

# CHAPTER-ONE

## INTRODUCTION

### 1.1 Background of the Study

Nepal is land locked country situated in the lap of Himalaya and is located between the latitude  $26^{\circ} 22'$  to  $30^{\circ} 27'$  north and longitude  $80^{\circ} 4'$  to  $88^{\circ} 12'$  east and elevation ranges from 60 to 8,848 meters. The average length is 885 km east to west and average breadth is about 193 km north to south. The country is bordering between the two countries of the world, People's Republic of China in the north and rest with Republic of India, with area of 1, 47,181 square kilometer. Nepal occupies 0.03 percent of the world area and 0.3 percent of Asia region. (Census, 2001)

The beyond-the-government theory and other corresponding theories are the genetic source of the Non-Governmental Organization (NGO) concept. The term NGO embraces a vast diversity of institutions- people's indigenous organization, government sponsored organizations, intermediary or bridging institutions, advocacy institutions, and international NGOs (INGOs) which are run by their own members, networks and federations. NGOs display a bewildering universe with regard to their institutional origin, orientation, approach, structure, objectives and functions. This variation baffles any attempt to encapsulate the different meanings of NGO in a neat conceptual category with universal validity. As a matter of fact, definitions of NGOs can be laid down only on the basis of the existing socio-economic and political conditions of particular countries and the origin, structure, purposes and functions of NGOs in this given background. (Maskey, 1998)

NGOs are formal organizations established with the explicit objective of achieving certain predetermined goals and working with certain rules and regulations to govern the relations among themselves and with the broader society. This includes some welfare oriented NGOs, professional NGOs and district and village based NGOs whose primary objectives are defined in terms of developmental goals (Maskey, 1998).

The World Bank defines NGO "as a wide variety of groups and institutions that are entirely or largely independent of governments, and characterized primarily by humanitarian or cooperative, rather than commercial objectives." Walzer (1995) defines NGOs as non-state, power oriented people's associations and organizations,

thus excluding the political parties and the profit oriented business establishments from this arena. NGOs are not profit motivated and so can commit to venture with lower profit making potential. They are more likely to focus on social inclusion, equity and participation of the community.

The first established NGOs in Nepal was 'Shree Chandradhenu Charkha Pracharak Mahaguthi' in 1983 BS. In 1985 BS another NGO named 'Charkha Pracharak Samstha' was established by Tulsi Mehar Shrestha. In 2004 BS 'Paropakar' was established by Daya Bir Singh Kansakar. After the advent of democracy in 2007 BS more NGOs were set up. In 2016 BS, NGO registration Act was implemented by the government. In 2017, Nepal Red Cross, Family Planning Association of Nepal, Lion's Club and Rotary Club came in to existence. From 2049 a provision of registration of NGOs in Social welfare Council had been started. Similarly, UMN and HELVETAS were the oldest INGOs in Nepal. (Shrestha, M. Prof.)

The history of NGO movement of Nepal is not long although religious and philanthropic bodies existed from ancient times on institutional footing. Due to the limited purpose of their establishment and lack of government encouragement, the NGOs of those times couldn't exert any significant influence on Nepal's economic scenario. Importance of development oriented social organizations and voluntary institutions were felt only after the launching of Nepal's fourth plan (1965-70). Nepal has now completed its Tenth Plan and the 11<sup>th</sup> Three Years Interim Plan (2064/065-2066/067) is in action after the great people's movement of April, 2006 A. D. NGOs are taken as drivers and partners of development in its major policies of the 11<sup>th</sup> Interim Plan (2064/065-2066/067).

11<sup>th</sup> Interim Plan (2064/065-2066/067) further explains that "there has been a remarkable expansion in the role and investment of NGOs in the country's socio-economic life. At present, of the 22685 NGOs registered in the country, some 19944 are operational. Of this more than 50% are working in the area of community and rural development. Although there has been an effort to implement all of them through one door policy, and to make the sector of social service dignified, organized and accountable, it has not been possible to direct the investment and activities of the sector to areas of national priority through the means of effective facilitation, co-ordination, monitoring and evaluation" (11th Interim Plan 2064/065-2066/067).

In Nepal, NGOs have been recognized as important avenues for development promotions. As a result, the NGO sector is growing fast. There are three acts which govern NGO activity in general. The Interim Constitution of Nepal (2063) ensures the right of association for all citizens (Part-4, Article-35, and Sub-Article-19). The Association Registration Act (1977) duly amended after the promulgation of the new

constitution provides NGOs to register at Chief District Administration Office with minimum of formalities. Any groups of seven citizens may apply for registration specifying the name of the institution, its objectives, name and addresses of the management committee members, sources of funding and office address. The Social Welfare Act (1992) has established the Social Welfare Council (SWC) under the chairpersonship of the Minister of State of Social Welfare which is to coordinate, facilitate, promote and mobilize NGOs for social welfare activities.

DDC/VDCs are entrusted with the task of coordinating NGO/INGO activities in their respective areas, to provide grants to NGOs and to enter into agreements with them for conducting programs and projects (LSGA-1999). VDCs are authorized to demand plans and programs from NGOs operating in their areas. NGOs are required to receive clearance for their projects from VDCs and, through them, from DDCs. They are also required to work in close collaboration with DDCs.

NGOs are playing an important role in 'people centered' development approach. Some important roles of NGOs are: reliever (at the time of natural disaster), catalytic (provide positive guidelines for bringing social change in the community), activist (work with the people rather than for the people), educator (provide information, create awareness and empower the people), and mobilizer (mobilize local people to participate at each and every phase of development programs).

NGOs have to go where government can't go and to work for them who are out of government society. NGOs have to understand people, feel their problems, and solve them by their own way. NGOs have to think how to generate income for public and to make technology very simple for rural people. NGOs have to use rural resources and make new ideas for others and to share people's experiences with government and other agencies and to advise government to make policies for rural people.

The Economic Survey (2066) states that "it is necessary to promotion of capacity development and empowerment, to enhance the competitiveness of the poor rural people, by which they can enhance their access in employment opportunity". It further emphasizes that "for all the Nepalese people, who are not assimilated in the mainstream of development due to economic, social and cultural causes, the targeted and social inclusion program is necessary to operate for emancipate them from their backwardness and poverty. (The Economic Survey, 2066)

NGOs may be classified according to several criteria, such as their objectives-religious, developmental, cultural or preservation of ethnic interests etc. According to their origin, NGOs may be a movement (various environmental groups) or formalized

unions of particular groups (e.g. women's organizations, trade unions, peasant organizations etc.) or an association of religious missionaries organized to propagate their own religion. (Maskey, 1998)

Budhabare VDC is rich in institutional presence of more than 70 registered NGOs, local and community organizations. Many Governmental, Non- governmental, local and Community Organizations and private sectors have significant contribution in the field of community and rural development of Budhabare VDC. Though all these organizations play active role according to their goal, aims and access, their limited resources and poor technical, economic and managerial capabilities have hinder to the targeted success they have set in their programmes.

Such NGOs are involved in the promotion and identification of different communities who are far behind the mainstream of development. Local NGOs in the VDC are registered in District administration office according to the Association Registration Act-2034 B.S. and among these, 15 NGOs are affiliated in Social Welfare Council. More than 70 NGOs are registered in DAO Jhapa from Budhabare VDC and their activities are focused mostly on community and rural development area.

## **1.2 Statement of the problem**

The mushrooming growth of NGOs around the country has naturally provoked questions on their capability to work on behalf of the people in planned and systematic ways so as to justify their claim for development role legitimacies. More than 70 NGOs are operating in different sector of socio-economic, cultural, environmental and community and rural development in Budhabare VDC. Their contribution in social inclusion and fostering people's participation in the VDC is significant. Most of the NGOs of the area are, to some extent; assimilating the great changes (economic, social, political, and cultural) occurred recently in the country but some have still confusion on their changing goal and objectives. Social inclusion has now become the strategy to make "prosperous, modern and just" Nepal. But in what extent NGOs include and involve the people in their programme? Whether their composition, function and operational procedures are inclusive or not? What kind of problems they faced and what are the prospects of NGOs in the study area? These are some of the key concerns to be further analyzed in this study. So, in this research, it will be interesting to review and assess the NGO's contribution in social inclusion and fostering people's participation in the study area in the context of rural development.

### **1.3 Objectives of the study**

The objective of the study is to analyze the role of NGOs working in the field of inclusion and participation. The objectives of the research are as follows:

1. To analyze the NGOs emphasis on social inclusion in Budhabare VDC.
2. To assess the role of NGOs in fostering people's participation in the study area.
3. To identify the problems and prospects of NGOs in the study area.

### **1.4 Significance of the study**

Non-Governmental Organizations (NGOs) today have captured the imagination of development thinkers as the conventional mechanisms and instruments of development that have failed to achieve the target they set. NGOs have no doubt, a good contribution in the field of rural development. As development agencies NGOs have certain advantages in delivery of services to the uneducated and poor rural masses. The greatest advantage NGOs have is their flexibility- flexibility in methods of communication, timing of the interventions and in the mode of operations.

Because of the integrated approach and their flexibility, NGOs have been able to work with women marginalized and excluded groups more effectively. NGOs function without a large bureaucratic structure and paraphernalia or trappings of rules and regulations. Therefore, they can respond to emergencies instantly and change their programs in the process of dialogue with the people. Therefore, this study will have great significance to analyze the contribution of NGOs in the aspect of social inclusion and fostering people's participation in Budhabare VDC as the "drivers and partners of development".

In this era of globalization and unrestrained market forces, NGOs, national and local, are the only institutions which can advanced the interests of the people as a catalyst and development partner of the government and local authorities. It is becoming increasing necessary to broaden our knowledge about the consequences of NGOs activities and changes they have made in the rural development sector. In this regard, all NGOs, working in the study area, are empowering and facilitating to the people in their different works of life as a catalyst of development. This study will be helpful for those NGOs, civil society, private sectors and government authorities and researchers who have still enthusiasm to serve for the wellbeing of the community and its people.

### **1.5 Limitations of the study**

This present study has become limited to the NGOs and their contributions only on social inclusion and fostering people's participation in the Budhabare VDC of Jhapa district. It also identifies the major problems faced and prospects of NGOs in the study area. Most of the data in the study are used from the secondary sources. The study has become very specific as it is a case study. So, the conclusion drawn from the study might or might not be conclusive and applicable in general. Due to the limited time and resources, the study couldn't explain in detail, on the NGOs whole economic, social, political, and cultural matter and the overall impact evaluation of the programmes operated by the NGOs in the study area.

### **1.6 Organization of the study**

This dissertation has been divided into six chapters. In first chapter, a brief introduction has been given about NGOs. Statement of problem and objectives of the study put down next. The rationale of the study is given next to objective and limitation of the study then after. Lastly, organization of the study is given in summarized form. In second chapter, literature has been reviewed with background and theoretical orientation, which deals with the theories and concepts of social inclusion/exclusion, people's participation. A detail review on research work on NGOs role in social inclusion and people's participation in global, national and local level has been done. Lastly, conceptual framework has been given.

In third chapter, a brief discussion has been made on study area, research methodology employed in collection and generation of data of relevant issues and its presentation. Fourth chapter deals with the brief account on over all situation of study area including social, cultural, educational, health and sanitation as well as economic settings. Fifth chapter is the core chapter of the dissertation. It deals with the selected 10 NGOs role in social inclusion and people's participation of Budhabare VDC within the limit of the research topic. An attempt also has been made to find out problems and prospects of NGOs of the study area.

Sixth chapter is the last chapter. It summarizes the findings of the study followed by conclusion and recommendations. At the end of the dissertation, supportive information as references and appendices has been put.

# CHAPTER-TWO

## LITERATURE REVIEW

### Introduction

This chapter provides relevant theories, concept, related research, previous data and the results of document research which has helped to construct the empirical framework of the study. The origin and definition of social exclusion and inclusion; Nepal's historical reference of social inclusion/ exclusion, current governmental policies, and NGOs role to promote social inclusion and people's participation is clearly elaborated. In Nepal, People's growing demands of social inclusion and potential ways for NGO sectors to address these problems has presented through the conceptual framework of the study.

### 2.1 Social Inclusion: Concept and Definition

There are many competing and sometimes complementary definitions of the concepts of social exclusion and inclusion. The definitions have changed over time and differ according to the theoretical perspective or paradigms used. The concept of social inclusion is comparatively less well defined and theorized.

The concepts of social exclusion and its twin, social inclusion, were introduced at first in France and then popularized in social policy discourse in Europe in response to the crises of the welfare state and then used in other regions, especially in developmental discourses, probably in response to the failure of development paradigms based on poverty reduction. (Silver, 1994). These terms have now become mainstreamed, with even the World Bank, and the other countries of the world including Nepal using the terms for different purposes. Yet, as several commentators have pointed out, social exclusion and social inclusion are contested terms, used in a variety of ways and in a variety of contexts, such that questions have even been raised as to whether it is possible to define these terms in a manner acceptable to all. Though the forms of exclusion and inclusion were emerged at first in 1970s, lots of studies have shown that social exclusion and inclusion exist from the very beginning of civilization.

Social inclusion is based on the belief that we all fare better when no one is left to fall too far behind and the economy works for everyone. Social inclusion simultaneously incorporates multiple dimensions of well-being. It is achieved when all have the opportunity and resources necessary to participate fully in economic, social, and cultural activities which are considered

the societal norm. A new approach based on the idea of social inclusion has the potential breathe new life into our shared efforts and make it possible for us to accomplish our common goals. (Centre for Economic & Social Inclusion, UK, 2007)

Inclusion demands goals and policies that avoid separating us. Inclusion calls on us to strive for a nation in which everyone lives with purpose, dignity, and satisfaction. Unlike poverty, social inclusion is something positive to support, not something negative to oppose. Social inclusion has considerable potential to improve our understanding of social issues and policies. Social inclusion can unite us. Whenever too many fall too far behind the rest, our whole society is diminished.

Social inclusion is a multifaceted approach. A social-inclusion goal addresses multiple concerns. It addresses whether everyone can meet basic needs, as well as rising wage and income inequality, the erosion of middle-class jobs, and pressures that many families face in balancing work and other pursuits. Social inclusion allows us to focus on research and policy solutions that recognize simply getting a job may not be enough to ensure that families escape hardships and can fully participate in the social and economic life of their communities. These concepts are at the core of social inclusion. (Centre for Economic & Social Inclusion, UK, 2007)

The concept of social inclusion goes well beyond our limited poverty definition in its ability to communicate a full range of means for social policy to boost income and build human capital. Social inclusion approaches provide an inequality-based understanding of income and well-being, and build understanding of social issues. We must face the fact that some of the key concepts in our current social-policy vocabulary, including poverty and discrimination, don't have the same resonance as in earlier eras. Social inclusion is a new and evocative term that could build understanding among and open the ears of those who have grown weary of problems defined using older terms like poverty. Social inclusion is a broader concept than absolute differences in income. In Europe, and many other well-off nations, social inclusion is an overarching framework for addressing a myriad of social policy issues, including income inequality, skill levels, education, health inequalities, housing affordability, and work-life balance (www.inclusionist.org, 15 Dec. 2010)

DFID/World Bank (2006) defined social inclusion as *“removal of institutional barriers and the enhancement of incentives to increase access of diverse individuals and groups to development opportunities.”*

The precise boundaries of the concept are far from determinate, and countries have different definitions, but at its core, *social inclusion involves including everyone in social institutions and relations in ways that matter for well-being.*



Social inclusion is a bigger-picture; more encompassing end goal in other nations, and boosting incomes and reducing income inequality is considered only one of multiple means to accomplish that end. Furthermore, the social-inclusion approach has provided a framework to coordinate initiatives across government agencies, reducing tendencies toward programmatic silos. Together these policy changes resulted in income gains that moved lower-income individuals closer to the middle. (Centre for Economic & Social Inclusion, UK, 2007)

Nepal Human Development Report-2009 defines that *inclusion refers to the equitable political representation of the Nepal's excluded segments of population, including women, various caste and ethnic groups, and those who live in underdeveloped regions*. Participation implies the active engagement of representatives in voicing the views of their constituencies so that these opinions are heard and heeded. Exclusion causes unequal human development— which, in turn, perpetuates exclusion— eliminating it through the equitable representation and participation of excluded groups and regions will improve the quality of human development.

