i)   Less than 1 year   (ii) 1-4 yrs.

    (iii)   5-9 yrs   (iv) More than 10 yrs.

    (v) Since birth

7. Have you heard about the "Samudaik Bikas Kendra" (SDC)?

    (i) Yes   (ii) No

8. Which program/activity you like the most that is organized by 'SDC'?

    (i) Health Service   (ii) Environmental activities

    (iii) Religious activities (iv) Sports

(v) Others (specify)

Why do you like this/ these programs/activities? (Specify)
(i)

(ii)

(iii)

(iv)

9. What is your effort (or your contribution) to make this program successful?

  (i) By cash or kind   (ii) By active participation

  (iii) Others (specify)

10. Who do you think manages the most of program/activity of SDC?

11. Do you have a sense of ownership in this program?

(i) Yes (ii) No

)   If yes, specify how?

)   If no, then who have?

12. Was there any program that failed in the recent past?

(i) Yes (ii) No

)   If yes, which and why (in your opinion, specify)

13.   Was there any successful program recent past?

(i) Yes   (ii) No

⟩ If yes, which and why (in your opinion, specify)

⟩ If no, which and why (in your opinion, specify)

14. Is 'SDC' going to the way of self-reliance?

(i) Yes   (ii) No

⟩ If yes, how? (Specify)

⟩ If no, why and how to improve? (Specify)

15.   Are there any comments regarding the activities organized by 'SDC'?

16.   Are there any suggestions for 'SDC' to improve its activities more effectively in future?

17.   Are there any suggestions for 'SDC' to improve its activities more effectively in future?

APPENDIX 2

CURRENT EXECUTIVE MEMBERS

S.N	Name	Designation
1	Arjun Shrestha	President
2	Raju paudel	Immediate President
3	Krishna Bahadur Thapa	First President
4	Parbati Baral	Second Vice President
5	Min Prasad Bhatarai	General Secretary
6	Bishow Shrestha	Secretary
7	Indra Prasad Paudel	Treasure
8	Kamala Devi Giri	Member
9	Chandra Giri	Member
10	Raj Kumar Khusaju	Member
11	Bikram kumar khichaju	Member

Note: 2073 B.S to 2075B.S will be the duration of above mentioned committee in the Center

APPENDIX 3

CHECKLIST FOR SDC MEMBERS INTERVIEW

1. About the most effective program(s)/activity (ies) of this Center. ... Why do you think these are effective and successful?
2. Why do you think these Programs are effective and successfully?
3. What is the feeling/reaction of the community people towards these programs?
4. Do people support the activities and programs organized by the Center? (In which way/form)
5. Do community people have the sense of ownership in these programs?
6. Do community people have access to the management and the organization of the program?
7. What is the main of its resources?
8. Was any program failed? If yes, which kind of program and why (in your opinion)?
9. Is the Center is going to the way of self-reliance, if yes, how?
10. Comments and Suggestions regarding SBS's programs/activities?

APPENDIX 4

OUESTIONNAIRE FOR COMMUNITY PEOPLE

Name:

Sex: (i) Male (ii) Female

Status of the respondent in this family:

(i) Head   (ii) Spouse   (iii) Son/daughter

(iv) Other (specify)

Marital status: (i) Married   (ii) Divorced

(iii) Widowed   (iv) Single

How old are you?

(i) 15-24 yrs.   (ii) 25-34 yrs.

(iii) 35-44 yrs.   (iv) 45-54 yrs.   (v) More than 55

Education:

(i) illiterate   (ii) Can read write   (iii) Primary level

(iv) Secondary level. (v) College level   (vi) University level

How long have you been living in this community?

(i) Less than 1 year   (ii) 1-4 yrs.

(iii) 5-9 yrs (iv) More than 10 yrs. (v) Since birth

Have you heard about the "Samudaik Bikas Kendra" (SBS)?

