

**COMMUNITY TOWARDS ACHIEVING SELF-RELIANT
DEVELOPMENT IN NEPAL**

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Submitted by

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LETTER OF ACCEPTANCE
LETTER OF RECOMMENDATION

This is to certify that Mr. Abhisekh Bahadur Shah has completed his dissertation entitled **“Community Towards Achieving Self-Reliant Development”** under my guidance and supervision. I, therefore, recommend the dissertation for approval and acceptance to the Dissertation Evaluation Committee.

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LIST OF ABBREVIATIONS

- CDA : Community Development Association
- INGO : International Non-Government Origination
- NGO : Non-Government Origination
- SBS : Samudaik Bikas Sangh (Nepali language for CDA)

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CHAPTER-ONE

INTRODUCTION

Community development is: A process designed to create conditions of economic and social progress for the whole community with its active participation and the fullest possible reliance upon the community's initiative.

-Wilson A. Head

1.1 Background of the Study

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

Singh (1986, 21) has explained the basic objectives of development:

- i) To increase the availability and widen the distribution of basic life sustaining articles such as food, clothes, shelter, health care and security,
- ii) To raise standards of living, including, in addition to higher purchasing power, the provision to more jobs, better education, and greater attention to cultural and humanistic values.
- iii) To expand the range of economic and social choice to individuals by freeing them from servitude and dependence.

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

After the restoration of the multi-party democracy in Nepal in 1990 A.D., different types of development organizations were registered in huge number. Of those, some are still working very well, some were lost, and some made the negative impressions in the name of welfare of the people and its development. Also, very few are working very well without or with little external support.

Any program will be sustainable when the people have a sense of ownership. External support is not always good for sustainability and self-reliance. As Batten says: Communities themselves to think and plan and act. (Batten, 1964: 2). From this, we can simply know that there should be pure peoples' involvement for the sustainability of any activities or programs.

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

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

But sometimes outside initiative as well as resources is also needed. As Chowdhary (1988, 201) explains:

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

Community Development Approach was introduced in Nepal only in 1951 under the name of village development. (Pyakuryal, 1993: 63). Since then different kinds and in different names, these programs were executed.

Of those, CDA (*Samudaik Bikas Sangh*, here after CDA, Community Development Association will be used) is one of them, which is continuously working for the betterment of the community as well as its people and different activities were organized with the active participation of its members is moving towards the path of self-reliance.

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

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

1.2 Problem Statement

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

Government officials, NGO officials and the elite members of the community are the main agents of development in backward community. Those elites

underestimates the different working capacities of the community members. So, the actual participation of the grass root people is impossible. In this way those kinds of development always fails or is not sustainable where there is not participation of the actual people whom actual development is needed.

It is not always true that NGOs or external support always creates dependency. It will be only true when there is lack of participation of the local people and lack of awareness. As (Acharya, 2000: 73) writes:

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

But a prominent Nepali Anthropologist's view is somewhat opposite to the above view. He says: "Charity to the poor and needymight be seen as an act of atheistic arrogance and as being ultimately negative and even destructive." (Bista, 2001, 135). Another prominent Nepali Sociologist Mishra (2062) is also of the same view that external aid destroys all the aspects unless the people themselves have the skills as same as those of foreign experts.

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

So, why people are not getting the actual fruits of development? Why they have the feeling that we are only the receiver, others will do for us? Or why they do not have the sense of ownership? Why different developmental programs are not sustainable?

Why these programs are not being self-reliant? These are the fundamental and basic questions any one raise in failed development. The answer is simple:

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

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

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

In this scenario, CDA is such a successful association, which is continuously functioning within its own internal resources with somewhat external resources. But it is not relied only on external help and support. It does not have to wait for donors to help them; rather it is capable to do by the help of active participation of its people. It has organized various programs and activities to strengthen its existence

and still moving towards the way of self-reliance with the help of its active, participative and empowered community people.

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

1.3 Objectives of the Study

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

-) To overview the various efforts and activities of CDA.
-) To study the effectiveness of various activities conducted by CDA in the eyes and experiences of the local people.
-) To identify the achievements made and failures encountered by CDA.
-) To study the working pattern to achieve self-reliance development in the study area.

1.4 Organization of the Study

The study is organized into seven chapters.

Chapter One has presented the introduction that consist of Background of the study, Statement of the problem, Objective of the study, Scope of the study and Limitation of the study.

Chapter Two is “Literature Review: The first part is on general discussion on development followed by Definition and Meaning. The next is conceptual framework.

Chapter Three is Research Methods that include Rationale of the selection of study site, Research design and plan, universe and sample and tools and techniques of data collection.

Chapter Four includes Profile of the study area in which an overview of Kathmandu district as well as a brief introduction of Balaju is given.

Chapter Five includes various Efforts and Activities of CDA.

Chapter Six includes Effectiveness of programs in the eyes of the community people.

Chapter Seven includes Summary and conclusion and directions for the future study.

At last references and Appendices are given.

1.5 Importance of the Study

-) The result of this research is useful to understand the different ways of managing different programs and activities in a small community of developing country like Nepal.
-) The result of this research is useful in creating awareness about the need of people's participation and mobilization of internal available resources of the community.
-) The result of the study helps to compare and mark the difference in management of programs by local people and by professional managers. (Though this is not a comparative study).
-) This result helps to compare and exchange ideas between different communities and adopt better practices i.e. useful ideas can be exchanged.
-) The result of this research is useful as a guideline in future for new researchers in this field.

1.6 Limitations of the Study

The study will be limited to:

-) The focus will only be to those programs, which are given more priority by CDA

-) The sample size is less because the geographical area of the Balaju is very large; the main focus is given only to the periphery of the association building.
-) Major sources of data will be based on journals and direct interview and questionnaire with the members of the association.
-) The researcher is not a professional but a student, so there may be some theoretical methodological mistakes.

CHAPTER-TWO

LITERATURE REVIEW

The Literature Review has been selective, keeping its relevance to the context, self-reliant development.