## **2.2 Theoretical literature on social Inclusion\Exclusion**

It is generally accepted that the term social exclusion originated in France in the early 1970s first to describe various categories of people (the mentally and physically disabled, the aged, abused children, single parents, marginal, asocial persons, 'misfits' and so on comprising 10 percent of the French population) who were excluded from the employment based social security system. The term was continually redefined to encompass new problems and social groups. It was used in the 1980s to refer to various types of social disadvantage related to social problems arising from economic crises and crises of the welfare state - long term unemployment, ghettoisation, growing instability of social bonds including among family members, in neighbourhoods, trade unions, etc. but also of the lack of integration of immigrants, especially Muslims. Exclusion was seen as the result of the rupture of social and symbolic bonds between individuals and society and the failure of the state, reflecting the French emphasis on the organic and solidaristic nature of society (e.g. Durkheim). Social policy was directed towards 'insertion' or integration of the excluded to ensure social cohesion or social solidarity (Silver 1994-6; de Haan 1998).

Emergence of inclusion movement today is the result of continuous exclusion and indifference of the history. O'Reilly (2005:84, quoted in Pradhan 2006) argues that the relation between exclusion and inclusion is best conceptualized as the two extreme poles of a continuum or relations of inclusion/exclusion, while Jackson (1999, quoted in Pradhan 2006) argues they are simultaneous - one can be excluded in one domain and included in another. Nevertheless, these are twin concepts. Critics fear that inclusion can be under adverse terms, in that the excluded

are included or incorporated on the condition that they accept or at least conform to the hegemonic norms and discourses of the dominant groups (Pradhan 2006). Kabeer (n.d.) and Jackson (1999) argue "some groups may choose to exclude themselves (self exclusion) rather than be included in a society or polity whose dominant norms and values they do not accept; they prefer outside status because it allows them to define their own values and priorities" (quoted in Pradhan 2006). He also makes the point that "lack of power, or unequal power relations, is at the root of every type of exclusion" (Pokharel, 2064).

Exclusion happens at each level of society. Group formation is a fundamental characteristic of human society, and this is accompanied by exclusion of others. First, it is a multi-dimensional concept. People may be excluded, e.g., from livelihoods, employment, earnings, property; housing, minimum consumption, education, the welfare state, citizenship, personal contacts or respect, etc. (Silver 1994; also CESIS 1997).

Secondly, social exclusion implies a focus on the relations and processes that cause deprivation. People may choose not to be included, and others are included against their will. Exclusion is primarily defined as the rupture of a social bond - which is cultural and moral - between the individual and society. National solidarity implies political right and duties. In this context, it seems crucial to stress that people can be - and usually are - excluded in some areas (or dimensions), and included in others. The central definition of the notion of social exclusion stresses the *processes* through which people are being deprived, taking the debate beyond descriptions of merely the situation in which people are.

Social exclusion has characteristics in common, which separate it from other concepts (e.g. poverty). As summarized by de Haan (1998: 12-13), especially from development and social policy perspectives, the characteristics of social exclusion are:

- Social exclusion is defined as *the opposite to social integration*, which reflects the perceived importance of being part of society, being integrated. It is a *multi-dimensional* concept. It refers to exclusion (deprivation) in the economic, social and political sphere. It goes beyond the analysis of resource allocation mechanisms, and includes *power relations, agency, culture and social identity*.

Some definitions emphasize exclusion from full participation in community or society as an essential element of social exclusion, while others emphasize other elements such as citizenship and social rights. More broadly, social exclusion has been defined as "the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live." (European Foundation 1995: 4; cited in de Haan and Maxwell 1998: 2).

Nepal Human Development Report-2009 indicates that there are three layers of exclusion continue: exclusion because of remoteness leading to low access to schools; exclusion because of caste and ethnicity; and exclusion because of gender. Political inclusion requires state transformation. Changing the political power structure means establishing a system of broad and deep democracy that is open to citizens so that they can voice their views openly and without fear. Such a system must also offer opportunities for those who have been excluded to move to the forefront of development. These characteristics translate into a democratic polity, which mandates the inclusion of all citizens, and democratic governance institutions that are accessible to those they govern.

### **2.3 History of Exclusion/ Inclusion in Nepal**

The Shah and Rana polities of Nepal were fundamentally oligarchic, based on a narrow band of castes within a single religion. These family reigns depended essentially on a depoliticised general population, the traditional army, and external support. Until the fall of Shah Dynasty in May 2008, the Nepali state continued to rely on these bulwarks. The country's rulers persisted in thinking that the assimilation, not accommodation, of all excluded caste and ethnic groups into the broad Gorkhali culture would be the foundation of even the modern state. The conquest of the Kathmandu valley by the king of Gorkha in 1768 laid the foundations of monoculturalism and the absorption of all other cultural and social groupings into this superficial political unity. This approach to nation-state building lasted for 240 years. A unitary state structure became the means of maintaining Nepal's ethnic mosaic intact. The unifier, King Prithvi Narayan Shah, limited his army to a few caste and ethnic groups and instructed his successors to restrict recruitment to four communities: the Khas, Magar, Gurung and Thakuri. All others, collectively called *prajas*, were ineligible. Thus, the Newar and Madhesi communities were excluded from army service. Although the rule of the Rana dynasty came to an end after 104 years in 1950, the new regime suppressed democratic trends. The subsequent era of party politics (1951-60) failed to consolidate the democratic movement and thus paved the way for a royal coup that introduced the partyless Panchayat (village council) system in 1961. Even after the restoration of multi-party system in 1990, Nepal's bureaucratic structure had not fundamentally changed. However, since the 2006 *Janandolan* and the CPA, Nepal has undergone considerable political transformation. (NHDR 2009)

### **2.4 Agenda for Inclusion in Nepal**

Inclusive growth and development cannot take place without the inclusion and encouragement of everyone who can potentially contribute to the nation and to society for their own development and for that of others. In short, development requires democracy and the

transformation of the state to foster two of democracy's prime determinants: *increased representation and enhanced participation*.

**Table- 1**  
**Agenda for Inclusion in Nepal**

	Social group	Problem of exclusion		Agenda for inclusion
1	Dalits	Cultural	Caste discrimination	Secular state
			Socio-economic	Low literacy
		Unemployment		Seat reservation
		Landlessness		Alternative livelihood
		Political	Poor representation	Collegiate election
2	Janajati	Cultural	Religious discrimination	Secular state
			Linguistic discrimination	Official status
		Socio-economic	Low literacy	Targeted education
			Unemployment	Affirmative action
		Political	Poor representation	Proportional representation
			Subjugated in governance	Ethnic autonomy
3	Madhesi	Cultural	Linguistic discrimination	Official status
		Economic	Employment discrimination	Recruitment in army
		Political	Hill dominance	Regional autonomy
			Citizenship problem	Ascertain long term residents vis-a vis recent immigrants.

Source: Shakya 2007 cited from NHDR 2009

Nepal Human Development Report-2009 further states that the exclusion of women and various caste and ethnic groups in state organs spurred the 2006 Janandolan (people's movement). Ending exclusion through fair representation and participation in the political system can enlarge options and thus enhance human development.

## 2.5 People's Participation: Concept and Definition

The concept of People's participation has been used since ancient time of Plato and Greek philosopher in public affairs especially in political science. Participation on those days was

merely a matter of voting, holding office, attending public meeting, paying taxes and defending the state (Cohen and Uphoff, 1980 in Joshi, 1995). The meaning of participation however has changed with the passage of time. Participation of people in the affairs of the state is necessary for a modern welfare state. The participation ideology "bottom-up" approach is originated in reaction to colonial Bureaucratic failure in 1950s (Moris 1981 cited in Rahnema, 2000). Social activist and field worker advocated on the side of participatory development against the "top down" approach (Rahnema, 2000). During the later half of the 1970, the concept, people's participation in development become more popular and fashionable as oppose to the "top-down" approach (Lisk, 1981, cited in Joshi, 1995). World Bank also realized the participatory development approach due to far less achievement on expected output from billions spent on development project through "top to bottom" approach of development. The concept, people's participation has become a politically attractive slogan; it is perceived as an instrument for greater effectiveness as well as new source of investment. Participation is becoming a good fund raising device and it could help the private sectors to be directly involved in the development business (Rahnema, 2000). Community participation is now generally taken as a necessary precondition to the successful implementation of any renewable or rehabilitation project. Community participation is generally agreed to be important for the long term success of local resource management system (Korten, 1986, cited in Pariar, 2007))

People's participation has been used in a variety of context such as community development, social mobilization, community participation, public participation etc. Various authors define people's participation in divergent way. Soen, (1981) regards community participation as the means of involving people outside of the government in the planning process, While Fagence (1977) sees it is a means of reducing power differences, and is therefore, contributory to equalization and social justice. White (1981) calls it as involvement of the people actively in the decision making concerning development project or in the implementation. (Quoted in Joshi, 1995) World Bank Define "participation means their active not passive involvement and it should be transformative"(1995; 6). According to Cohen and Norman people's participation is often narrowly defined as the voluntary contribution of labor and / or cash by the local people. However, conceptually people's participation includes their participation in identifying needs, decision making, implied benefit sharing and evaluation (Cited in Bhandari, 1997). People's participation has been taken as a means by the Government agencies and the projects for achieving their goals. "A problem free situation of people's participation is not easy." There is no common understanding regarding what peoples' participation. Different level of people has different perception about it.

Participation in the sense of only physical involvement is passive participation. Such participation does not seem to last long (Chetri 1999 cited in Pariar, 2007).

The determination of the common good is secured through the medium of people's participation within the state and non-state institutions. Active participation means "greater access, influence and control of the political system" (Patterson, 1999:196). The deepening of citizenship participation beyond vote produces a greater level of social mobility and equality in the domain of social opportunities. People's participation basically involves three aspects: first, creating space for popular power and re-composition of their knowledge about the working of democratic rights, resources, authority and power and their access to them. The second aspect requires involving the people in decision making, planning, direction, implementation, control, monitoring and evaluation of development projects that affect them. And the third aspect involves developing the access of people to *participatory resources*, such as information, skills, technology, socio-economic and cultural resources and the distribution of income and assets; *authority resources* such as the bureaucracy, policy and the armed forces; and *resources for voice* such as the media, academia, civic organizations and pressure groups in order to enhance the quality and quantity of participation. The core values of people's participation are: liberty, equity, equality and justice (Dahal, 2001).

According to the UN Development Report, the priority concern for a strategy to promote people's participation involve: a) increasing public expenditure on human development priorities, b) dismantling market barriers, c) improving democratic governance, and d) strengthening the elements of a civil society, such as people's organizations, NGOs and a free press (UNDP, 1993: 21). The LSGA espouses the case for strengthening local self-governance by *maximizing people's participation in the process of governance* by way of decentralization; *institutionalizing the process of development* by enhancing the participation of all the people in bringing out equity in development; institutional development of local bodies to exercise power and authority in formulating and implementing plans and build local leadership capable of taking decisions affecting the everyday lives and needs of the people. The Act thus takes people's participation both as a means as well as an end of the well-being of the people as stakeholders of governance and development.

Peoples' participation is a must in any development initiative to achieve sustainable development. People are the first and the final source of knowledge of local resources, problems and the solutions. Peoples' indigenous knowledge, beliefs and tradition should be taken into account even before conceptualizing any development works. In Nepal's case, most of the costly and huge agency-led (GoN, NGOs, donors) development works may not have the

positive impacts on the lives of the people if they fail to ensure active and meaningful participation of the people throughout the project cycle. It is more so in most of the sectoral projects such as education, health, drinking water, road networks, electricity and irrigation etc.

In a hierarchical society like Nepal, however, barriers to people's participation spring from the webs of power woven by *affno manchhe* (cronyism), economic feudalism, social caste and patron-client networks of political parties, the paternalistic planning process and monopolization of power and wealth by a few families. People's participation has been severely constrained by growing poverty, inequality, dependency, isolation and social contradiction and gender biases. Practice of people's participation is found to be successful in community forest management sector (Dahal, 2001).

The 11<sup>th</sup> Interim Plan identifies current challenges of the development is to promote people's participation in the country's governance system by pushing forward decentralization and devolution, to make effective the local level service delivery, and to carry out institutional development of democracy from the grassroots level.

## **2.6 Review of Plans, Policies, strategies and Acts Regarding Social Inclusion and People's Participation in Nepal**

Before the restoration of democracy in 1990, limited NGOs were engaged in the field of social inclusion and community participation. Importance of development oriented social organizations and voluntary institutions were felt only after the launching of Nepal's fourth plan (1965-70). The Ninth Five-Year Plan Document (1997-2002) encouraged the involvement of NGOs ...in social mobilization to enable citizens to shape policy decisions, enhancing a sense of political efficacy, developing opportunities to enforce their claims, getting benefits and developing their interests in local governance. The Tenth plan also continued with emphasizing the inclusive and participatory role of NGOs in the sectoral development plans and policies.

The 11<sup>th</sup> plan's long-term objective of social inclusion is to build a just and prosperous modern nation. Moreover, it aims to improve the human development of the deprived groups by guaranteeing their proportional participation in all state structures, decision making processes and services.

### **2.6.1 Interim constitution 2007**

Interim constitution 2007 is the most inclusive constitution among the previous five constitutions of Nepal. It pronounced Nepal a secular state; recognized the right of traditionally marginalized groups; provided the right to nondiscrimination and the right not to be subjected to untouchability as fundamental rights.

Amendment Bill of Interim Constitution, 9 March 2007: amending Article 33 (D), the Bill has stated that *Madhesis*, *Dalits*, ethnic *Janajatis*, women, labourers, and peasants, the disabled, backward classes and regions will be provided with a proportional representation in the state. Similarly, amending Article 138, the Bill said that the present centralized and unitary model of the state will be restructured so as to make it inclusive and democratic, with a federal system in place.

### **2.6.2 Three Years Interim Plan (2064/065-2066/067)**

In order to attain the objectives set by the Plan the following major *policies* and strategies are adopted by the 11<sup>th</sup> Interim Plan regarding social inclusion and people's participation:

- Special targeted policies will be brought out in socio-economic empowerment of the deprived people, *Dalits*, *Adibasi Janajatis*, *Madhesis*, backward classes, people with disability, freed *Kamaiyas* and laborers.
- NGOs will be taken as drivers and partners of development.

The *strategies* of the 11<sup>th</sup> Plan are:

- Priority will be given to projects providing more employment to women, *Dalits*, *Adibasi Janajatis*, youths and the *Madhesi* communities, immediately.
- NGOs will be mobilized in the implementation of such programs. By strengthening the value of the rule of law and the state machinery, and creation of people's participation, access of all Nepalese including those excluded in economic and social service delivery, will be increased. For this, the private sector, civil society (including NGOs, and community organizations) will be accepted as partners in development.
- To adopt an inclusive development process and carry out targeted programs: Clear policies, institutional structures and programs will be implemented
- While adopting the inclusive development process, participation of excluded groups in development investment and outcomes will be ensured
- In order to ensure a basis for inclusive development macroeconomic, social and political development processes will gradually be engendered.



- Programs directly targeting, women, people excluded from facilities, *Dalit* groups, marginalized *Adibasi Janajatis*, *Madhesis*, people with disability, laborers and the poor, will be implemented bringing them into the mainstream of development.

### **2.6.3 Inclusive Development policy**

Three Years Interim Plan (2064/065-2066/067), for the first time, distinctly stated the inclusive development policy in the plan document with high priority. This states that “institutional, structural, and legal obstacles will be avoided for ending their long-term deprivation so as to ensure their inclusion into the mainstream and subsequent assertion of their social, cultural, economic and human development. The following attempts will effectuate the process of social inclusion”:

*Inclusion:* Correct the attitudes and treatment of the policy makers and service providers towards the deprived groups, change discriminatory laws, social values and doctrines, and increase the participation of the deprived groups in policy making positions and processes through proportional representation, reservation or any other appropriate approaches. The following strategies will be made elemental in the accomplishment of these objectives:

- *Three dimensions of social inclusion* -- i) access to resources, services and opportunities, ii) empowerment, identity assertions and capacity building, and iii) planning, implementation, monitoring and evaluation will be based on policies, laws, values and structures.
- The overall economic structure of the country will be made inclusive.
- Necessary policies will be devised for study, research, supervision and evaluation of inclusive development.
- Capability of community level entities working for women empowerment and the women’s NGO agencies as well will be enhanced and made accountable.