(i) Yes   (ii) No

9. Which program/activity you like the most that is organized by "SBS'?

(i) Health Service   (ii) Environmental activities"

(iii) Religious activities   (iv) Sports

(v) Others (specify)

10. Why do you like this/these programs/activities? (Specify)

(i)

(ii)

(iii)

(iv)

11. What is your effort (or your contribution) to make this program successful?

    (i) By cash or kind   (ii) By active participation

    (iii) Others (specify)

12. Who do you think manages the most of program/activity of SBK?

13. Do you have a sense of ownership in this program?

    (i) Yes   (ii) No

) If yes, specify how?

    ………………………………………………………………………….

) if no, then who have?

    ………………………………………………………………………….

) Was there any program that failed in the recent past?

    (i) Yes   (ii) No

) If yes, which and why (in your opinion, specify)

    ………………………………………………………………………….

) Was there any successful program recent past?

) (i) Yes   (ii) No

) If yes, which and why (in your opinion, specify)

) ………………………………………………………………………….

) If no, which and why (in your opinion, specify)

    ………………………………………………………………………….

) Is 'SBS' going to the way of self-reliance? (i) Yes (ii) No O If yes, how? (Specify)

    ………………………………………………………………………….

) If no, why and how to improve? (Specify)

17.   Are there any comments regarding the activities organized by 'SBS'?

18.   Are there any suggestions for 'SBS' to improve its activities more effectively in future?

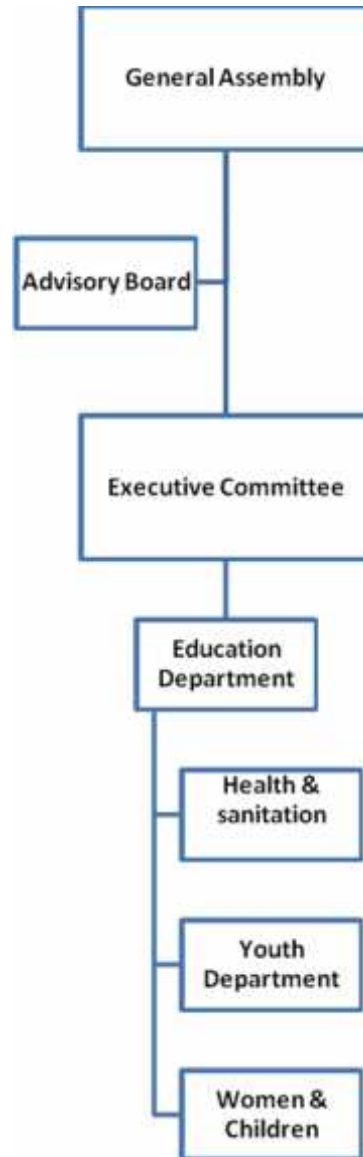19.   Are there any suggestions for 'SBS' to improve its activities more effectively in future?

APPENDIX 5

Organogram of the organization

APPENDIX 6
Map of Study Area

APPENDIX 7

Photo Galleries of Different Activities of Srijana Bikas Kendra

Women actively participated in the general assembly of SBK.

Members of Community People of the research site on their ethnic dress

A glimpse of Srijana children home at Mahatgaunda.

Orientation to women in empowering them in the context of world woman's day.

Awareness program

A woman achieves self-reliance by keeping goats and animal farming.

A woman runs a shop by talking loan from the program of Sirjana microcredit by Srijana Bikas Bank.

General Assembly of Srijana Bikas Bank.

Reward and Award of the active member in the community people

A phenomena of cultural presentation with folk song.

A Smarika is Published by the Initiation of Sirjana Mahila Bachat Tatha Rin Sahakari

Administrative Building of Sirjana Bikas Kendra.

Book reading activities by members of SDC

Awareness program on the occasion of world environment day.

Health Related Programs members are donating blood in Srijana Bikas Kendra

Group reading in the Library

A representative woman runs a poultry form and becomes self independent.