2.1 General Review

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

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

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

The process of development is a continuous one. But when there is a break on the process for a long time, the area, the region or the country lags behind the march of progress and is termed as 'under-developed' or 'least developed'. We can see so many unequal developments in the world. It can be seen within a country also. In one part of the country, people are enjoying the best of the life but it is lacking in some other part.

Development should be started from the grass root level; all the process of development should start from the local level. People's participation is a must for a development of a better community. The local people should involve in policymaking process. Then only they can have the actual fruits of development. The focal point of development is and should be people.

Katar Singh (1986) has explained the basic element of development. According to him, "whatever the geographic location, culture and historic stage of development of a society, there are at least three basic elements which are considered to constitute the 'true' meaning of development. These are:

- i) Life Sustenance: People have certain basic needs without which it would be impossible or very difficult to survive. These basic necessities include food, clothes, shelter, health-care and security. When any of these are absent or in critically short supply, we may state that a condition of 'absolute underdevelopment' exists. Provision of these 'life sustaining' requirements to everybody is a basic function of all economies whether they be capitalist, socialist or mixed. In this sense, we may claim that economic growth (increased availability of basic necessities) is a necessary condition for the improvement of the 'quality of life' which is "development".
- ii) Self-respect: Every person and every nation seeks some basic form of self-respect, dignity or honor. Absence or denial of self-esteem indicates a lack of development.

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

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

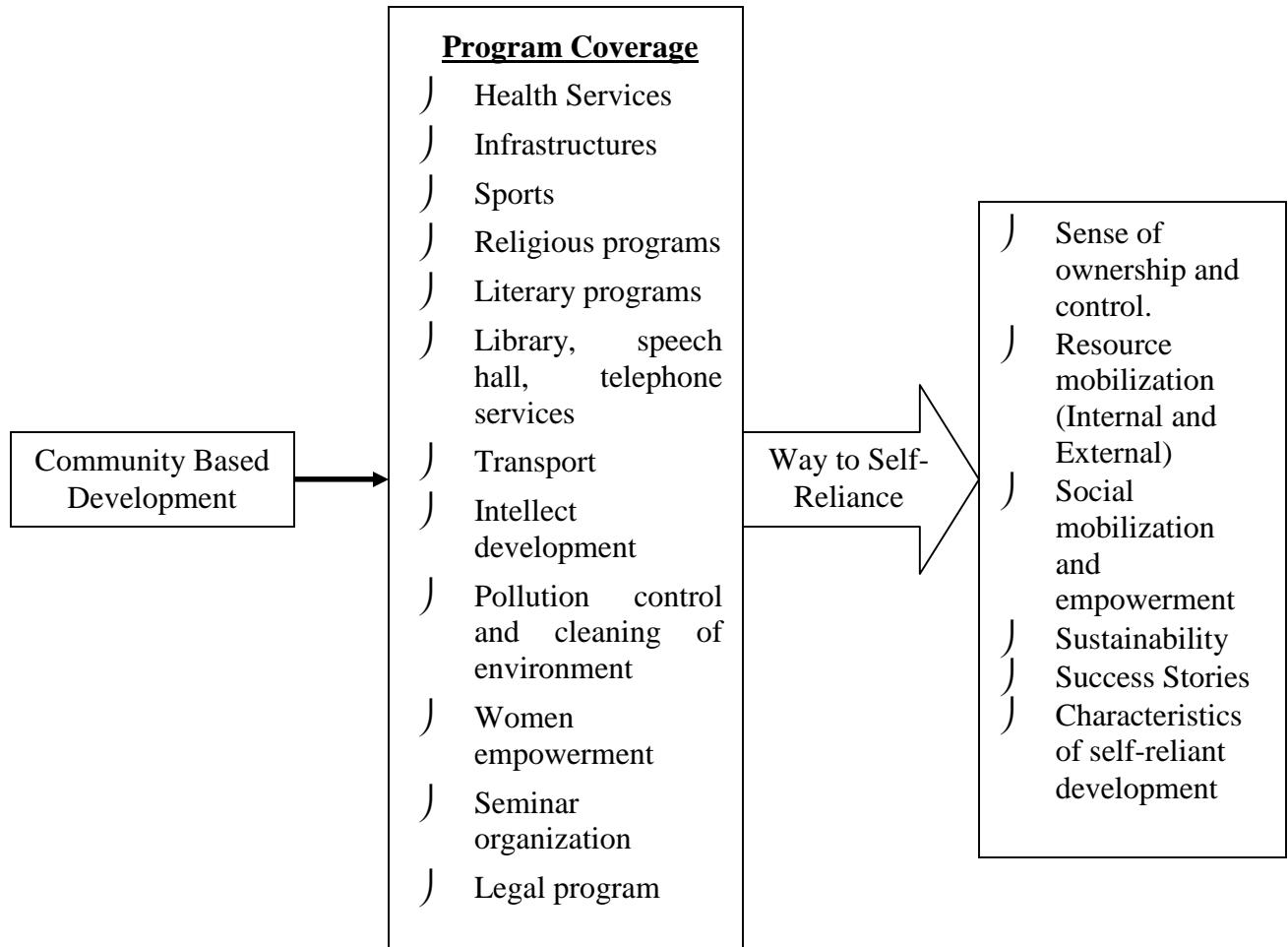
2.2 Conceptual and Theoretical Framework

) Conceptual Framework

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

Figure 2.1

Conceptual Framework



) Theoretical Framework

Development is like an abstract art. It gives different vision to different people. It is location specific, time specific, person specific concept. The word “Development” always implies a favorable change or positive change, step from the simple to the complex, from the inferior to superior and from worse to better. So, Development is positive change, which changes social structure through quantitative and qualitative aspects

Development should be started from the grass root level. All the process of development should start from the local level and initiatives. As Devkota explains: “The development process is slow, gradual, bottom-up, building from below, innovative, time consuming, people-centered, realistic, democratic, participatory, liberal, pragmatic, small scale, invisible, praxis-oriented, reflective, humanistic, holistic and long lasting.” (Devkota, 2007: 22).