### **2.7 Local Self-Governance Act, NGOs and their role in Social Inclusion and People’s Participation**

Local Self- Government Act (LSGA) 1999 underline the goals of decentralization as achieving a) participation of sovereign people in the governance, b) institutionalization of the process of equitable development, c) partnership with civil society, NGOs and consumer groups espousing the democratic attributes of participation, transparency and accountability in decision-making.

Having legal standing, the LSGA also allows local government institutions to enter into productive relationships with line agencies as well as with NGOs, civil society, private sector and solidarity organizations like those of women, Dalits, human rights, environmental and

indigenous groups aspiring to sharing resources, remove barriers to power devolution, and induce social change. Rapid growth of NGOs, civil society and issue-based people's institutions has provided new tools and resources for forging connections (Dahal and Uprati, 2001).

The LSGA encourages the formation of NGOs to buttress the civil society with the approval of VDCs and municipalities and involve them in local development projects. They can help a) "identify, formulate, approve, execute, supervise, maintain, repair and evaluate" those projects; b) NGOs have to operate the projects through their own resources or resources obtained through DDCs, VDCs or municipalities; c) they have to submit a full description of the project to the concerned local bodies; d) they have to execute projects in coordination with the concerned local bodies; and e) the local bodies can also implement programs through NGOs. The concerned VDC or municipality makes the final appraisal of the projects. The DDC can provide technical support for the projects and the VDC or municipality has to abide by the instruction of the NPC, HMG and the DDC while formulating and executing plans and programs. There are separate provisions for effective coordination among the DDC, the government and the NGOs (Dahal and Uprati, 2001).

INGOs, NGOs and other civil society organizations increasingly emphasize the role of intermediary institutions, voluntary associations and various forms of bargaining in shaping and institutionalizing people's power for collective action. Their procedural flexibility and integrated approach in functioning have enhanced efficacy in: a) enlarging the consciousness of the rural people, especially Dalits, women, the poor and disadvantaged sections of the society, b) social mobilization for the identification and execution of small-scale projects, c) organizing consumers' committees to facilitate service demands and delivery, d) accomplishing the programs in a cost effective manner both in terms of time, personnel and finance, and e) building local capacity for local self-governance.

The DDC can also implement a project through NGOs. NGOs have to maintain and update the accounts of their financial transactions; they have to submit their account report to the DDC and the body implementing the project. The DDC gets their accounts properly audited and the NGOs, after the release of the project, can take necessary charges from the consumers receiving the service for the repair, maintenance and operation of the project. Local bodies can make contacts with any foreign governments, INGOs, diplomatic missions and international organizations with the prior approval of Government.

A VDC can formulate periodic and annual plans on the basis of following considerations: ...projects that promote people's participation ...projects directly benefiting poor, women and backward classes and children. Yet, the local body has to put up with certain conditionality,

e.g. each VDC should take guidelines from the DDC and consult NGOs, INGOs, and consumer's committees as well as carry the burden of instructions of the National Planning Commission and the DDC. (FES, 2001)

## **2.8 Other Acts and Laws to Promote Inclusion and Participation**

Annual policies and programmes and budget of the government also support the inclusive development policy with implementing projects through different line ministries of the government. Some other fundamental provisions of laws and acts etc. to promote social inclusion and people's participation are:

Citizenship Act, 26 November 2006: removed some aspects of gender-based discrimination, e.g., permitting both father and mother to transmit citizenship to their children; further enabled Madhesi/Tarai people to obtain citizenship, among other progressive steps.

Election to Members of the Constituent Assembly Act 2007: adopted a mixed electoral system with both the FPTP and PR systems.

Right to Information Act, 18 July 2007: guaranteed access to official documents to any citizen, excluding only those papers related to the 'investigation, inquiry and prosecution' of crimes and those which jeopardize the "harmonious relationship between various castes or communities".

Agreement with Bonded labourers (Kamaiya), 25 July 2007: Government signed an agreement that sets out a timetable for the allocation of land and other support measures to ex-Kamaiyas.

Civil Service Bill, 3 August 2007: amended the Civil Service Act 1993. Among others it provided seat reservation to excluded people and backward regions, and trade union rights. The reservation/ quotas in the civil service are: women (33%), Janajati (27%) Madhesi (22%), Dalits (9%), persons with disabilities (5%), and backward regions (4%).

Working Journalists Bill 2007, 6 August 2007: among other this has made provision of provident fund, minimum salary, treatment compensation, capacity building, and limiting media houses to keep only 15% journalists on contract.

Ratification of ILO Convention 169, 22 August 2007: this will ensure the rights of Janajati with regard to culture, land, natural resources, education, traditional justice, recruitment and employment conditions, vocational training, social security and health, as well as the development of a mechanism for consultation and participation in governance.

Ratification of ILO Convention 105, August 2007: It banned forced labour.

Provision of Quotas of Posts in the Nepal Police and Armed Police Force, October 2007: This reserved quotas for women and marginalized groups.

12th amendment to the Nepal Police Regulations, 8 November 2007: It amended that regulation to provide for recruiting 32% indigenous nationalities, 28 % Madhesi, 15% Dalits, 20% women and 5% from the “backward regions”.

Ordinance on Social Inclusion, 2009: It makes the public service inclusive. The proposed ordinance reserves 45% of posts to women, Adivasi Janajati, Madhesi, Dalit, people with disabilities and residents of “backward regions”, while filling vacant posts through free competition. (<http://www.nepalresearch.com>)

## **2.9 Review of Past Studies on NGOs in Social Inclusion and People’s Participation**

Only a few studies are conducted on this subject on NGOs emphasis on Social Inclusion and People’s Participation. Being a multidimensional phenomenon, inclusion is studied on its various aspects (e.g. political, social, economic, cultural, bureaucratic etc) and levels by researchers. So this study is based on the available materials like NGO related books, journals, reports and articles and some popular websites etc.

### **2.9.1 NGOs and Civil society: Conceptual Difference**

The birth of various non-profit associations in Asia has contributed to the development of specific laws, regulations and several codes of conduct to govern philanthropy, non-profit making NGOs, foundations, and civil society organizations (Sidel and Zaman, 2004) to fulfill diverse needs of citizens and strengthen civil society’s engagement in social responsibility and social initiatives. Today’s civil society built on science, rationality, progress and citizenship marks a paradigm shift from the traditional form encompassing the core values of inclusion, justice and solidarity (Dahal, Uprati and Subba 2001).

Civil society groups and their networks strengthen the freedom of expression, association and assembly in ways that open up the political space for citizens. Ironically, many donors have falsely equated NGOs with civil society. Civil society has a broader concern and organizational complexity, such as trade unions, business chambers, producers associations, federations and coalition of various groups and social movements, elements that are missing in the NGO equation (Dahal,2006).

### **2.9.2 Global Perspectives on NGOs**

The origin and legitimacy of the term “NGO” are multiple. The UN Charter in 1947 first use the term International Non-governmental Organization (INGO) in one of the clauses: “Any organization which is not established by Inter-governmental Agreement shall be considered as an International Non-governmental Organization.”

Linguistically, the term “non- governmental” is the direct translation of the classical Greek word for anarchist, which meant “without” or “non” government. Later European Philosopher and social critics including Godwin, Tolstoy, Proudhon, and Kropotkin promoted the usage of the term to connote “freedom from external (government)” control. Anarchism in social affairs means “replacement of the authoritarian state by some form of non-governmental co-operation between free individuals.”

Development thinking has treated the NGO sector as the third sector, the first being the government sector, and the second the business sector. In the entire history of NGO movement, the World Bank’s involvement in works directed to promote across the globe in the past decade has been quite outstanding. The global search for viable options to support grassroots development has provided the concept for the growth of NGOs everywhere. NGOs are now treated as instruments not only for strengthening the notions of self-help and self-reliance among the people but also for helping generate a systematic process of awareness building through education, training in areas of social and economic significance.

The NGO sector is so enormously dynamic and diverse in nature and operates with so many variations in size, objectives, activities and styles of functioning that it is difficult to accept a single definition of these organizations and to identify the essence on which to classify them. (Maskey, 1998)

NGOs have historically been found on the Moral High Ground. They have been organisations founded by people with strong moral commitments to helping the poor or the powerless, of empowering people and developing communities, of changing unjust laws and oppressive behaviour. They have set themselves up as official structures proclaiming these missions, and are prepared to live by these precepts. Commonwealth Foundation and the Johns Hopkins Non-Profit Sector Project suggest that the characteristics of Development and Welfare NGOs are:

- They are driven by values that reflect a desire to improve peoples lives
- They are voluntary (i.e. formed by choice, and involving voluntary contributions of time and money)
- They have private and independence governance
- They are not for profit (i.e. not distributing profit to staff or shareholders)
- They have a clearly stated and definable public purpose
- They respond to, and are accountable to, a public
- They are formally constituted in law (Holloway,2001)

In general, the role and functions of NGOs are to initiate activities mostly at the micro level through the participation of local community, largely focusing attention on the rural poor, the

socially excluded, the destitute, the disabled and the down-trodden communities and people in rural areas. (Maskey, 1998)

### 2.9.3 South Asian Perspectives on NGO

A number of independent NGOs in Asia view the GONGO and DONGO variants of NGOs as instruments not for people-centered development but “for guiding and channeling people’s participation within government and donor defined terms of acceptable development.” (James v. Riker 1991, cited in Maskey, 1998)

South Asia also has a highly pro-active civil society manifest not just in the abundance and quality of its NGOs, some of which are world famous, but in the growth of civic activism. The role of aid in moving South Asia towards better governance is likely to be minimal since in most of Asia, donors lack the influence to do this. Donors, in search of civil society in South Asia, have often been tempted to use their aid to fabricate a civil society by using NGOs as a surrogate for civil society. This donor approach to building civil society through NGOs creates new channels of dependency manifest in the plethora of NGOs throughout South Asia whose institutional existence and the livelihood of hundreds of thousands of their employees now depends on foreign aid. This rise in aid dependence of most of the NGOs raises serious problems for their sustainability since, unlike the state, very few NGOs have shown any capacity for weaning themselves from aid. Furthermore most such NGOs suffer from their own problems of accountability and transparency (Sobhan, Prof.)

### 2.10 Nepalese Perspectives on NGOs

For centuries Nepal has a tradition of community networks and partnerships. *Ghutis*, *dhikurs* and *parmas*—today’s equivalent of trusts, cooperatives and reciprocal allocation of inter-household labour—have existed since long and flourished. Initiatives toward NGO-type programmes were carried out after the launching of a small farmers’ development programme in 1975 followed by some community or group-based programmes in the 1980s with the funding of the government. However, despite the long tradition of community networks and partnerships, the NGO movement gathered momentum only after the restoration of democracy in the country in 1990. The awakening of the deprived, including *dalits*, most backward indigenous people and women in a democratic environment also paved the way towards augmenting an NGO movement in Nepal (Khanal, 2006).

The government alone cannot meet the numerous needs of the people. It has many limitations. Among them, the most important is its bureaucracy, which limits itself to reach the grass-root level. It has, therefore, been admitted these days that the government should be substantiated

or supplemented by the people organizations to reach effectively to the grass-root level. As a consequence, non-governmental organizations (NGOs) started to emerge extensively, all over the world. They have emerged both vertically and horizontally. In Nepal, the number and the size of NGOs, in the last few years, have been on the rise, which necessitated a separate institutional arrangement on the part of government to deal with the entire NGO sector. An organization known as the Social Welfare Council, SWC in short thus was formed to look after the NGO sector by a separate Act known as Social Welfare Act, 2049. Constituted under this Act, the Social Welfare Council is responsible for the promotion, facilitation, coordination, monitoring and evaluation of the activities of the NGOs in Nepal (SWC Information Bulletin, Social Welfare Council).

The NGO and civil society movement is gaining strength but they are criticized due to their urban-based, partisan, projectized and interest-based nature and, therefore, their ability to undertake charity work and public action is limited. Representatives of these groups claim that they are trying to help the parties to become inclusive and decisive in the movement (Dahal, 2006).

Many civil society groups registered with Social Welfare Council (SWC), however, are given the mandate to work on relief, charity, environment protection, economic project and social development rather than on political education and conflict resolution. Unlike NGOs which defined themselves in non-political terms, civil society is overtly public and political because it influences state actions and political processes, acts as a buffer between itself and the state, mediates the general and particular interests of society, functions within the bounds of state-defined public sphere, holds the political leadership accountable to rule of law and seeks the rationalization of power relationship in society (UNDP, 2006)

### **2.10.1 People's participation in NGOs work**

As a principle, people's participation in NGO work was assigned high important by all. However, no matter of practicality of the principles against the overall context of the country, variations in perceptions was detected. What this finding suggests is that participation of people in development work in Nepal, including the NGO-initiated work, is good as an idea or an ideal; it has definite limits in practice.

The critical stages where people's participation is needed were identified as (a) the programme formulation stage (b) the programme implementation stage and (c) the programme sustenance stage beyond the project period. The needs assessment and program evaluation stages were given less importance. The important measures suggested for promoting people's participation in NGO work were: (a) leaving all matters at the discretion of beneficiaries' own organizations

(b) consultation with local knowledgeable persons at proper time and (c) holding mass meetings for briefing the beneficiaries and for getting the feedback. Listening to the counsel of local elected leaders was given a very low priority. This reflects the NGO stand that there should be no political interference development/social work. (Maskey, 1998)

## **2.11 Institutional Environment for NGO in Nepal**

The Society Registration Act 1960 legitimized the role of the private sector in development under the state's patronage. In 1977, this Act was amended and renamed the Association Registration Act, which included clubs, public libraries, literary societies, self-help groups, NGOs and cultural groupings. The Chief District Officer was given authority to register, guide, direct, control and supervise them. The demand for the autonomy of civil society lent support to human rights and popular sovereignty under the Constitution of the Kingdom of Nepal 1990. The Social Welfare Council, an offspring of Social Service National Coordination Council (SSNCC), was reconstituted and the Social Welfare Act 1992 was promulgated with the mandate to facilitate, promote, mobilize and coordinate the activities of social organizations including civil society. Due to a lack of coherent Civil Society Act and confusion of the government regarding its nature and functions, civil society organizations of Nepal are being treated as NGOs and many civil society groups are being left un-institutionalized. But, unlike NGOs and INGOs whose legitimate operation in Nepal requires their registration with Social Welfare Council, civil societies operate under a diffused mandate and many of them work as informal institutions with no registration at all. For example, trade unions are registered with the Department of Labor, teachers and student unions with the university, private research and consulting firms under the Department of Industry, a few civic organizations with Social Welfare Council, etc(Dahal, 2006). At present, of the 22,685 NGOs registered in the country, some 19,944 are operational. But, there are more NGOs and civil societies operating in the country thickening the associational life of citizens.

### **2.11.1 Some Previous Research Works on Inclusion and Participation in Nepal**

Bibhushan Karki in his study found that discrimination with GLBT (gay, lesbian, bisexual and transgender) prevails in our society at an alarming rate especially in backward caste and ethnic communities in Nepal. To provide a place in a society and to deliver justice to such ultra minorities, the government should first recognize them as sexual minorities and provide them quota in the jobs. Their human rights should be preserved with formulating new policies, and provide medical facilities and NGOs/INGOs as well as government should focus their programmes of social inclusion on training, education and employment opportunities and other convenient measures for inclusion, socialization and justice (Karki, 2007).



Ram (2008) concludes that two types of major causes of exclusion prevail in bureaucratic structures of Siraha District: Governmental weaknesses and internal weaknesses. Lingual problem, curriculum and questions structures on the basis of Hindu Mythology, governments indifference to formulating inclusive laws and policies, public service commission exams center are far from the district are the governmental side weakness and the internal weakness are the poverty, weak awareness level, low interest in education, high interest in army recruitment, high inclination on entertainment and feeling of humiliation are the internal cases of exclusion in representation of indigenous nationality, Dalit, Madhesies women in bureaucratic structures of Siraha District, Nepal. (Ram, 2008)

Neupane (2009) claims that empowerment is the best alternative to include rural women in different aspects of development process. Through empowerment, poor rural women can boldly put their aspirations and wants in the concerned authorities. Their representation on various institutions would be more accessible through which they can decide about their genuine demand of social inclusion. (Neupane, 2009)

Above studies emphasize to include and involve the excluded caste and ethnicity, women and sexual minorities in the mainstream of development by governmental and non- governmental organizations through their policies and programmes.

## **Conclusion**

Finally, the concepts of social exclusion and its twin, social inclusion, were introduced at first in France and then popularized in social policy discourse in Europe in response to the crises of the welfare state and then used in other regions, especially in developmental discourses. Social inclusion is based on the belief that we all fare better when no one is left to fall too far behind and the economy works for everyone. It is achieved when all have the opportunity and resources necessary to participate fully in economic, social, and cultural activities which are considered the societal norm.

Emergence of inclusion movement in Nepal today is the result of continuous exclusion and indifference of the history. There are three layers of exclusion continue in Nepal: exclusion because of remoteness leading to low access to schools; exclusion because of caste and ethnicity; and exclusion because of gender. *Therefore, in the context of Nepal, inclusion refers to the equitable political representation of the excluded segments of population, including women, various caste and ethnic groups, and those who live in underdeveloped regions.*

Development requires democracy and the transformation of the state to foster two of democracy's prime determinants: *increased representation and enhanced participation.* In a

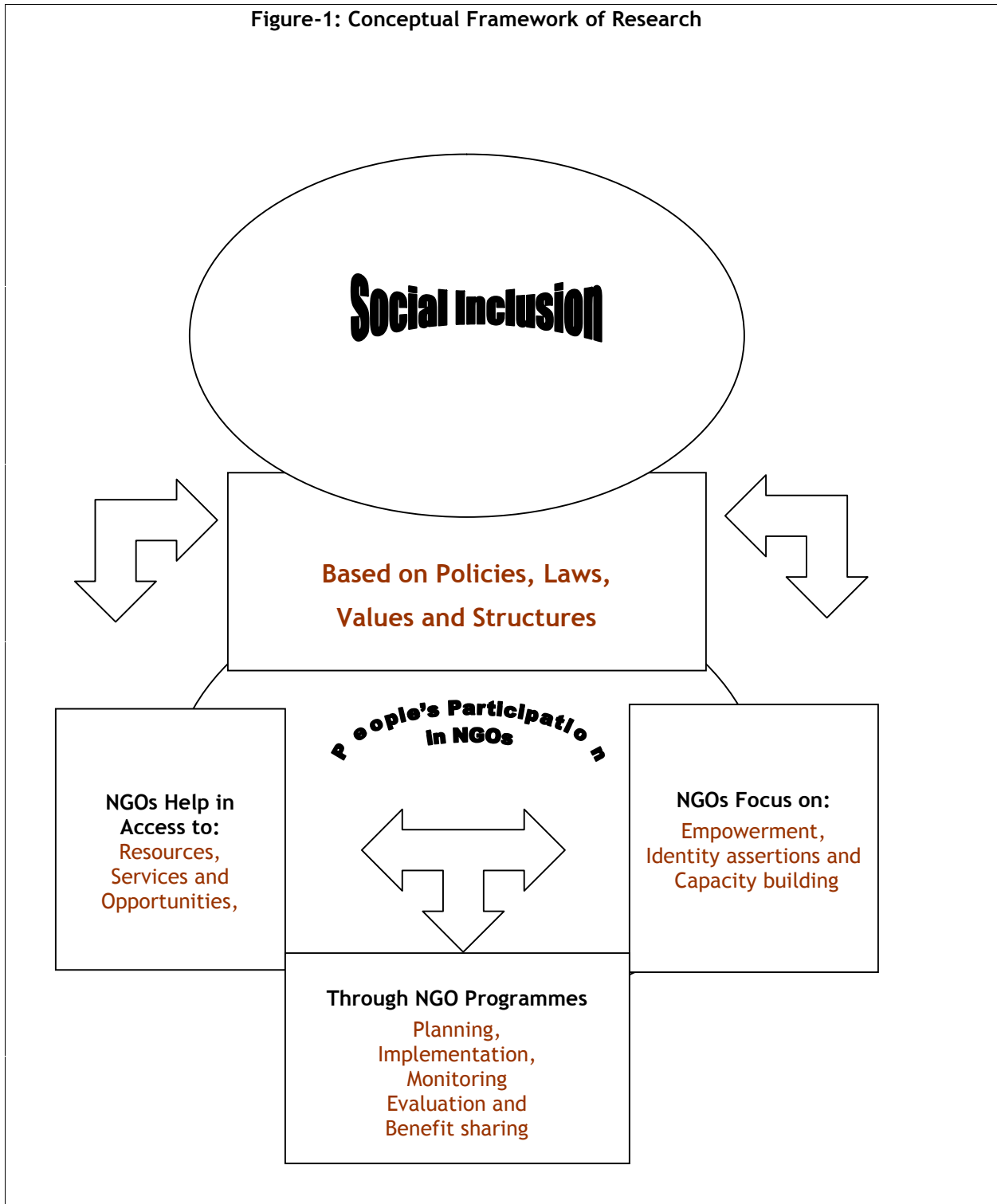
hierarchical society like Nepal, however, barriers to people's participation are nepotism, favoritism, economic feudalism, social caste and patron-client networks of political parties, the paternalistic planning process and monopolization of power and wealth by a few families. But, after the people's movement 2062-63, the existing situation is gradually reformed and positive change can be observed.

There is a long tradition of community networks and partnerships in Nepal. But, the NGO movement gathered momentum only after the restoration of democracy in 1990. The government alone cannot meet the numerous needs of the people. So NGOs evolved as a drivers and partners of development to make the prosperous, modern and just Nepal. This plan has, thus, identified *Three dimensions of social inclusion* i) access to resources, services and opportunities, ii) empowerment, identity assertions and capacity building, and iii) planning, implementation, monitoring and evaluation will be based on policies, laws, values and structures to achieve its goal. Apart from various policy measures, Interim Constitution of Nepal 2063, as the most inclusive constitution ever made, has stated that *Madhesis, Dalits, ethnic Janajatis, women etc. will be provided with a proportional representation in the state and the present state will be restructured so as to make it inclusive.*

People's extreme desire to inclusion and participation had been reflected in people's movement-2062- 63. Consequently, this movement has become the milestone for the inclusive development and participation of those communities who were excluded from time immemorial by the state and society. Various above plans and policies are adopted by the government but these could not adequately address the issue of social inclusion and maximum people's participation in every level of governance. Proper implementation of policy is the challenge for the present and future government. There is somewhere NGOs prominent role in sensitizing and building awareness about the right of those excluded people who are far behind the mainstream of development.

## 2.12 Conceptual Framework of Research

Figure-1



# CHAPTER-THREE

## RESEARCH METHODOLOGY

### 3.1 Research Design

The study has been carried out with exploratory research design. In order to fulfill the objectives, information is collected from the field study. Household survey, interview and observation are the main techniques that have been utilized to obtain the information. NGOs members, social workers, local leaders and local bureaucrats have been taken into consideration for interview. Primary as well as secondary data are utilized. Analysis of data is made from the simple statistical tools like averages and percentage.

### 3.2 Rationale for the Selection of the Study Area

The present study has been carried out in Budhabare VDC of Jhapa district, located in the terai of Eastern Development Region of Nepal. The socio-economic status of this district is more satisfactory than the other districts of the country. Budhabare VDC is one of the VDC of Jhapa with great potentialities due to its plain, fertile and irrigated land and forest resources. Nearly dozens of NGOs are actively working in the area with their respective aims and objectives. The present study aims to assess the contribution of NGOs in social inclusion and fostering people's participation in Budhabare VDC. The reason for selecting, Budhabare VDC as the study area is that the researcher is familiar to this study area. He is also familiar with the local level NGOs and the local people as well. By selecting this area, it is hoped that more accurate and practical information and assessment can be carried out during the study period.

### 3.3 Sampling Procedure and Sampling Size

The universe of the study is households of beneficiary groups and members of the local NGOs of Budhabare VDC of Jhapa district. Out of the households of beneficiary groups and members of the local NGOs of this VDC, the study has been focused on 10 NGOs. The selection of the NGOs was done with the help of purposive sampling from more than 70 NGOs registered in DAO office of Jhapa. Fifty member respondents have been selected from within the 10 sample NGOs. 4-6 NGOs members has been selected inclusively with purposive random sampling for the purpose of the study through simple random sampling as convenient to the researcher. The sampled NGOs and their members from different caste and ethnicities are given in the table 3.3.

Table-2

## Selected NGOs and sample size

SN	NGOs	Dalit				Adhibasi/Janjati				Brahmin/Chhetri				Total
		Hill Dalit		Madhesi Dalit		Hill		Madhesi		Hill		Madhesi		
		Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	
1	Mahila Kalyan Samuha	1	-	-	-	1	-	-	-	2	-	-	-	4
2	Dhimal Utthan Sahayog Samiti	-	-	-	-	-	-	2	2	-	-	-	-	4
3	Adhibasi Janjati Tatha Dalit Samaj Bikas Kendra	1	1	-	-	1	-	1	-	-	-	-	-	4
4	Nepal Dalit Ekata Samuha	2	2	-	-	-	-	-	-	-	-	-	-	4
5	B P Upakar Kos	-	1	-	-	1	-	-	1	1	1	1	-	6
6	Hanuman Mandir Bikas Samiti	-	1	-	-	-	-	-	1	1	1	-	1	5
7	Budhabare Bouddha Bikas Samiti	-	-	-	-	2	4	-	-	-	-	-	-	6
8	Batabaran Samrachan Tatha Sarsafai Samaj	-	1	-	-	1	1	-	-	1	1	-	1	6
9	Nepal Red Cross Society Upasakha	-	1	-	-	-	2	-	-	1	2	-	-	6
10	Aadarsha Yuba Club	-	1	-	-	-	1	-	1	1	1	-	-	5
Total		4	8	-	-	6	8	3	5	7	6	1	2	50
Percentage		8	16	-	-	12	16	6	10	14	12	2	4	100

Source: Field survey, 2010

### 3.4 Sources of Data Collection

Data is the most important tool for research. The study aims to obtain the socio-economic information from the NGO offices and their beneficiaries of Budhabare VDC, Jhapa. Both sources of data have been used in this study. Primary data has been collected through field survey, interview and observation of the study area; similarly the secondary data also has been used for the study which is collected from various published and unpublished sources like CBS (central Bureau of statistics), T.U central library, VDC,DDC profiles, dissertations, GoN\ MoWCSW etc. and so on.

### 3.5 Techniques and tools of data collection

The structures questionnaire or unstructured interviews and observation methods has been applied to generate the primary source to carry qualitative information.

### **3.6 Questionnaire Survey**

The Questionnaire survey has been conducted in order to collect qualitative and quantitative facts about social inclusion and people's participation in the study area. Information also has been collected through discussion with the peoples, stakeholders and the members of the NGOs in the study area. The primary data has been collected from the selected house of V.D.C. Questionnaire has been used as a tool for interviewing with the members of the NGOs and other concerned authority. The respondent of the household and members of the NGOs stakeholders, and other concerned authority has been filled the questionnaire.

### **3.7 Key Informant Interview**

The primary data has been collected from key informant using the structured or unstructured interview method as well as open and close ended questions. The interview has been taken as cross checking for data obtained from interviewing of those key informants. The key informants were social activists, NGO members, specialist, staff of local NGOs, intellectuals, stakeholders and local people who are not included for questionnaire survey.

### **3.8 Field visit and observation**

Member of local NGOs of each household has been selected by randomly. Field visit and direct observation has been made. Data has been recorded while observing the household who are participants in the program.

### **3.9 Presentation and Analysis of Data**

Data has been analyzed and presented with the help of computer, manual chart, tables, diagram, graphs, and other useful statistical tools and so on in chapter four.

## CHAPTER - FOUR

### INTRODUCTION OF THE STUDY AREA

#### 4.1 The Jhapa District

Jhapa District lies in Mechi zone, Nepal. Population density of Jhapa district is the highest among the districts of the Mechi Zone. The total area of the district is 1606 square kilometer and it has been ranked the 41<sup>st</sup> district of Nepal. The altitude varies from 58 m to 380m above the sea level. It is located between 26<sup>o</sup>22' to 26<sup>o</sup>90' north and 87<sup>o</sup>39' to 88<sup>o</sup>12' east. The average east-west length is 29 k.m. The district is bordered by Bengal and Bihar of India in the east and Ilam district in the north, Morang to the west and again Bihar of India to the south. (District Profile, Jhapa, 2005)

The total population of the district is 688,109 with annual growth rate 1.5 percent. The sex ratio is 0.98. There are 137,301 numbers of households in the district and average household size is 5.01(CBS, 2001). The average literacy rate is 67.1 percent. Male literacy rate (74.7%) is higher than female literacy (58.8%) (CBS, 2001). The human development index (HDI) of the district is 0.42. Politically, the district has 47 VDCs and 3 municipalities. According to the CBS data, only 13.03% of the total population lives in the urban part of the district, the rest of all living in rural areas. The Net Enrollment Ratio (NER) in primary, lower secondary and secondary level is 87.8, 40.6 and 23.3 respectively.

The major rivers and rivulets of the district are Kankai, Ratuwa, Biring, Mawa and Mechi (the eastern boundary of the kingdom). The religious and tourism destinations are Khechankawal (the lowest area of the country), Kankai Mai, Birat Pokhar, Arjundhara, Satashidham, Kichakabadha, Samayaghad, Chillaghad and Chandraghad (District Profile of Jhapa, 2005). The major market centers are Birtamode, Damak, Kakarbhita, Bhadrapur, Dhulabari, Surunga, Gourigunj and Budhabare.

There are 96 identified castes scattered in different parts of the district. There are 70 languages spoken throughout the district (CBS, 2004). Six types of religions (Hindu, Islam, Kirat, Christian, and Jain) are found in the district.

## 4.2 Geographical Description of Budhabare Village Development Committee

**4.2.1 Location, Boundries and Area:** Budhabare Village Development Committee (VDC) lies in rural area. It has an area of 31.73 square kilometers, with a population of 25536, male representing 13047 with 12489 female. The total household comprises 4772. The altitude varies from 149 m (Dhaijan) to 329 m (Majhua) above the sea level. It is located between 26<sup>0</sup>41'23" to 26<sup>0</sup>46'14" north Latitude and 87<sup>0</sup>59'44" to 88<sup>0</sup>04'29" east Longitude. The VDC is bordered by Shantinagar VDC in the east and Ilam district (Kolbung VDC) in the north, Khudunabari VDC to the west and Sanischare and Dhaijan to the south and again Arjundhara in the South-West. This VDC is 18 KM North from the headquarter (Bhadrapur) of Jhapa. (PSDP,2010)

**4.2.2 Climate and Rainfall:** The Monsoon, as the main source of rainfall, affects heavily to the climate of VDC. The climate of VDC is sub-tropical and temperate due to latitudinal variations of 149 m from south to 329m in the North. The average temperature is 23.5°c in which average 29.8°c in summer and average 14.2°c in winter respectively. The average rainfall is 260.4 millimeter, which occurs mostly 1029 millimeter and 836.7mm in Asad and Shrawan respectively and negligible in Poush and Magh. (*Budhabare Hijo Ra Aaja*).