Development should be centered on people. Due to the failure of different approaches to development, “community development” is such an approach in which there is really local peoples participation for the betterment of the community. The emphasis on participation implies that the development is people centered as reflected in their needs and requirements. As Chowdhry says: Participation provides awareness for development and helps in determining priorities in planning. (Chowdhry, 1988: 193). Charity and welfare can create dependency. So, people have to be aware of that. If they get aid or any help from outside, they become more dependent on out side help, less able to help themselves, and ultimately less equipped to solve their own problems.

The new trend in development process particularly in the third world countries is that, local people should be involved in decision-making, planning and implementation of programs of action. Community Development is suggested as an important instrument of facilitating and accelerating the development process.

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

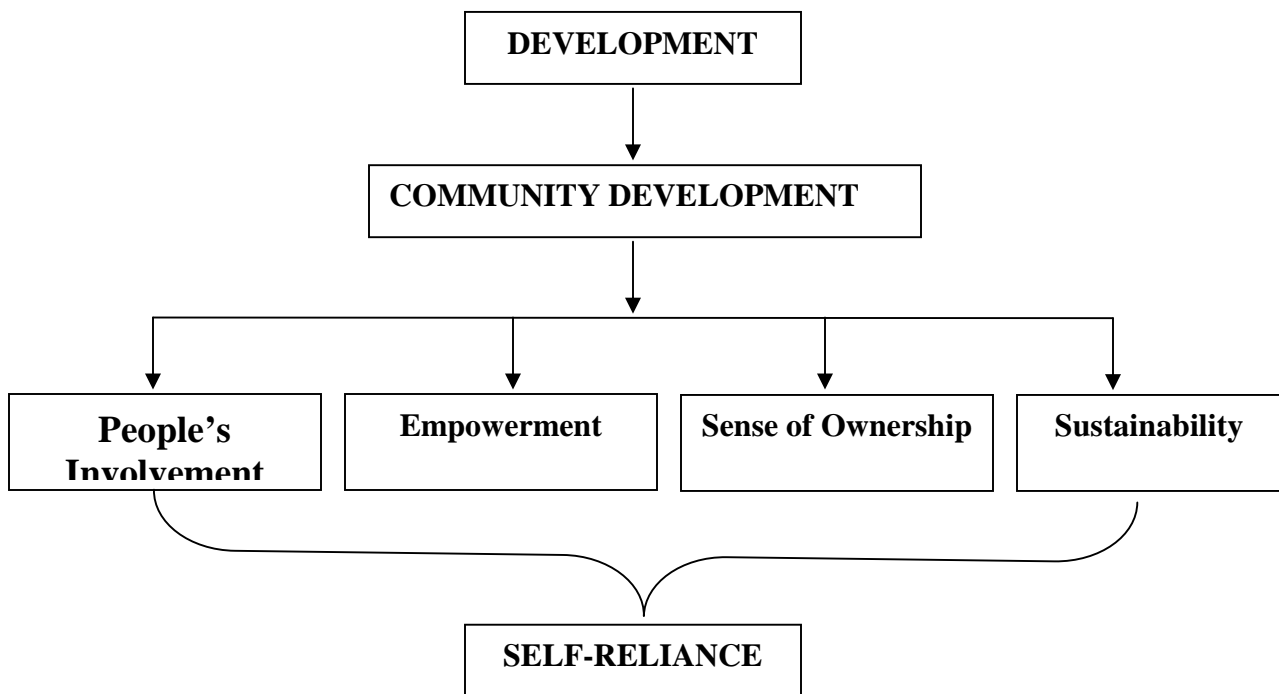
Many community development experts have defined community development as a process of planned change from the traditional way of living of rural communities to

progressive ways of living, by which the local people can develop their own capacities for the welfare of their own community.

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

Figure 2.2

Theoretical Framework



Community is the collection of individuals, living within the definite geographical area and sharing common socio-cultural life and have some degree of “we-feeling”, belongingness or sentiment. There are two aspects of community. One is geographical and the other is psychological. Ecological aspect of community refers

to definite geographical territory or local environment setting whereas psychological aspect refers to we-feeling and the sentiment of the community people.

Community is not mere a geographical area or an aggregate of individuals. It is an integrated system of social life, which has interdependence among its people. The community people share the basic condition of a common life.

The major goals of community development can be listed as:

-) Strengthen social bonds among residents: When there is a feeling of development, different people of the community gather and discuss the possibility and potential for the development of their community. This kind of gatherings not only helps them to discuss but it also creates good relationship among the community people. This kind of things happens in the field also. The community people often organize religious programs. In those program, people come not for only religious purpose but also to meet different people and make relationship better.
-) Enable individuals to assume leadership roles: When they are serious, committed and dedicated towards the development of their community, each individual will share something that they know. This will make them to come forward and do something for the community, which will help them to make strong skill in leadership.
-) Wise use of all kinds of internal resources: Once the people agree on what they have to do for the betterment of their community, they have the sense of “We-feeling”. Due to this feeling, they use their internal resources very wisely. Individual interest does not work there. Their internal resources can be taken as the community property and they use it where they know where to use it with the consensus of the community people.

The Oxford Dictionary of Sociology (2005, 93) has defined community as “The concept of community concerns a particularly constituted set of social relationship based on something which the participants have common-usually a common sense of identity.”

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

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

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

- i) A planned program, which focuses on total community, needs.
- ii) Self-help, which is a basic requirement of community development.
- iii) Technical assistance from government and voluntary organizations which include personnel, consultation, equipment, supplies, or money, and
- iv) Integration of various specialties. These may include public health, home economics, education, agriculture, social welfare, recreation services and others.

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

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

The emphasis on participation implies that the development is people centered as reflected in their needs and requirements. ...The peoples' needs, requirements, expectations and aspirations should form the basis of planning for development.... Participation should thus become a process of development. (Chowdhry: 1988, 193). As development is related to the peoples' basic needs, their participation ensures the core problem of development. Participation provides awareness for development and helps in determining priorities in planning the program.

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

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

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

The idea of sustainable development was popularized by the Brundtland Report (World Commission of the Environment and Development, Our Common Future, 1987) in its application to environmental sustainability. The Oxford Dictionary of Sociology (2005, 652) has cited the definition. It describes as "development that meets the needs of the present without compromising the ability of future generation to meet their own needs."

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

Historical evolution of the concept of sustainability offers and interest inside into how it was undergone a series of changes definitions of sustainable development

focused more on preservation of natural resources based. Later on sustainable development was defined within the context of ecological, technical, social, human, economic, cultural, ethical and institutional dimensions. Too often, sustainability is taken as a synonym for self-reliance.

Subedi is of view that “Sustainable development must be ecologically sound, economically viable, socially just and culturally appropriate. (Subedi, 2005: 234)

Sustainable Development is a phenomenon where in the demand of present generation is optimally satisfied without compromising the vital needs of future generation. It requires meeting basic needs of all opportunities to meet peoples’ basic needs of all and extending to all the opportunities to meet peoples’ expectation for a better life. It can be also defined in terms of improving health care, education and overall social well being. The concept of sustainable development has also emphasize the participation of the people at the grass root level in decision making processes in sustaining development.

Subedi has concluded the concept of sustainable development in this way:

The concept of sustainable development encompasses: help for the very poor, marginalized and disadvantaged; self-reliant development; basic health and education facilities for all; clean water and shelter for all; human beings, in other words, are the resources of this concept. (Subedi, 2005, 234).

The use of external aid as well as experience should not be encouraged blindly because it does not trickle down to the community people of grass root level. Further, these do not help to bring all the changes in the community. As Dube distinguishes India to other western countries and writes: “It was, however, realized that foreign experience cold not be transplanted to Indian soil, for the socio-cultural factors operating in village India are remarkably different from those in other parts of the world. (Dude, 1958: 8).

One of the major goals of development should be to develop the capacity for self-reliance. The concept of self-reliance, as an alternative development strategy emerged during 1970s out of dependency theory. It is based on the principle of trusting one's own power, learning by doing and believing in one's own efforts. From 1950s to 1970s, the traditional model of development based on western intervention philosophy created massive destruction in the third world areas by enhancing their external dependency.

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

“Self” referred to can be individual or collective, at the regional, the national or the local levels. The concept stands for autonomy, self rule, being master over oneself, but not for autarky, for isolating oneself. (UNESCO, 1982: 110).

Self-reliance is a key concept to find durable solutions for a foundation for building truly sustainable development, whether it is an association or a community.

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

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

Z Dependence on outside help will cripple us totally,

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

Self-reliance is the important strategy for the community for innovation and creativity, cultural identity, social justice, local democracy, human rights and so on.

In reality, self-reliance approach is the creative and innovative process to satisfy the needs of local people by enhancing their access to local available resources, knowledge, information, autonomy and power for their well being.

Abdalla has rightly said that: “Self-reliance-is above all the mobilization of the energies of the people.” (Abdalla, 1979: 15).

Finally to conclude the discussion, it can be understood that without people’s involvement in the development process, no program will be sustained. For a self-reliant development, people should be empowered. If the dependency mentality of the community people is removed, then only self-reliance is possible. For development, there should be more focus on self-reliance, as it is the basis of development. The community development approach helps to build empowerment to people to enable them to shape their community better. The process should be from grass root level.

CHAPTER-THREE

RESEARCH METHODS

3.1 Rationale of the Selection of Study Site

Kathmandu, being the capital city of Nepal, has high density of population. Of different places in Kathmandu, Balaju is located in Northeast and Vanasthali area has been chosen as a core area for the research work. In Balaju Vanasthali “Samudaik Bikas Sangh” (Community Development Association), located near Siddhartha Vanasthali Institute, has been major place to carry out the research work. The above-mentioned area has been selected for research work where due to busy life style of its community people, they are still interested in this association and give their time with full commitment and dedication to flourish it and make it self-reliant.

3.2 Research Design

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

3.3 Sources of Data

This study is based on both primary as well as secondary information. The primary data has been collected from local people and actively involved members of the association using opinion-based questionnaires, unstructured interviews as well as discussion with various members of the community. Secondary data is collected through the review of association’s journals, reports and key informant interviews.

3.3 Universe and Sample

The periphery of the association's boundary has been considered as the universe. 40 local people and 15 actively involved members of the association have been purposively sampled from the community on the basis of various aspects. (E.g.: Age, and Involvement).

3.4 Tools and Techniques of Data Collection

3.4.1 Interview

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

- Z About the most effective program(s)/activity (ies) of this association,
- Z Their reason about the effectiveness and successfulness of the program,
- Z The support of the people in the activities and programs,
- Z About the sense of ownership in various programs,
- Z About the sources of its resources (External and internal support),
- Z About the failed program and activities,
- Z Their views on the association's way to self-reliance,
- Z Their comments and suggestions for further improvement.

3.4.2 Observation

During the research period in the field, none big events happen to observe. But it is observed that people have a positive feeling towards the development of the community as well as its people. People's feelings and sentiments is observed during the interviews and meetings. Due to their busy life, they usually gather in the

association's building or a shop near by and discuss about the community informally also. They are found serious towards community work.

3.4.3 Questionnaire

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

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

Likewise another set of questionnaire contents the following:

- Z General information about them such as name, age, sex, education etc.
- Z The views on the program/activity they like and why,
- Z Their effort to make the program/activity successful,
- Z Their view on people's sense of ownership in the various programs/activities,
- Z Their views on the association's way to self-reliance.
- Z Their comments and suggestions.

3.4.4 Review of Journals

Till now the association has published three journals. It is found that the main effort to published journals were to gather all the information of the past about Balaju and CDA. So the journals helped to know many think about CDA. Some of the information has been taken from those journals.