**4.2.3 Natural Resources:** Natural resources are an important component for human development. They provide the means of livelihood and shelter. The main natural resources are described below.

a. *Land and Soil:* Generally, the terrain of Budhabare VDC is Concave Slope that lies in Bhawar Pradesh of Terai Region. The Mahabharat Hill lies in the north of this VDC. Basically, the sandy and rocky mixed black soil found in Northern part and loamy soil found in south of Budhabare VDC. (PSDP, 2010)

b. *Flora and Fauna:* The dense forest is found in the northern and eastern part of the VDC. Two Community managed forest and government managed forest are available in this area. Most of the poor people depend on the forest products such as wood and fodder for animals. The floras like *Sissau*, *Sal*, *Simal* (*salmelia wallichii*), *Tanki* (*Bauhinia purpurea*) are available. The faunas are crow, peacock, sparrow, eagle, dove, deer, monkeys, pigeon etc. (PSDP, 2010)

c. *Rivers and rivulets:* There are no big rivers in the Budhabare VDC. The river like Hadiya and Dama which runs eastern edge of the VDC and Bering which runs western edges of the VDC. Kalikhola, Fulbasa, Pangre, Setipani, Jhilmile and Chhetune are some of the rivulets which play important role for irrigation of the VDC and surrounding VDCs. (PSDP, 2010)



### 4.3 Socio-Economic Setting

**4.3.1 Health Facilities:** In Budhabare VDC, there is one sub health post and an Ayurvedic clinic, a private Women Community Health Centre, a private Hospital, Red Cross and around 16 other private allopathic and homeopathic clinics. There is dense population in the study area. Only one sub health post cannot resist all patients of this VDC. The people of this VDC are still going to the traditional healers like Dhami, Jhankri due to the lack of proper health consciousness which is the main problem for the inhabitants of this VDC. (PSDP, 2010)

**4.3.2 Education:** Education is a social indicator, probably more crucial, which enables people to take participation in concerned affairs. The literacy rate of Jhapa district is 67.1 percent (*District Profile of Jhapa, 2005*). But in Budhabare VDC the average literacy rate is higher (76.4 percent) where the male literacy rate is 82.2% and female is 69.9% (*Budhabare Hijo Ra Aaja 2004*). The current average literacy rate is higher (90.32%) where the male literacy rate is 94.4% and female is 86%. The VDC constitutes 6 Child Development Centers, two primaries, two lower secondary and one secondary school and 2 Higher Secondary School. Basically, these schools are the means through which children from disadvantaged communities get formal education. There are ten private schools in which seven primary and 3 secondary level boarding schools. (PSDP, 2010)

**4.3.3 Economy of the Village:** Budhabare VDC is one of the main pocket areas for agricultural production in the District. The land of the study area is supposedly fertile for agricultural production as agriculture is the main occupation (88.71%) of the people in VDC. (PSDP, 2010) Most of the households of the study area completely depend on land. The soil yields a wide range crops. The main crop is paddy followed by Betel-nut, coconut, tea, maize, wheat and millet. *Khesari*, *rahar*, pea bean, *rajma* and soyabean are legume crops. Different kinds of vegetables and fruits are also grown. People harvest a wide variety of crops in a piece of land twice or thrice per year. Intensive agriculture is practiced due to the irrigation facilities available in most of the area. Technical and other facilities accelerate the momentum of crop yielding in the study area. Budhabare Bazaar is also the “collection centre” for agricultural production goods in the district. Besides agriculture, animal husbandry is another source of income. Buffalo, ox, goat, pig and chicken are kept as supplementary sources for agriculture.

Some local NGOs, governmental and private sector organizations are engaged in entrepreneurial and skill development activities in the VDC. Some people are working in government services wage and labor. Co-Operative organizations, cottage industries (61), trade and tourism and foreign employment (1,422) are the main area for income generation for the people of Budhabare VDC. (PSDP, 2010)

#### 4.4 Population Distribution in the Study Area

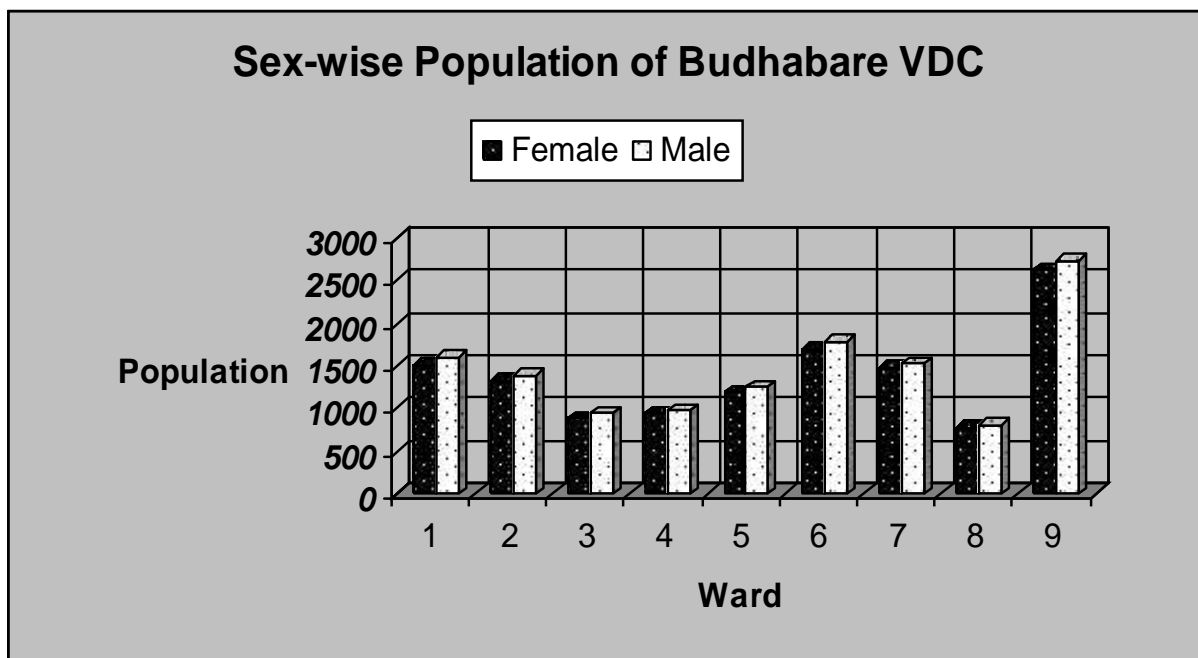
The total population of the VDC is 25536. The male population is 13047 and female is 12489. The population mostly consists of the Indo-Aryan community. However, this VDC accommodates different people from both the Tarai and Hill origin castes and ethnicity. The demographic scenario of Budhabare VDC is shown in table 3, 4 and figure-2 below.

**Table-3**  
**Demographic Features of Budhabare VDC**

Population	Average family member	Population growth rate (yearly)	No. of HH	Population distribution by sex		Population density	Literacy status by sex	
				Male	Female		Male	Female
HH survey-2010	5.35	2.70%	4772	12489	13047	804.7	94.4%	86%

Source: Household Survey, (PSDP, 2010)

**Figure- 2**  
**Population Distribution by Sex and Ward**



Source: Household Survey, (PSDP, 2010)

**Table-4**  
**Caste and Ethnic Composition of Population of Budhabare VDC**

S.N	Caste	Population	Perce	S.N.	Caste	Population	Percent
1.	Bra/Chhetri	14,516	56.84	2.	<i>Biswakarma</i>	1,710	6.69
3.	Limbu	1556	6.09	4.	Rai	1298	5.08
5.	Newar	1,286	5.03	6.	<i>Darjee</i>	757	2.96
7.	Magar	681	2.66	8.	Dhimal	639	2.50
9.	Tamang	555	2.17	10.	Rajbansi	516	2.20
11.	Bhujel	331	1.29	12.	Madhesi	307	1.20
13.	Tharu	243	0.95	14.	Sanyasi	207	0.81
15.	<i>Sarki</i>	213	0.83	16.	Mustim	188	0.73
17.	Sunuwar	146	0.57	18.	Kumal	84	0.32
19.	Gurung	81	0.31	20.	Majhi	52	0.20
21.	Lepcha	44	0.17	22.	Bangali	33	0.12
23.	Marwadi	32	0.12	24.	Sherpa	29	0.11
25.	Ghale	8	0.03	26.	Danuwar	4	0.01
27.	Kisan	5	0.01	28.	Sataar	4	0.01
<b>Total Population of Budhabare VDC</b>						<b>25,536</b>	<b>100</b>

Source: PSDP, Budhabare VDC 2010

Of the total population, 57.65 (14723) percent are Brahmin/Chhetri (including Sanyasi). The second biggest population of the VDC is of hill and terai Adsibasi/Janajiti with 31.14 (7945) percent including Madhesi (1.20 percent) population. Only 10.48 (2680) percent of population is Dalit (Biswakarma, Darjee and Sarki) in which nearly two-third are Biswakarma with 6.69 Percent of population. Another religious minority Muslim are 0.73 (188) percent of total population of Budhabare VDC.

# CHAPTER - FIVE

## DATA COLLECTION AND ANALYSIS

### 5.1 Description of Sample Characteristics

Respondent's identification in general is analyzed according to the questioner survey. Respondents demographic, socio-economic, and caste and ethnic composition etc. are analyzed under this heading.

#### 5.1.1 Age and Sex Composition of Respondents

Ten sampled NGOs cover its eight hundred and fifty one members which are categorized in three age groups. Fifty member-respondents were selected purposively as convenient to the researcher for the purpose of this study.

**Table-5**

**Ages and Sex Composition of Respondents**

S.N	Age group	Male		Female		Grand total	
		No.	Percent	No.	Percent	No.	Percentage
1.	16-40	15	30	12	24	27	54
2.	41-60	10	20	8	16	18	36
3.	61 above	3	6	2	4	5	10
	Total	28	56	22	44	50	100

Source: Field Survey 2010

The Table 5 shows that the dominated age groups are 16-40, followed by 41-60. Where, the age groups 60 above are less in population which has covered only 10 percent. It also shows that involvement of male member of NGOs is higher than the female though they have significant presence with 44 percent.

#### 5.1.2 Caste/Ethnic Composition of Respondents

Out of the total eight hundred and fifty one members of the NGOs, forty four percent member-respondents are from the ethnic community, occupy the largest portion of the total respondents. Population of Brahmin/Chhetri and Dalits are 32 percent and 24 percent respectively (see table 6 and figure 3). Composition of respondents according to their religion and educational status are given in the figure 4 and 5 respectively as under.

Table - 6

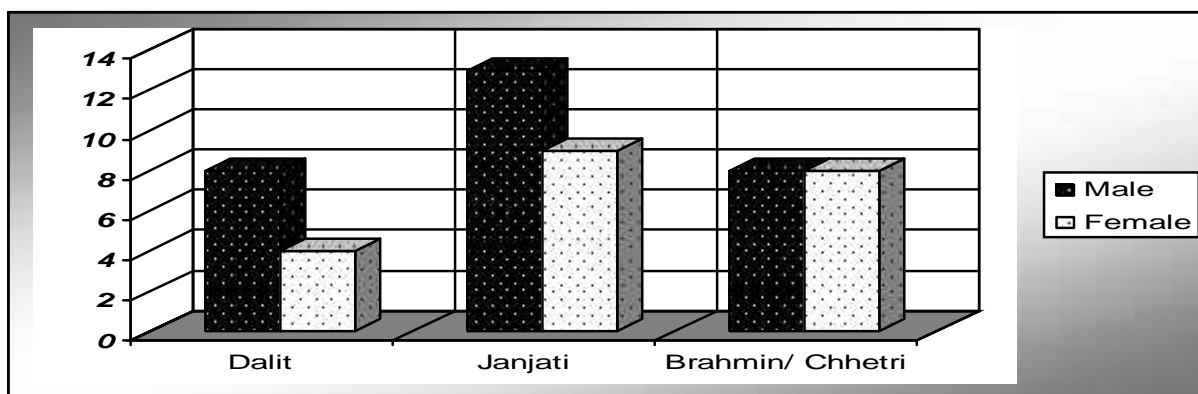
Caste/Ethnic Compositions of Respondents

Caste/Ethnicity	Caste/Ethnic compositions of the Respondents					
	Male	percent	Female	percent	Total	percent
Dalit	8	16	4	8	12	24
Janjati	13	26	9	18	22	44
Brahmin/ Chhetri	8	16	8	16	16	32
Total	29	58	21	42	50	100

Source: Field Survey, 2010

Figure-3

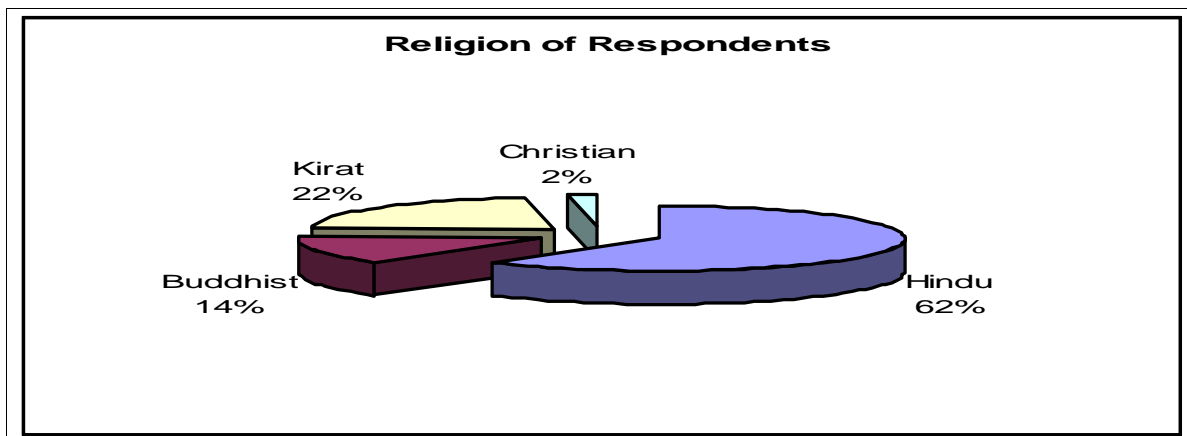
Caste/Ethnic Compositions of the Respondents



Based on Table-5.2

### 5.1.3 Distribution of Respondents by Religion

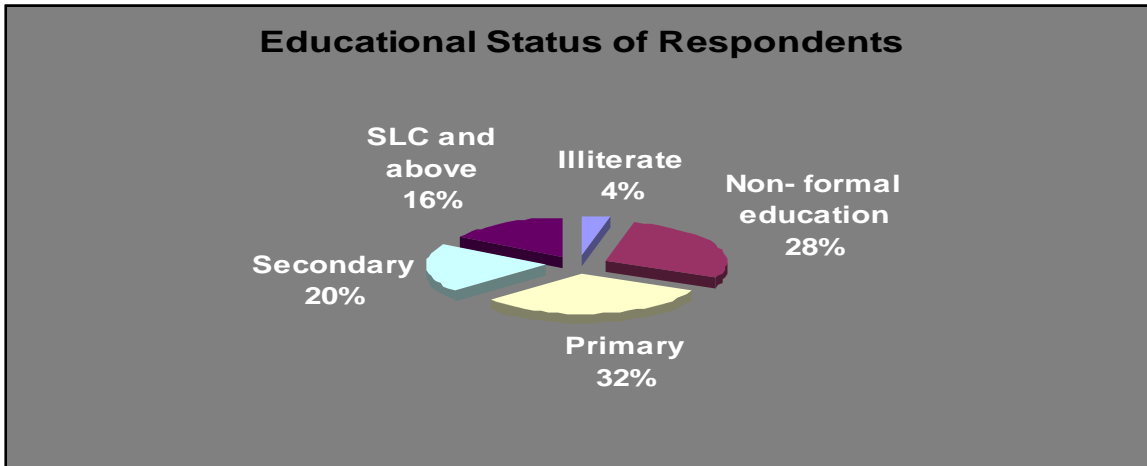
Figure-4



Source: Field Survey, 2010

### 5.1.4 Educational Status of Respondents

Figure: 5

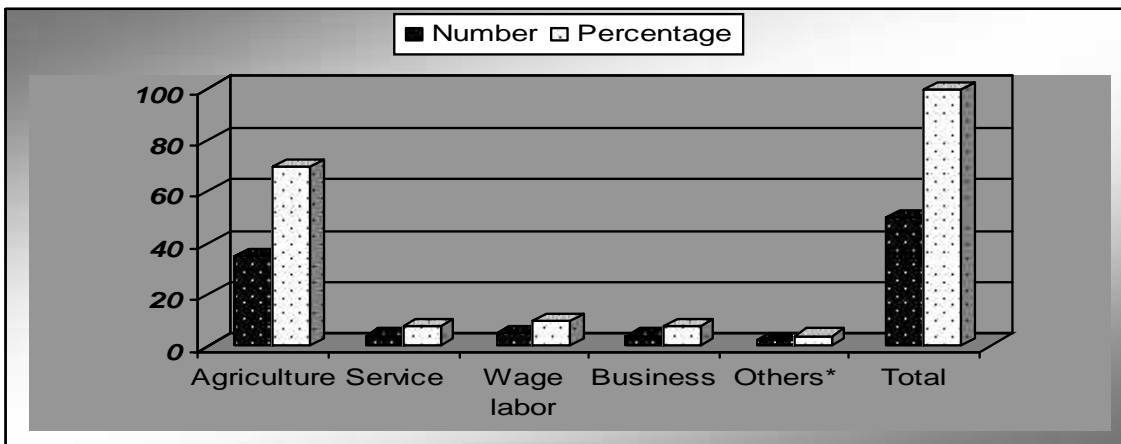


Source: Field Survey, 2010

#### 5.1.4 Occupation of the Respondents

Occupation of the people influences and inspires them in the organizational activity. The main occupational status of the respondents has been categorized into five groups. Figure-6 shows the occupational status of the respondent-member of NGOs of the study area. Wage labour, service and business and other occupation of respondent are 10, 8, 8, and 4 percent respectively.