3.5 Data Processing and Analysis

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

CHAPTER-FOUR

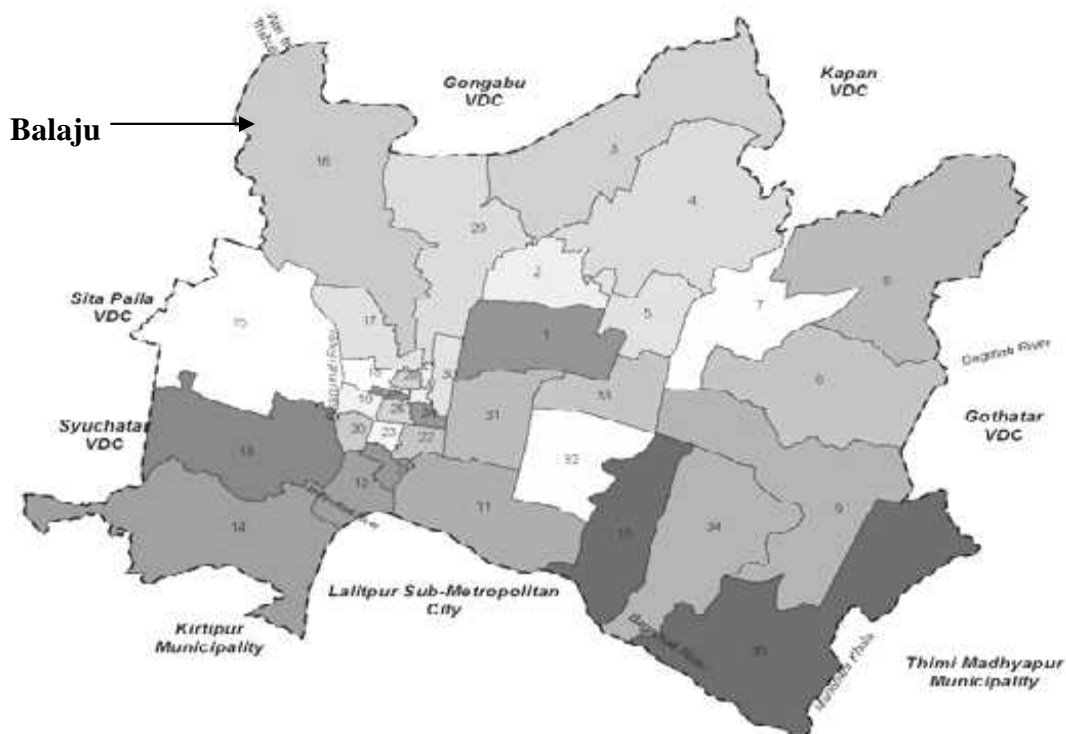
PROFILE OF THE STUDY AREA

This chapter deals with the brief profile of Kathmandu and of the study site where research site is located. It is accepted that geographical, economic, demographical, social, cultural aspects may make impact on the peoples view towards development.

4.1 A Brief Overview of Kathmandu

From the administrative point of view Nepal is divided into 14 zones and 75 districts. Kathmandu is the capital and the largest city of Nepal and is situated in a bowl shaped valley in central Nepal. It is the cosmopolitan heart of the Himalayan Region and is the gateway to Nepal. Kathmandu is becoming modern financial and business hub, exotic tourist destination day by day, and a sacred goal for pilgrims.

Figure 4.1: Map of Kathmandu Metropolitan.



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

It is said that more than 50 percent of the population of the Kathmandu is migrated from different places of the county. The area of Kathmandu District is 395 sq. k.m. and its total population is 1,081,845. Kathmandu metropolitan has 35 wards.

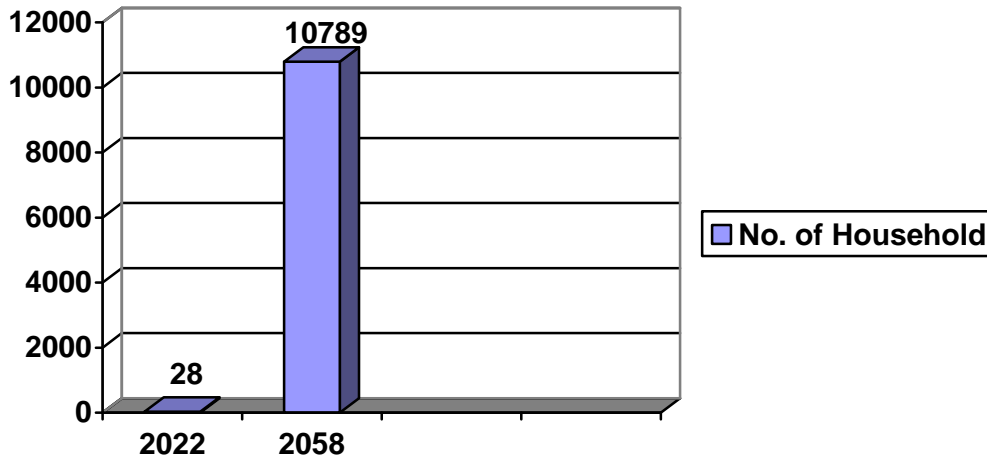
4.2 Balaju: A Brief Introduction

Of 35 wards in Kathmandu Metropolitan, Balaju is in ward number 16 and is situated at North West of Kathmandu. This small but historic city was recognized from the Kirat period. As this place is inside the Kathmandu metropolitan, the impact of modernization can also be seen here. Here is a power House of Trishuli Hydro Power Project. And it is a national Grid Center combinationa of Devighat, Masyandi, kulekhani projects. One of the major recognition of Balaju is B. I. D. The development of Bajalu is due to the establishment of B. I. D, construction of Ring Road and the Siddartha Vanasthali Institute.

4.2.1 Population Composition

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

Figure 4.2: The ratio of household increment.



4.2.2 Social and Cultural Structure

Social and cultural structure of a society is the important aspect of Anthropology and sociology. They are very closely related to the development process. Development should be compatible to the social and culture of any society. Nepal is a country with multi-ethnic, multi-lingual, multi-cultural, multi-religious and caste society. The research site, Balaju is also not an exception. Most of the people living in this area are Brahamins, Chettris and Newars. But the social structure is composed of other caste group also like Gurung, Magar, Tamang etc. It has a mixed society. Even though there are lots of people from different caste and ethnic groups and cultures, there is a peace and harmonious relationship among the people.

Most of the people over here are Hindu with few numbers of Buddhists. The major festivals they celebrate are Buddha Jayanti, Janai Purnima, Dashain, Tihar, Holi etc. Some celebrate Lhosar also.

4.2.3 Economic Activities

The maximum numbers of people are involved in government service whereas others are in business, teaching, NGOs/ INGOs etc. Before people has to go at other place like Ason, Indra Chowk, New Raod etc for daily needs shopping but now the area is developing so almost everything can be found over here.

4.2.4 Education

Education is the backbone of development of a nation. Education categories the difference between human and animal. There is no doubt that education is an important asset fir the development of human personality and different types of skills so that one can work in any field including one's own community development. Educated people with positive attitude can make any program successful in their community.

Most of the people over here are literate and does send their young ones to school and other higher education. Because of the higher literacy rate the people are very enthusiastic for the development of their community. The major institutions in this area are:

-) Siddartha Vanasthali Institute,
-) Tarun Madhyamik Vidyalaya,
-) Jana Jagriti Madhyamik Vidyalaya,
-) Nepal Yubak Madhyamik Vidyalaya,
-) Saraswati Campus,
-) People's Dental College.

The above educational institutions shows that the awareness of the local people towards education.

4.2.5 Various Facilities

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

In health sector also people are getting benefits. In Balaju, numbers of health posts, clinics, private hospitals, nursing homes are established during different period of time.

It is estimated that 90% of households has electricity, telephone and toilet. For the betterment of youth and the community, various clubs are also functioning, namely:

-) Kumari Club, Naya Bazar,
-) Friendship Club, Naya Bazar,
-) Nagarjun Club, Balaju Height,
-) Pahelo Tara Yuwa Club, Balaju Height,
-) Lion’s Club, Balaju Height.

CHAPTER-FIVE

EFFORTS AND ACTIVITIES OF COMMUNITY DEVELOPMENT ASSOCIATION

5.1 Origin and History of Community Development Association

CDA has the history of almost 32 years. At first it was established in 2028 B.S. in the name if “Samudaik Bikas Kendra” with the charity from the then Home Panchayat Ministry and the support of local people. In that time, the major fields of work of this center were:

- Z Primary education to local children,
- Z Bachanalaya (a hall for speech, meeting),
- Z Sports, and
- Z Sanitation etc.

To name the prominent people to initiate the establishment of “Samudaik Bikas Kendra” were the then Panchayat training assistant, a local people, Mr. Shyam Raj Dhoj Rana and the then District Panchyat Chairman Mr. Rudra Prasad Sharma etc.

Youth of this area played a vital role to move further in the field of education, library and sports etc. The local adults always encouraged and support them morally.

In that time, Balaju was not developed like now. Balaju was under “Balaju Village Panchayat, Ward No. 3. The households were less in number, so each people know the other.

Since the past, each and every household has some kind of contribution to improve and sustain the center.

It was going well from its establishment in 2028 B.S. till 2034 B.S. The government also supports its programs and activities along with the support and gratefulness of the local people and the active involvement of the local youth.

But after 2034 B.S. due to various reasons, the center seems to be passive and derailed its way to community development. The main causes for this were that they are matured and have the responsibility for their home. So people are busy in jobs for their own butter and bread. Due to their involvement in jobs, they cannot able to give their time in the center. Another main reason was local youth were busy in their higher studies. For the better and higher studies, some went to foreign countries; some has to focus in their study only. So, the local youth could not give their time to the center. Migration of the active local people was also the main reason for the passiveness of the center.

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

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

But the efforts were still going on. After 2034 B.S., with the support from Ministry of Local Development, 'Women Skill Training Center' was established to empower local women and to gain some economic help for the center. The sewing and knitting training were given. But it was not successful and sustainable and also does not gave the expected result to the center. Though the center was exist in spite of the worst condition.

After a long gap, in Baisakh 22, 2047 B.S., local people realized that they should do something to strengthen the center. Some active youth and adults were gathered for a meeting for the betterment of the center. They formed a club named "Nava Prabhat Yuwa Club". Though at first it was named "Nava Prabhat Yuwa Club", they changed/renamed its name to "Samudaik Bikas sangh" to recognize it broadly and widely and also of its background since 2028 B.S. And it was formally registered in the Kathmandu District Administration Office in Shrawan 5, 2047.

After that different committees under CDA were formed to do various types of community works. Such as Dharma Shree Nishulka Chikitsalaya (Free Clinic) Committee, Library Committee, Transportation Committee, Consumer Committee, and Sports Committee. The main aim for the formation of these committees was to develop the community in various aspects. For e.g.: Dharma Shree Nishulka Chikitsalaya committee works in the field of health. It helps the poor by providing free services. Like wise library committee works in the field of library. It collects various newspapers and books for the community people who do not have the access to the newspapers and reading materials. Transportation Committee manages the transport for the community people for their easy movement on different parts of the cities. Consumer Committee helps to provide cheap consumer goods for the community people. As youth are very much interested in sports, the Sports Committee helps to fulfill the passion of sports for the local youth.

Various local people have donated cash in the association. Till now the number of those kinds of donors are 90 and the number of life members is 188. (Smarika, 2062)

Since then various programs and activities were done by CDA to strengthen the livelihood of the community people.

5.2 Program/Activities of CDA

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

“a process by which a community identifies its needs or objectives, orders (or ranks) these needs or objectives, develops the confidence and will to work at these needs or objectives, find the resources (internal and/or external) to deal with these needs and objectives, takes action in respect of

them, and in so doing extends and develops co-operation and collaborative attitudes and practices in the community.”(Ross, 1955:39).