Figure-6  
Distribution of Respondents by Occupation



Source: Field Survey, 2010

Note\*: Occupational works like tailoring, black smith and gold smith.

#### 5.1.6 Land Holding Condition of Respondents

Land is the source of income and livelihood especially in the agrarian country like Nepal. Landlessness causes exclusion of individuals from social networking. Landless people are always intrigued in their hand to mouth problem. Therefore this study reveals that a few rural landless people are involved in the organizational activity. Only 2 percent (one respondent) is landless and the remaining 98 percent members have their own land.

**Table-7**

**Land Holding Condition of Respondents in the Study Area**

Land holding (kathha)	Respondents	Percentage
Landless	1	2
Land owner	49	98
Total	50	100

Source: Field Survey, 2010

#### 5.1.7 Annual Income of the Respondents

**Table-8**

**Annual Income of the Respondents**

S.N.	Income in NRs.	No. of Respondents	Percent
1.	Less than 10000	10	20
3	10000 - 20000	11	22
4	20000 - 30000	10	20
5	30000 - 40000	7	14
6	40000 - and above	12	24
Total		50	100

Source: Field Survey, 2010.

The data in table 8 shows that out of 50 respondents 24 percent earned higher of Rs. 40000 and above. The income earned Rs. 30000-40000 are least among respondents. Respondent earned less than 10000 rupees are also in significant with 20 percent. The figure also shows that the respondents earned less than Rs.30000 are 31 in number i.e. 62 percent of total respondents.

#### 5.1.8 Inclusiveness of NGOs Executive Committee

The table-9 shows the ten selected NGOs inclusiveness in their executive committee. Inclusiveness of sex, caste and ethnicities are shown with their vital posts and members in the executive committee.

**Table-9**

**Inclusiveness of NGOs Executive Committee**

Sn.	Particular	Male	Female	Dalit	Ethnic	Madhesi	Brahmin/Chhetri	Total
1.	<i>Vital Post</i>	41	11	7	17	7	28	52
	<i>Percent</i>	36.93	9.90	6.30	15.31	6.30	25.52	100
2.	<i>Member</i>	36	23	5	22	8	32	59
	<i>percent</i>	32.43	20.72	4.50	19.81	7.20	28.82	100
<i>Total:</i>		77	34	12	39	15	60	111
Percent total		69.36	30.63	10.81	35.13	13.51	54.05	100%

Source: Field survey-2010

## **5.2 NGOs Role in Social Inclusion and People's Participation**

### **5.2.1 Introduction**

The member of NGOs should be open and every Nepali citizen can be a member of each NGO according to the Association Registration Act 2034. But in some NGOs all their members are only from one race, religion, gender, caste or ethnic group. It is because the other people don't apply to be a member in such NGOs. For example, male doesn't take interest to be a member in women's NGOs and different caste and ethnic group have their member only from their own caste or ethnicity. Nepal Dalit Ekata Samuha has its one member only from Dalit caste of Kami, Damai and Sarki as Dhimal Utthan Sahayog Samiti has its member only from each Dhimal household. Only followers of Buddhism are members in Budhabare Boudha Sewa Samaj Samiti.

All NGOs make their decisions through General Assembly (GA) or Executive Committee (EC) meetings. EC is the executing body of NGOs to implement the programmes and projects directed by the General Assembly. The chairperson and secretary calls general assembly or executive committee meeting according to the rule. It is mandatory that, at least fifty percent members of committee should be present in EC meeting for its validity of decision. For the quorum of both meeting, at least 50 percent member's presence is mandatory in almost all the



NGOs. Both meeting need more than 50 percent members' presence to decide any decisions. In every decision, members have right to keep his or her opinion regarding each agenda.

Every NGO organize General Assembly during the preparation of constitution or their amendment and approval of annual operational plans of NGOs. Every member evaluates their institution's progress through general assembly. Each executive committee presents annual progress report on general assembly. Members can raise questions in different issues of report if they like. GA elects the future leadership and passes operational plan for new tenure.

Generally, EC meeting is held regularly once in a month in a pre-fixed date. If members feel necessary, there would be more than regular meeting is organized. When a meeting is called, it is usually the secretary or the chairperson informs other members in all NGOs.

EC and GA are called according to the constitution of NGOs. Generally assembly of NGOs is held at least once in a year. At least majority members (More than 50 percent) must be present to pass a decision. In EC meeting, the members express their views and decisions are carried out by a majority vote of members. Every member has right to keep his/her opinion in each agenda during general assembly.

### 5.2.2 Participation of Respondents in NGOs Meeting/General Assembly

Table-10

Participation of Respondents in NGOs Meeting/General Assembly

S.N.	Participation level	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri			Madhesi	Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Regularly	1	5	4	7	5	1	4	8	26	52
2	Irregularly	3	3	5	6	3	3	3	6	24	48
3	Not at all	-	-	-	-	-	-	-	-	-	-
	Total	4	8	9	13	8	4	7	14	50	100

Source: Field Survey, 2010

The table 10 shows that the 52 percent of respondent have regular participation in NGOs Meeting/General Assembly and remaining 48 percent are not the regular participants. There is not a single respondent who is never participated in NGOs Meeting/General Assembly. More than 50 percent of Dalit, Adsibasi/ Janajiti and Madhesi female respondents are irregular

whereas male respondents of all caste and ethnicity have their regular participation with more than 50 percent.

### 5.2.3 Causes of irregularity of Respondents in NGOs Meeting/General Assembly

Table-11

Causes of irregularity of Respondents in NGOs Meeting/General Assembly

S.N.	Causes of irregularity	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Business	-	-	1	2	1	1	-	1	5	20.83
2	Lack of information	-	1	1	1	1	1	1	-	5	20.83
3	Household obstacles	2	1	2	3	1	2	2	2	11	45.83
4	Negligence of voice	1	1	1	-	-	-	-	-	3	12.51
	Total	3	3	5	6	3	4	3	3	24	100

Source: Field Survey, 2010

The table 11 shows that the main cause of irregularity in the meeting is the household obstacles. Out of 24 irregular respondents 45.83 percent are irregular in the meeting due to household obstacles. 20.83 percent are irregular due to their business and lack of information and 12.51 percent are irregular due to negligence of voice during the meeting.

### 5.2.4 Willingness of participation in decision making process of NGOs

Table-12

Willingness of participation in decision making process of NGOs

S.N.	Willingness of participation in decision making process	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	3	7	8	13	8	8	3	7	47	94
2	No	1	1	1	-	-	-	1	-	3	6
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The willingness of participation in decision making process is high among respondents. 94 percent of respondents are very enthusiastic to participate actively in the decision making process of NGOs. Only six percent are indifferent to participate in decision due to negligence of their voice, fear of elite and fear of exclusion. Especially dalit and madhesi female respondents have no willingness to participate actively in the decision making process of NGOs.

### 5.2.5 Types of decisions made in the meeting/ discussions of NGOs

**Table-13**

**Types of decisions made in the meeting/ discussions of NGOs**

S.N.	Types of decisions made in the meeting	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Amendment of constitution	-	-	1	1	-	-	-	-	2	4
2	Preparation of operational plan	2	3	2	2	2	1	-	2	12	24
3	Formation of NGO committee	-	1	3	2	2	3	1	1	11	22
4	Economic decisions	1	2	2	3	1	1	1	2	10	20
5	Benefit sharing	1	2	1	5	3	3	2	2	15	30
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

Different NGOs are involved in different areas of decisions according to their aims and objectives. NGOs with operating saving and credit facilities are mostly focus their decision in economic field whereas welfare NGOs made the decisions with the social welfare point of view. NGOs based on caste and ethnic group discuss their issues of own interests. Only 4 percent of respondents have said that they discuss about amendment of constitution of NGOs and 30 percent said that they discuss about benefit sharing in the meeting of NGOs. The other agenda widely discussed in the NGOs meeting are the preparation of operational plans, formation of NGOs committee and economic decisions with 24 percent, 22 percent and 20 percent respectively in the NGOs meeting (table-13).

### 5.2.6 Role played by the respondents during discussion in the meeting

Table-14

Role played by the respondents during discussion in the meeting

S.N.	Role played during discussion in the meeting	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Proposer	1	2	2	6	3	2	2	2	16	32
2	Supporter	2	3	5	2	3	2	2	3	17	34
3	Decisive	1	3	2	5	2	4	-	2	17	34
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The table-14 shows that only 5 female respondents have decisive role during discussion in the meeting. Among them female dalits has one and madhesi female member have no decisive role at all. They are found to be supporter and proposer only. 12 male respondents of all caste & ethnicity and madhesi decisive role during discussion in the meeting and 12 male are the proposer also. This figure shows the clear domination of male during the meeting of NGOs.

### 5.2.7 Respondent's satisfaction with the NGO executive committee in which she/he is the member

Table-15

Respondent's satisfaction with the NGO committee

S.N.	Respondent's satisfaction with the NGO committee	Dalits		Adsibasi/Janjati		Brahmen/C hhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	3	7	7	12	6	7	4	6	42	84
2	No	1	1	2	1	2	1	-	2	8	16
	Total	4	8	9	13	8	8	4	8	50	100

Source: Field Survey, 2010

Table-15 shows that 84 percent of respondents are satisfied with the NGO's existing executive committee. Only 16 percent of respondents are not satisfied with their EC. 5 female respondents are not satisfied whereas only 3 male respondents are not satisfied.

Main reasons for dissatisfaction are the absent or nominal participation of women in the executive committee. Women have only ceremonial representation so they expect women's decisive role with the vital post in the executive committee of NGOs.

A part from their own caste and ethnic group based NGOs, Dalit and Adsibasi /Janajiti have no single representation in the executive committee as in the Nepal Red Cross Society upasakha and Hanuman Mandir Byabasthapan Samiti Budhabare. Such exclusion of dalit and ethnic groups is due to the dominance of local ruling elites, their nepotism and favoritism and the monopoly of upper caste Brahmin/ Chhetri members. Even the marginal Brahmin/chhetry members are not satisfied with such local elites. The reason of satisfaction of such a high number of respondents may be that they don't want to disclose their true feeling due to fear of elites or the other various reasons. The religious beliefs and traditional attitude are also more or less responsible for not inclusion of dalit and ethnic people in the EC member of NGOs. (See the table 16)

#### 5.2.8 Reason of dissatisfaction of respondents with the NGO's executive committee

Table-16

#### Reason of dissatisfaction with the NGO's EC

S.N.	Reason of dissatisfaction with the NGO's EC	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Poor representation of women in the EC	-	-	1	-	1	-	-	-	2	25
2	Poor representation of caste/ethnic in the EC	-	-	1	1	-	-	-	-	2	25
3	Dominance of elites	1	-	-	-	1	1	-	2	3	37.5
4	Nepotism and favouritism	-	1	-	-	-	-	-	-	1	12.5
5	Monopoly of NGOs members		-	-	-	-	-	-	-	-	-
	Total	1	1	2	1	2	1	-	2	8	100

Source: Field Survey, 2010

### 5.2.9 Implementation level of previous decisions of NGOs

Table-17

#### Implementation level of previous decisions of NGOs

S.N.	Previous decisions are fully implemented or not	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Fully implemented	1	2	2	3	2	3	1	2	13	26
2	Partially implemented	2	4	6	7	4	3	2	3	26	52
3	Not implemented	1	2	1	3	2	2	1	2	11	22
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

In the above table-17, only 26 percent believe that the decisions are fully implemented and 22 percent respondents said that previous decisions of NGOs are not implemented at all. The reasons of not implementing the decisions are given in the table-18.

### 5.2.10 Reasons of not implementation of the decisions made by the NGOs

Table-18

#### Reasons of not implementation of decisions

S.N.	Reasons of not implementation of decisions	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Unpopular decisions	1	2	1	3	2	2	1	2	11	22
2	Minimum participation	1	3	4	4	3	3	2	3	18	36
3	Escape from responsibilities	-	1	2	1	1	2	-	-	7	14
4	Weak leadership	2	2	2	5	2	1	1	2	14	28
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

There may be number of reasons of not implementation of the decision of NGOs. Among them 36 percent of respondents answer the causes of not implementation of decisions of NGOs is minimum participation. Weak leadership, unpopular decisions and escape from responsibilities

are the other causes in which respondent of 28 percent, 22 percent and 14 percent indicated as the failures of implementation the decisions made by the NGOs (table-18).

### 5.2.11 Impacts of decisions made by the NGOs

Table-19

Impacts of decisions made by the NGOs

S.N.	Impacts of decisions made by the NGOs	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Positive	3	5	7	12	6	7	3	5	40	80
2	Negative	-	1	1	-	-	-	1	-	2	4
3	Don't know	1	2	1	1	2	1	-	2	8	16
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The decision made by the NGOs has the positive impact among the 80 percent of respondent, 8 percent respondents got negative impact from the decisions. 16 percent of respondents are not clear whether the decision have positive or negative impacts upon them.

### 5.2.12 Factors to foster people's participation in the NGOs activities

Table-20

Factors to foster people's participation in the NGOs activities

S.N.	Factors to foster people's participation in NGOs activities	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Economic and non-economic benefits	2	4	5	5	4	4	2	4	24	48
2	Moral/ social responsibility	1	1	2	3	2	1	1	2	10	20
3	Self- satisfaction	-	2	2	2	1	2	-	1	9	18
4	Social transformation	1	1	-	3	1	1	1	-	8	16
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

Factors that encourage the development of people's participation in the NGOs activities, plans and programmes is mainly economic and non economic benefit in which 48 percent of respondents are agreed upon this factor. 20 percent of respondents are encouraged to participate in the activities of NGOs due to their moral/ and social responsibility and only 18 percent are involved just for self satisfaction in the NGOs activities. 16 percent respondents are involved in the NGOs activities for the social transformation (table-20).

### 5.2.13 Participation of respondents in any training provided by the NGOs

**Table-21**

**Participation of respondents in any training provided by the NGOs**

S.N.	People's participation in any training provided by the NGOs	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	2	4	6	8	5	6	1	4	31	62
2	No	2	4	3	5	3	2	3	3	19	38
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The table 21 shows that 62 percent of respondents have got training and 38 percent of respondents are not provided any training by the NGOs. 50% of dalit and more than 50% of madhesi are excluded from the training opportunity provided by NGOs. Two third of Bramin/chhetri respondents have got training whereas 36 percent of respondents of Adsibasi/janajity are still not provided any training by the NGOs.



### 5.2.14 Cause of not selecting for the training provided by NGO

Table-22

#### Cause of not selecting for the training provided by NGO

S.N.	Cause of not selecting for the training	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Lack of information	1	3	3	5	2	2	2	4	16	32
2	Lack of qualification	-	1	1	2	1	-	-	-	5	10
3	Dominance of elites	2	2	3	4	2	2	1	2	15	30
4	Nepotism and favouritism	1	2	2	2	3	4	1	1	14	28
5	others	-	-	-	-	-	-	-	-	-	-
Total		4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

Main causes of not selecting for the training provided by the NGOs to the respondents are 32 percent, 30 percent and 28 percent by the lack of information, dominance of elites and the nepotism and favoritism respectively (table-22).