The local people of the Vanasthali area, Balaju also did the same. They identify what should be done in the community. The felt needs and programs/activities of CDA are discussed below.

) **Health Services**

Acquiring a good health and services are one of the basic needs of human. Realizing this truth, the community established a free health clinic for its people as well as for other who need it. In 2045 B.S., at the occasion of Shree Panchami, a social worker and also a doctor, Thirman Shakya established a clinic named “Dharma Shree Nishulka Chikitsalaya (Free clinic). Due to the lack of room for clinic, he gave a room for free with his expenditure for the clinic. Later on, in Baisakh 22, 2047, it was formally moved to the CDA building. It shows the local people’s dedication to the community. Since then the association organized various health-related activities. Various free health check up camp were organized in the past and were successful. Awareness program on health, sanitation and nutrition were also done in timely basis.

More than 3000 patients annually being examined by the clinic for free. Along with his, different vaccines were also given. The clinic helps to distribute Vitamin ‘A’ for the children also. Daily morning and evening clinic is open. Family planning service is also given by the clinic. Blood donation program is also organized time by time.

) **Infrastructures**

From the people’s participation, the association is able to construct its own building in a public land. It has office, clinic and library in its own building. The road construction in Vanasthali area is one of the good works done by the association.

Other various works done by the association time by time are water supply and management, sewage and drainage management, construction and maintenance of streetlights, renovation and maintenance of old stone tap (*Dhunge Dhara*), and conservation of public land etc.

) **Sports**

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

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

) **Religious Activities**

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

) **Literary Programs**

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

) **Library**

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

) **Telephone**

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

) **Transport**

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

) **Intellect Development**

Different scholarship programs, various prizes are also distributed by the association as a encouragement to the children and youth of the community. Quiz contest help in intellectual development of children and youth.

) **Pollution control and Environment awareness:**

Awareness program are done regularly. Cleaning the community activity is done on special day, like World Environment Day.

) **Women Empowerment**

“**Samudaik mahila Jagaran Manch**” was established with the support from the association and Lion’s Club of Kathmandu, Balaju height. Various seminars, events and activities are being done for the empowerment of local women. The activities are:

- Z Making of compost manure by the waste in the house.
- Z Making manure from earthworm,
- Z Bee-keeping training,
- Z Training on clarification of water,
- Z Awareness of environmental conservation.

) **Seminar organization**

The association organizes seminars on different topics upon felt needs with the participation of association’s members, local intellectuals, and social workers. The discussed problems in the seminars are:

- Z Accident problem in Vanasthali Chowk,
- Z Lack of Ambulance,
- Z Lack of awareness of the local people in environment conservation etc.

) **Legal program**

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

Apart from the above activities, there are other committees also which works under the association as a partner and the agent of development of the community. These committees are *Pancheswor Mahadev Byabasthapan Samiti*, which works in the religious activities in the community. The next is *Samudaik Mahila Jagaran Manch*,

which gives various skillful trainings for the women of the community. The next is *Mahila Utthan Samuha*. It was established in the collaboration with *Gramin Bikas Bank* (Rural Development Bank) and with the support from *Gharelu Bikas Bank*. It helps the local women for loan for small business. Another committee is *Tol Sudhar Samiti*, which works for the maintenance of the road, electricity and streetlights in the community. Another committee is *Buth Tole Sudhar Samiti*. It works for the construction and maintenance of sewage and drainage of the community. Another committee is *Ban Devi Samrakchayan Samiti*, which works for the construction of temple in the community.

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

5.3 People's Involvement

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

Table 5.1 People’s Involvement

People’s Involvement by:	Caste	Ethnicity	Gender	Youth	Adult
Good			■	■	■
Satisfactory	■	■			
Poor					

-) *“Musti Daan”* (a collection of handful of rice) was a program to support and improve the economic condition of the association. Every household separate a handful of rice each day and collection of that rice is done monthly. The money, which came from selling the rice, goes to the association. Though the amount may not be huge, it shows the local people’s support, commitment and sentimental feelings towards association.
-) A club named *“Char Pate”* was also established to make an effort to make the association self-reliant. The members of the club did agricultural as well as different types of community work. They planted rice in a bare public land and the money they got from selling it gives to the association.
-) Milk selling activity is also done voluntarily by the local youth in the past. They wake up early in the morning; take milk from DDC (Doogdha Development Corporation) and started selling the milk in the community. The gain from selling that milk was contributed to the association.
-) When there is sugar shortage in the local market, the association takes initiative to sell sugar in government price. This helps to maintain harmony in the community as well as discourages the black market. In this also community youth did voluntary work.

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

CHAPTER-SIX

EFFECTIVENESS OF PROGRAMS IN THE EYES OF THE COMMUNITY PEOPLE

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

6.1 Successful Programs

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

Health and environment area are the most effective program of the association. Primary health program that is organized by “Dharna Shree Nishulka Chikitsalaya” (a free clinic) is most successful. Then religious program comes in third place. Recently “*Nawa*”(a nine days’ religious program) was the most effective. Different types of awareness programs were successful in the past. Some people considered health program that considered poor people was successful. Inoculation to children was also successful. Some considers blood donation as a successful program. The black-topped road in the Vansthali area was also considered as successful.

6.1.1 Success Story

A youth from the community has shared a story in health sector. Last year, there was a free cancer camp for women. The camp was for one day only. But 405 patients attained the camp. Cancer was found in 3 patients. The health worker could not check all the patients due to the huge number of patience. They have to return around 50 people due to lack of time.

This shows how much are aware in health in the community and their belief in their own community's health program.

Another is the pollution control. On World Environment day, all the people of Ward No. 16 did the cleaning program in their community, including the people of Vanasthali area also. This shows the co-ordination of people's awareness of the environment in the community.