### 5.2.15 Measures suggested to increase people's participation in NGOs activities

Table-23

#### Measures suggested increasing people's participation in NGOs activities

S.N.	Measures to increase people's participation in NGOs activities	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Empowerment and awareness	1	3	2	5	2	3	1	2	16	32
2	Reduction of domestic workloads	1	1	-	-	1	1	-	1	4	8
3	Promotion of gender equality	1	-	1	-	1	-	1	-	3	6
4	Family support	1	1	2	1	1	1	-	1	7	14
5	Inclusive policy	-	1	2	5	2	2	1	2	12	24
6	Information	-	2	2	2	1	1	1	1	8	16
Total		4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

Promotion of awareness and empowerment and the formulation of inclusive policy are the main way to increase people's participation where the 32percent and 24 percent of respondents suggested these two ways respectively. The third way to increase people's participation is to provide information regarding various plans, policies, training etc. provided by the NGOs to the respondents and beneficiary groups. Family support, reduction of domestic workload and promotion of gender equality are the other ways to increase people's participation and inclusion where 14 percent, 8 percent and 6 percent respondent emphasized in these issues (table-23).

#### 5.2.16 Restriction of respondents from entry in to certain public areas like temples and people's home

**Table-24**

**Restriction of respondents from entry in to certain public areas**

S.N.	Restriction of respondents from entry in to certain public areas	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	4	7	-	-	-	-	-	-	11	22
2	No	-	1	9	13	8	8	4	7	39	78
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The table 24 shows that out of 12 Dalit respondents, 11 are restricted from entry in to certain public areas like temples and people's home. Only one male dalit respondents is allowed entry and all female dalit respondents are restricted to entry. But on the other hand hundred percent adsibasi/janajity, Brahmin/chhetri and Madhesi respondents are allowed to entry in to certain public areas like temples and people's home. This figure clearly shows the social exclusion of dalit in the society as the respondents are the representative character of the society. This figure also shows that there is much to be done to mainstream Dalit community to emphasis social inclusion by the NGOs working in the study area.

### 5.2.17 Respondents prevented from using public facilities like water taps etc.

Table-25

#### Respondents prevented from using public facilities like water taps etc.

S.N.	Respondents prevented from using public facilities like water taps etc.	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	2	5	-	-	-	-	-	-	7	14
2	No	2	3	9	13	8	8	4	7	43	86
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

Though the table 25 shows only 14 percent of respondents are prevented from using public facilities like water taps etc. they are all from the dalit caste. Among 12 dalit respondents, 7(58.33percent) respondents are prevented from using public facilities like water taps etc. Remaining all Brahmin/Chhetri, Asibasi/ Janjiti and madhesi respondents are allowed to use public facilities without any kind of interruption.

### 5.2.18 Respondents having faced some verbal or physical humiliation/ violence in public spaces such as the village and or in the nearest bazaar:

Table-26

#### Respondents having faced verbal/ physical humiliation/violence in public spaces

S.N.	Respondents having faced some verbal/ physical humiliation/violence in public spaces	Dalits		Adsibasi/ Janjati		Brahmen/ Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Yes	4	8	7	10	-	-	3	6	29	58
2	No	-	-	2	3	8	8	1	1	21	42
	Total	4	8	9	13	8	8	4	7	50	100

Source: Field Survey, 2010

The table 26 clearly shows that 58 percent of respondents especially Dalit, janajiti/Adsibasi and madhesi are facing some verbal or physical humiliation /violence in public spaces such as the village and or in the nearest bazaar of the study area. There is no such humiliation or violence faced by the Brahmin/Chhetri respondents.100 percent Dalit, 77.27 percent

Adsibasi/Janajiti and 81.81 percent Madhesi respondents are faced some verbal or physical humiliation/violence in public spaces. The figure also characterized the gloomy picture of inequality prevails in the society and superiority feeling upon the upper caste people that causes exclusion of caste and ethnicity and madhesi community for the equal human development. Dalit respondents have faced multiple harassments and humiliations from Bramin/chhetri, adibasi/janajiti and upper caste madhesi people in the study area.

#### 5.2.19 Local NGOs efforts to abolish such humiliating, anti-social activities

**Table-27**

#### **Local NGOs efforts to abolish such humiliating, anti-social activities**

S.N.	Local NGOs efforts to abolish such humiliating, anti-social activities	Dalits		Adsibasi/Janjati		Brahmen/Chhetri		Madhesi		Total	Percent
		Female	Male	Female	Male	Female	Male	Female	Male		
1	Helped to report the police	-	1	-	-	-	1	-	-	2	4
2	Reported in the VDC	-	-	-	-	-	1	-	-	1	2
3	Reported in CDO office	-	-	-	-	-	-	-	-	-	-
4	Settle dispute by villagers	1	3	6	8	5	4	2	2	27	54
5	Nothing has done	3	4	3	5	3	2	2	5	20	40
6	Others	-	-	-	-	-	-	-	-	-	-
	<b>Total</b>	<b>4</b>	<b>8</b>	<b>9</b>	<b>13</b>	<b>8</b>	<b>8</b>	<b>4</b>	<b>7</b>	<b>50</b>	<b>100</b>

Source: Field Survey, 2010

According to the table 27, only 4 percent respondent said that the local NGOs helped to report the police for humiliation and physical violence over the dalit and ethnic group and Madhesi community. Only 2 percent are reported to the VDC for such humiliation and not a single respondent have told that the local NGOs have reported to the CDO for such humiliating and anti-social cases. 54 percent of disputes are settled by the villagers/neighbors in the community but not reported in the legal authorities like local police, VDC, or in the CDO office. The most dreadful fact is that the humiliating and anti-social acts are neither reported to the legal authorities by the NGOs nor settled dispute by the villagers themselves. 40 percent respondents, revealed this fact. It means they only tolerate such humiliation and violence as social phenomena it would be really shameful and ridiculous in making the civilized, modern,

just and prosperous society in the days to come. Local NGOs role must be vital to empower and aware for these down trodden community. Local NGOs are basically involved only in the economic and infrastructural development field. They must give attention to eradicate social evils from its root. Their programme and projects need to be emphasized the social inclusion and low class people's participation.

#### **5.2.20 Respondents views about the NGOs emphasis on social inclusion and people's participation in the village**

The level of inclusion and participation is low among the caste and ethnicity in the NGOs of study area. Only after the restoration of democracy in 1990, some social welfare, community and rural development, moral development and woman /youth service NGOs are registered in the area. After the Janaandolan of 2062/63, many caste and ethnic based NGOs are come in to existence. These NGOs have done as their way with slow pace to enable the gender, caste and ethnicities with participating and mobilizing them in different social, economic and cultural activities in the study area. The politics also have affected the local NGOs activities. It has divided excluded social groups according to the individual's political affiliation and ideological perspectives. Especially Dalits and Adhibasi/Janajati community are divided in this respect. The local NGOs can play a vital role in uniting between and among such excluded community in the mainstream of social inclusion and transformation of society.

### **5.3 Problems and Prospects of NGOs in Nepal**

#### **5.3.1 Problems**

The major problem of Nepal's NGOs is that they have flourished mainly due to the support by INGOs or the donor community. Performance indicators show that the exclusion of the ultra poor, capacity building of only group leaders, low priority of literacy, no clear line of withdrawal strategy, resource churched for scaling up, and weak public-private partnerships have been some of the major problems faced by the NGOs in Nepal (UNDP 2004). The low degree of accountability and transparency in most NGOs and lack of built-in capacity building and enhancement mechanisms are other interrelated problems. Therefore, one of the vital concerns is the overall governance system in NGOs and long-term solutions or options for their survival and sustainability. The coordination and complementarities between local elected bodies and NGOs working at the grass-roots level would be particularly beneficial from the resource mobilisation, sustainability and even credibility point of view. A Coordinated functioning of NGOs is also important for creating an environment that is favourable (Khanal, 2006).

Although the NGO federation (with networks with all important NGOs) has been working for long in Nepal, sorting out management issues of each NGO is not possible in such a forum. Internal rivalries or competition also makes it difficult to take impartial decisions. In Nepal, however, the government-owned Social Welfare Council is existent since long with a clear-cut mandate of supervising and coordinating NGO activities. There is a mandatory provision that the resources to be obtained from internal or external sources and the resources actually spent for specific activities have to be reported to it by the NGOs, and they are also bound to resister with it for permission to operate. Despite enough authority, its role so far has been very limited and ineffective. (Khanal, 2006)

No accurate information on funds received from external sources by NGOs annually and activities carried out from such resources is available in Nepal. As a result, whether the money is properly utilized or not cannot be assessed and evaluated. Therefore, in Nepal's context at first an effective mechanism in the council has to be evolved to deal with all NGO activities. Such a mechanism is equally essential at the local level also. It should have both vertical and horizontal monitoring and feedback mechanisms to ensure proper utilisation of resources, better outcomes and delivery, as well as coordination for complementarities in activities. It should be better equipped with manpower and resources to be in a position to guide NGOs in enhancing their institutional capacity, especially from the governance and management perspective. The auditing of NGOs' accounts should also be made mandatory. (Khanal, 2006)

Despite some positive outcomes of NGOs, including their immense contribution in awareness building among the deprived, they have largely been unable to bring about transformation in society. The over-dependence on external sources, concentration of activities in the capital, problems of upscaling, and absence of transparency and accountability are some of the major problems constraining NGOs as effective countervailing forces or forces of social change. Gradually sustainability is also becoming a serious issue. The crux of the problem is that, at a time when NGOs were allowed to operate or expand, no proper attention was given commensurately to management and sustainability issues. (Khanal, 2006) Due to different reasons the performance of NGOs in the VDC has not been up to the expectation of the people. They are criticized for their lack of accountability, transparency, competency, sustainability and quality. Some general Problems of NGOs in the study area can be stated as under:

- Lack of clarity of the vision.
- Lack of knowledge on how to develop organizational structure and system.
- Lack of activism.

- Scarcity of institutional materials and financial resources.
- Problems like, lack of confidence, assertiveness, vulnerable to repression, weak publicity, logistic constraints.
- Facing the identity crisis & donor driven ness.
- Lack of expertise in the field of their work.

Most NGOs in the study area are established to fulfill the political gain by the elites of the village. NGOs are treated and identified as a vote bank and sister organization of certain political parties. Therefore, in such NGOs' programmes, NGOs are failed to mobilize resources independently to foster social inclusion and people's participation in the study area.

Due to the diverse nature of the NGOs in the study area, and small scale and desperate aims and objectives, many NGOs find it difficult to collaborate with other developmental organizations e.g. VDC and DDC etc.

Most NGOs activities in the study area are often based on individual efforts and implemented without a broader strategy and a long term focus.

Participation spirit which actually made NGOs successful in the first place may disappear owing to inappropriate support from governmental and donor agencies.

### **5.3.2 Prospects**

Though some shortcomings, today NGOs are one of the major catalyzing forces in the social mobilization and transformation of Nepali society. There are also a large numbers of national, district and local stakeholder-based NGOs working for protecting either their members' groups or occupational interests. The procedural flexibility and integrated approach in functioning have enabled NGOs to enhance efficacy in social mobilisation or execution of small-scale projects, as well as to organize consumer committees to facilitate service demands and delivery, accomplish programmes in a cost-effective manner both in terms of time, personnel and finance, and build local capacity for local self-governance (Dahal et al. 2002).

On the whole, the NGO movement has helped the poor and disadvantaged to form self-help groups, feel empowered in the process, and bring about improvements in their livelihood. (UNDP, 2004). However, despite various positive outcomes and NGOs constructive role in many instances, there has been little success in augmenting social transformation in the Nepali society. When the process of social transformation in Nepali society is assessed, no marked progress is observed despite much numerical strength of NGOs in recent years. The NGO movement mainly succeeded in creating awareness among the large segment of deprived

populations, leading to higher expectations, which in turn contributed to fuelling social contradictions in Nepali society to a greater extent. (Khanal, 2006)

General Prospects of the NGOs working in the VDC can be stated as follows:

- Numerically, there are more than 70 NGOs are registered and others VOs, POs and COs are playing prominent role in the study area. This institutional strength is enough for contribution in social inclusion and fostering people's participation in the VDC.
- As NGOs are small and informal, they can respond quickly and directly to promote social inclusion and people's participation.
- NGOs can provide grassroots services and dynamism to excluded poor communities in the study areas where the government and other development organizations find it difficult to reach.
- Some NGOs already have considerable experience in supporting the strategies, programs and projects for social inclusion.
- Local NGOs of this VDC can help in mobilizing broad and active participation and support for inclusive developmental activities.
- The operational activities of NGOs are fundamentally related to low overhead cost on salaries, volunteers and appropriate technologies which make the formulated programs of NGOs at low cost than the official programs of VDC, DDC and so on.

In Nepal, NGOs with motives of positive change are gradually being a means of social inclusion for vulnerable sections of society. The government alone couldn't manage and address the development aspirations of people in its traditional role. Therefore, NGOs are identified as drivers and partners of development in major policies of the state to include and involve the backward and disadvantaged poor rural masses in the mainstream of development. Therefore such NGO friendly national policy adopted by the government itself is an opportunity for the national as well as local NGOs to contribute in social inclusion and people's participation.



## CHAPTER-SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.1 Summary

The present study has been carried out in Budhabare VDC of Jhapa district, located in the terai of Eastern Development Region of Nepal. The total population of the VDC is 25536. The population mostly consists of the Indo-Aryan community. However, this VDC accommodates 28 different castes and ethnicity from the both Tarai and Hill origin. Fifty member respondents have been selected from within the 10 sample NGOs. 4-6 NGOs members have been selected inclusively with purposive random sampling for the purpose of this study.

- ❖ Ten sampled NGOs cover its eight hundred and fifty one members which were categorized in three age groups. The dominant age groups of respondents are 16-40, followed by 41-60.
- ❖ Out of the total eight hundred and fifty one members of the NGOs, forty four percent member-respondents are from the ethnic community, Brahmin/Chhetri and Dalits are 32 percent and 24 percent respectively. Male/female ratio of respondent is 1:38.
- ❖ Out of 50 respondents, 70 percent are involved in agriculture as their main profession. Only 2 percent (one respondent) is landless and the remaining 98 percent members have their own land.
- ❖ Generally assembly of NGOs is held at least once in a year. At least majority members (More than 50%) must be present to pass a decision in each sampled NGOs. Every member has right to keep his/her opinion in each agenda during general assembly.
- ❖ 52 percent of respondent have regular participation in NGOs Meeting/General Assembly. More than 50 percent of Dalit, Adsibasi/ Janajiti and Madhesi female respondents are irregular whereas male respondents of all caste and ethnicity have their regular

participation with more than 50 percent. Main cause of irregularity in the meeting is the household obstacles of sex, caste and ethnicity and Madhesi respondents.

- ❖ 94 percent of respondents are very enthusiastic to participate actively in the decision making process of NGOs. Especially dalit and madhesi female respondents have no willingness to participate actively in the decision making process of NGOs.
- ❖ Agendas widely discussed in the NGOs meeting are the preparation of operational plans, formation of NGOs committee and economic decisions in the NGOs meeting.
- ❖ Only 5 female respondents have decisive role during discussion in the meeting of NGOs. Among them female dalit has one and madhesi female member have no decisive role at all. This fact shows the clear domination of male during the meeting of NGOs.
- ❖ 84 percent of respondents are satisfied with the NGO's existing executive committee. Similarly the main reason for dissatisfaction is the absent or nominal participation of women in the executive committee.
- ❖ Apart from their own caste and ethnic group based NGOs, Dalit and Adsibasi /Janajiti have no single representation in the executive committee. 26 percent believe that the decisions are fully implemented and 22 percent respondents said that previous decisions of NGOs are not implemented at all. 36 percent of respondents' answer the causes of not implementation of decisions of NGOs is minimum participation of Dalit and Adsibasi /Janajiti and female in the executive committee. Weak leadership, unpopular decisions and escape from responsibilities are the other causes of failures to implement the decisions made by the NGOs.
- ❖ The decision made by the NGOs has the positive impact among the 80 percent of respondent, 8 percent respondents got negative impact from the decisions.
- ❖ Factors to encourage the people's participation in the NGOs activities, plans and programmes are mainly for economic and non economic benefits in which 48 percent of respondents are agreed upon this fact.
- ❖ 50 percent of Dalit and more than 50 percent of Madhesi are excluded from the training opportunity provided by NGOs. Main causes of not selecting for the training provided by the NGOs to the respondents are 32 percent, 30 percent and 28 percent by the lack of information, dominance of elites and the nepotism and favoritism respectively.

- ❖ Promotion of awareness and empowerment and the formulation of inclusive policy are the main way to increase people's participation. 32 percent and 24 percent of respondents suggested these two ways respectively. Family support, reduction of domestic workload and promotion of gender equality are the other ways to increase people's participation and inclusion suggested by the respondents.
- ❖ Out of 12 Dalit respondents, 11 are restricted from entry in to certain public areas like temples and people's home. This figure clearly shows the social exclusion of dalit in the society as the respondents are the representative character of the society. Among 12 dalit respondents, 7(58.33percent) respondents are prevented from using public facilities like water taps etc. by the society.
- ❖ 54 percent of disputes related to such social discriminations are settled by the villagers/neighbours in the community but not reported in the legal authorities like local police, VDC, or in the CDO office for legal remedies. On top of it, the most alarming fact is that any verbal or physical humiliating and anti-social acts upon Dalits are neither reported to the legal authorities by the NGOs nor settled dispute by the villagers themselves.
- ❖ 100 percent Dalit, 77.27 percent Adsibasi/Janajiti and 81.81 percent Madhesi respondents are faced some verbal or physical humiliation/violence in public spaces. Only 4 percent respondent said that the local NGOs helped them to report the police for humiliation and physical violence over the Dalit and ethnic group and Madhesi community.
- ❖ 58 percent of respondents especially Dalit, janajiti/Adsibasi and madhesi are facing some verbal or physical humiliation /violence in public spaces such as the village and or in the nearest tole and bazaar.

## 6.2 Conclusion

Up to the first decade of 21<sup>st</sup> century, NGOs have established as necessary institutions of the state. The growing needs to strengthen the developmental roles of institutions outside the public sector, and the demonstrated capacity of some NGOs to reach the poor and needy more promptly and effectively than the public sector, has increased their inevitability in development sector. Their ability to carry out development programmes on a national as well as local level has influencing national policies and priorities. Therefore, the entry of NGOs in development represents an important response to popular demand of social inclusion and people's participation.

Large number of NGOs is working in Budhabare VDC. More than 70 local NGOs are registered in the DAO office Jhapa. Among them, most are working in the field of community and rural development. On one hand the adequate number of NGOs in the VDC shows the development concern of the people in the VDC, but on the other hand, we immediately feel sorry to say that only a dozen or two are operating their programs, to some extent, satisfactorily and rest are passive with inconsequential role in social inclusion and people's participation. They have not even renewed their status annually in the DAO office. The great challenge of NGOs of the VDC is to revitalize such passive NGOs and to develop their capacities with contribution to promote social inclusion and to foster people's participation. The study can be further concluded as under:

- Most of the NGOs of VDC are individual based institutions founded by leadership motives. Leadership is monopolized with no second man on the line to take over charge in the absence of the man in command. As a result, group work which is the principal trait of an NGO could be observed only in a few cases. The running of an NGO appeared like running household affairs or some private enterprises.
- The main challenge of NGOs in the VDC is to isolate them from the shadow of politics and make them genuine non-political institution which is the fundamental characteristics of NGOs.
- Institutionalization of NGOs in the VDC is necessary to foster inclusion and involvement to the rural poor and disadvantaged community in the development.
- Scarce of resources (physical, human and capital) and the lack of management efficiency to mobilize available resources is also the problem of NGOs of the VDC.
- Co-ordination with DDC, VDC during the operation of programme is needed for smooth and effective handling of rural programmes and projects.
- Women have only ceremonial representation. Therefore, to ensure women's decisive role in the vital post and the executive committee of NGOs of the VDC, they must make the action plans and implement it accordingly.
- Inclusive measures are to be used in every activity done by the NGOs.
- Indeed the strengths and weaknesses of NGOs activities at the grassroots level depend on proper selection of programs based on the needs and the initiatives of local people rather than accessibility and convenience of the donor.

- Human resource is the fundamental aspect of any organization; therefore, NGOs of the study area are to invest in human resource development within and outside the NGOs, which makes easier for their social inclusion goal.
- Exclusion of dalit and ethnic groups is due to the dominance of local ruling elites, their nepotism and favoritism and the monopoly of upper caste Brahmin/ Chhetri members. Empowerment and capacity building of such excluded group is necessary in the all aspects of decision making, planning, implementation, monitoring and evaluation and benefit sharing of the projects operated by the local NGOs. There is much to be done to mainstream Dalit community to emphasis social inclusion by the NGOs working in the study area.
- Dalit respondents have faced multiple harassments and humiliations from Bramin/chhetri, Aadibasi/janajiti etc. people in the study area. They only tolerate such humiliation and violence as social phenomena. NGOs as well as local public authorities, who are ignoring such bitter reality, would be really proved ironical and ridiculous in their mission to make the civilized, modern, just and prosperous society in the days to come. The level of inclusion and participation is low among the caste and ethnicity in the NGOs of study area.
- After the Janaandolan of 2062/63, many caste and ethnic based NGOs are come in to existence. These NGOs have done as their way with slow pace to enable the gender, caste and ethnicities with participating and mobilizing them in different social, economic and cultural activities in the study area. The politics also have affected the local NGOs activities. It has divided excluded social groups according to the individual's political affiliation and ideological perspectives. Especially Dalits and Adhibasi/Janajati community are divided in this respect. The local NGOs can play a vital role in uniting between and among such excluded community in the mainstream of development and transformation of society.

Finally, despite some positive outcomes of some NGOs, including their little contribution in awareness building among the deprived, some have largely been unable to bring effective social inclusion and transformation in society. The passiveness, over-dependence on external sources, concentration of activities in the capital, problems of upscaling, and absence of transparency and accountability are some of the major problems constraining NGOs as effective partner of social change in the study area. Though some shortcomings, today NGOs are growing as one of the major catalyzing forces and agent of change in the transformation of society through social inclusion in the study area with significant numerical strength.

### 6.3 Recommendations

- Some NGOs are existed only in papers, some are established for specific purpose and now they are totally passive. They are neither liquidated nor revitalized by the concerned authorities. So, to ensure their contribution to foster social inclusion and popular participation, concerned authorities like VDC, DDC, DAO, I/NGOs should jointly make an action plan to reactivate such NGOs functioning to promote social inclusion and people's participation.
- Issues of enhancing the capabilities of NGOs to participate in the development process, especially in social inclusion and people's participation, needs to be addressed in a broad and pragmatic manner in co-ordination within the VDC, DDC, NGO federations of the districts, DAO and other concerned authorities. The NGOs of the VDC also need to make self conscientious themselves that their roles are multiple- as a catalyst, as a mobilizer, as an analyst, as a development partner and as an advocate of the people.
- As the predicament of some Nepalese NGOs, NGOs of the VDC also have to achieve a lot to justify their claim for empowerment with tangible achievement in fulfilling the responsibilities of capacity building, which incidentally mean a lot of things: transparency, expertise development, accountability, cadre development, professionalism development, and most importantly, the trust of the people.
- NGOs of the VDC should concentrate their efforts towards poor and disadvantaged rural people's free and easy access to resources (physical, human, capital), services (provided by public or private sector), and equitable distribution of development opportunities to foster social inclusion
- NGOs of the VDC have to concentrate on how maximum social inclusion and people's participation objectives are fulfilled when they operate projects.
- Proper coordination among NGOs, VDCs, DDCs, DAO office and other district level offices of the government should be smooth and healthy. Monitoring role of the local bodies in the NGOs' programmes should be effective for meaningful inclusion and participation of the local people.
- In every activities (from plan formulation, implementation, monitoring and evaluation, maintenance and benefit sharing) of the projects conducted by NGOs of the VDC, there should be an effective, clear and necessary provision of women, Dalit, Indegenous Nationalities, Madhesies and other disadvantaged and poor people's maximum participation which ultimately promotes social inclusion.

- In coming days, development NGOs of the VDC need to be aware of their origin and motives and they have to searching inquiries about their own entities and performance.
- The educationally deprived - Dalit, indigenous nationalities and ethnic groups, disabled, conflict-affected, women and poor segments of the population - should be specially targeted and NGOs, local bodies, schools and the private sector should be made involved to implement the literacy campaign.
- Special programs should be launched in an integrated manner (by involving the government, private sector and NGOs) to increase the citizens' access to basic services in the study area.
- Local bodies, NGOs and the private sector should be encouraged to develop appropriate services and facilities for the senior citizens and strengthened to empower the disabled and other unprivileged society.
- There is a need to do more to facilitate and coordinate with local and international NGOs which have emerged as crucial development partners. Moreover, there is no institutional system that evaluates their contributions. These activities should be implemented to make NGOs, communities and the civil society active in the empowerment and development of the target groups.
- Reviewing the Social Welfare Act, including Society Registration Act and other regulations, reforms should be initiated in structural and other domains.
- NGOs should be encouraged in social, economic and developmental activities as partners of development.
- After categorizing, NGOs should be mobilized in the area of their comparative advantage with a view to optimize their inherent capacities.
- One window system should be made mandatory and facilitation effective. The Social Welfare Council should be developed into Social Development Council by making necessary institutional and procedural reforms.
- INGOs should be motivated to implement programs only through local bodies, NGOs and other community based organizations in forging close coordination with local planning process.
- Mechanisms should be developed to monitor and evaluate the national and local NGOs regularly to increase their transparency and effectiveness.

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[WWW.inclusionist.org](http://WWW.inclusionist.org)

<http://www.nepalresearch.com/>

**Thank you!**

APPENDIX- 1

Please fill the form

Respondent's detail:

Section A: Identification of respondents

Q.N.	Questions	Alternatives
A1	Name of Respondent:	.....
A2	Name of VDC/ward no	.....
A3	Caste/Ethnicity	Upper Caste <input type="checkbox"/> Lower Caste <input type="checkbox"/> Ethnic Caste <input type="checkbox"/>
A4	How old are you?	.....Year completed.
A5	May I know your religion?	Hindu <input type="checkbox"/> Buddhism <input type="checkbox"/> Others (specify).....
A6	May I know your level of education?	Illiterate <input type="checkbox"/> Literate <input type="checkbox"/> Primary level <input type="checkbox"/> Lower secondary level <input type="checkbox"/> Secondary level <input type="checkbox"/> SLC and above <input type="checkbox"/>
A7	Which is your main occupation?	Agriculture <input type="checkbox"/> Service <input type="checkbox"/> Business <input type="checkbox"/> Wage labor <input type="checkbox"/> Others (specify).....
A8	Do you possess your own land?	Yes <input type="checkbox"/> No <input type="checkbox"/>
A9	How much is your monthly family income from all sources? (agricultural and non-agricultural)	.....Rupees.
A10	Do you have any livestock? If yes how many?	Cow/oxen ..... Buffaloes..... Sheep/goat..... Others (specify).....

Section B: People's participation in NGOs

B1	Are you informed when the general assembly /meeting of NGO members is held?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B2	How do you participate in institutions (NGO) meeting?	Regularly <input type="checkbox"/> Irregularly <input type="checkbox"/> Not at all <input type="checkbox"/>
B3	If irregular/no, May I know for not participating in the discussion/meetings?	Business <input type="checkbox"/> Lack of information <input type="checkbox"/> Household obstacles <input type="checkbox"/> Negligence of our voice <input type="checkbox"/> Others (specify).....
B4	Are you willingly participate in decision making process of NGO?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B5	If no, may I know the reason for not being participated willingly?	Fear of penalty <input type="checkbox"/> Fear of elite <input type="checkbox"/> Fear of exclusion <input type="checkbox"/> Just for friends' company <input type="checkbox"/> Others (specify).....
B6	What types of decisions are made in the meetings/discussions you involved?	Amendment of constitution <input type="checkbox"/> Preparation of operational plan <input type="checkbox"/> Formation of institutions (NGO) committee Economic decision <input type="checkbox"/> Benefit sharing <input type="checkbox"/> Others (specify).....
B7	What role did you play in discussion during meeting?	Proposer <input type="checkbox"/> Supporter <input type="checkbox"/> Decisive <input type="checkbox"/> No role at all <input type="checkbox"/>
B8	Are you satisfied with the institutions (NGO) committee in which you are the member?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B9	If not, may I know the reason of dissatisfaction, please?	Poor representation of women in the institution committee <input type="checkbox"/> Poor representation of Ethnic group, dalit in the institution <input type="checkbox"/> Dominance of elites <input type="checkbox"/> Nepotism and favoritism <input type="checkbox"/> Monopoly of institutions members <input type="checkbox"/> Others (specify).....

B10	Were these decision fully implemented or not?	Fully implemented <input type="checkbox"/> Partially implemented <input type="checkbox"/> Not implemented at all <input type="checkbox"/>
B11	In your opinion, what may be the reasons/causes for not implementing these decisions?	Unpopular decision <input type="checkbox"/> Minimum participation <input type="checkbox"/> Escapism from responsibilities <input type="checkbox"/> Weak leadership <input type="checkbox"/> Others (specify).....
B12	What type of impacts/effects has been realized by the decision made in institutions?	Positive <input type="checkbox"/> Negative <input type="checkbox"/> Don't know <input type="checkbox"/>
B13	Which factors have made you to participate in the institution's activities?	Economic and non-economic benefits Family support <input type="checkbox"/> Absence of male <input type="checkbox"/> Development of leadership <input type="checkbox"/> Moral/social responsibility <input type="checkbox"/> Self motivation/satisfaction <input type="checkbox"/> Others (specify).....
B14	What are the reasons for participating partially and not participating at all?	Domestic/household work <input type="checkbox"/> Male oriented social structure <input type="checkbox"/> Large family size <input type="checkbox"/> Poor economic condition <input type="checkbox"/> Negligence of poor people's voice <input type="checkbox"/> Others (specify).....
B15	Have you participated in any training provided by the NGOs?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B16	If no, why are you not selected for the training?	Lack of information <input type="checkbox"/> Lack of qualification <input type="checkbox"/> Dominance of elites <input type="checkbox"/> Nepotism & favoritism <input type="checkbox"/> Others (specify).....
B17	What measures do you suggest to increase the people's participation in institution's activities?	Promotion of awareness <input type="checkbox"/> Reduction of domestic workload <input type="checkbox"/> Promoting gender equity <input type="checkbox"/> Family support <input type="checkbox"/> Others (specify).....
B18	Are you restricted from entry in to certain public areas like temples and people's home?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B19	Are you prevented from using public facilities like water taps?	Yes <input type="checkbox"/> No <input type="checkbox"/>

B20	Have you faced any verbal or physical humiliation/ violence in public spaces such as the village and or in the nearest bazaar?	Yes <input type="checkbox"/> No <input type="checkbox"/>
B21	If yes, what efforts have done by the NGO which is working in your village?	Helped to Report the police <input type="checkbox"/> Reported in the VDC <input type="checkbox"/> Reported to the CDO office <input type="checkbox"/> Settle dispute by villagers <input type="checkbox"/> Nothing has done <input type="checkbox"/> Others (specify).....
B22	Any other comment about this institution (NGOs)?	..... ..... ..... ..... .....

FOR KEY INFORMANTS - B

What is the composition of Executive committee by ward/location, sex, caste, religion, age, marital status, literacy?

S.N	Name of executive committee members	Designation	Address	Age	Marital status	Literacy	Remarks
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							

How many **personnel** are working in this NGO?

S.N.	Gender		Dalit	Indigenous nationalities	Madhesi	Total personnel	Remarks
	Male	Female					

1. What are the **major Programmes** operated by this NGO?

S.N.	Major Programmes	Remarks
i.		

ii.		
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Thank you!