6.2 Failure Program

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

6.2.1 Failure Story

A local people share his feeling in this way. The association's library has only one room. There are few numbers of books. But people came there to read newspapers. Every age group's people came here to read it. It can be seen

anywhere that the generation gap has always created some problems between the senior and junior people. Here also it can be seen. When different age groups people came in the library, it is obvious to interact with each other. In the course of their interaction, the youth doesn't like the adult/old people's view and the vice-versa. Due to this reason people stop coming to the library. He is also of view that due to the easily access of newspapers people do not come here to read. In Nepali culture there is somewhat a conflicting comment heard usually in viewing the youth. Sometimes, the youth is thought not mature enough to take responsibilities but some time s/he is considered sufficiently grown up and scolded for shrinking responsibilities.

6.3 People's responses to CDA programs

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

) On "Sense of Ownership"

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

) On "Sources of Resources"

Almost all-respondents are of the view that the association is continuing through its own internal resources. Few had expressed their view that the association is getting external resources also from different INGOs and NGOs but not regularly and not always form the same organizations and institutions. Their main resource comes from

internal and with the help of local people. Their internal resources are: house rent, membership fee, and registration fee in clinic.

) On “Sustainable Programs”

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

) On “People’s Effort and Contribution.”

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

) On “View on Various Programs”

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

) On “Future Activities”

People are expecting the association should work and focus more on the following field:

- Z Health and environment,
- Z Sports,
- Z Literacy,
- Z Various kinds of awareness programs,
- Z Local development (maintenance of roads, more street lights etc.).

) On “Self-Reliance”

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

) On “people’s comments”

The general comments expressed by the respondents are as follows:

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

) On “people’s suggestions”

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

CHAPTER-SEVEN

SUMMARY AND CONCLUSION

7.1 Summary and Conclusion

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

The study is based on qualitative approach with descriptive method. Both primary as well as secondary data were used for research. The Vanasthali area is selected from whole Balaju Ward No. 16. The study has explored some of the lessons and challenges related to local people's participation as well as the working pattern of the committee members.

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

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

It was found the study that people have feeling of ownership by their dedication and seriousness toward the community activity. Some expressed that they are helping with money (donation) for various works because they have a sense of ownership; they have

a feeling that it is our program and is for us. Some feels that being a responsible member of community, they have a feeling of ownership in any program organize by the association.

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

Regular clinic and primary health programs are found to be the most sustained program of the association. Apart from this environmental program are more sustainable.

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

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

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

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

People gave their comments and suggestions for more improvement of the association's work towards community and strengthen the way to self-reliance. Some are as follows:

Z Activities are not regular, should operate regularly with fixed schedule and operational calendar,

Z More activity should be done for more success,

Z Should conduct fund raising activities,

Z Association should prepare for future problems in advance,

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

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

7.2 Directions for the Future Study

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

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

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

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

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APPENDIX 1

CURRENT EXECUTIVE MEMBERS

SN	Name	Designation
1	Mr. Bishworam Sapkota	Chairman
2	Mr. Shiv Prasad Pandey	Vice- Chairman
3	Mr. Hari Prasad Paudel	Secretary
4	Mr. Devendra Dhoj Rana	Joint Secretary
5	Mr. Bishnu B. Shrestha	Treasurer
6	Mrs. Saraswati Sharma Sapkota	Member
7	Mrs. Maya Bhandari	Member
8	Mr. Bisworam Adhikari	Member
9	Mr. Binod Thapaliya	Member

Note: Poush, 2063 B. S. to Poush, 2065 B. S. will be the duration of above mentioned members in the association.

APPENDIX 2

CHECKLIST FOR SBS MEMBERS' INTERVIEW

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

APPENDIX 3
QUESTIONNAIRE FOR SBS MEMBERS

1. Name:
 2. Current Post in "SBS":
-
3. Sex:
 - (i) Male
 - (ii) Female
 4. Age:
 - (i) 15-24 yrs.
 - (ii) 25-34 yrs.
 - (iii) 35-44 yrs.
 - (iv) 45-54 yrs.
 - (v) More than 55
 5. Education:
 - (i) Illiterate
 - (ii) Can read/write
 - (iii) Primary level
 - (iv) Secondary level.
 - (v) College level
 - (vi) University level
 6. How is the participation of the community people in various activities done by 'SBS'?
 - (i) Fair
 - (ii) Good
 - (iii) Satisfactory
 - (iv) Unsatisfactory
 7. Peoples' Involvement by:
 - a) Caste
 -) Good
 -) Satisfactory
 -) Poor
 - b) Ethnicity
 -) Good
 -) Satisfactory
 -) Poor
 - d) Youth
 -) Good
 -) Satisfactory
 -) Poor
 - e) Adult
 -) Good
 -) Satisfactory
 -) Poor

c) Gender

Good

Satisfactory

Poor

8. Do you feel that people have a sense of ownership in the programs/activities?

(i) Yes (ii) No

If yes, could you please specify some of the examples?

If no, what is 'SBS' doing for the sense of ownership?

9. What is the source of its resources?

(i) Internal

(ii) External

10. Was there any sustainable program of 'SBS'?

- (i) Yes (ii) No

) If yes, please specify which one and how it is possible?

) If no, why it failed? (In your opinion)

11. Was there any failure story in the past?

- (i) Yes (ii) No

) If yes, please specify its causes and consequences

12. Was there any success story in the past?

- (i) Yes (ii) No

) If yes, please specify its causes and consequences

13. Is 'SBS' going to the way of self-reliance?

(i) Yes (ii) No

) If yes, how? (Specify)

) If no, please specify comments and suggestions for further improvement.

APPENDIX 4
QUESTIONNAIRE FOR COMMUNITY PEOPLE

1. Name:

2. Sex:
 (i) Male (ii) Female

3. Status of the respondent in this family:
 (i) Head (ii) Spouse
 (iii) Son/daughter (iv) Other (specify) _____

4. Marital status:
 (i) Married (ii) Divorced
 (iii)Widowed (iv) Single

5. How old are you?
 (i) 15-24 yrs. (ii) 25-34 yrs.
 (iii)35-44 yrs. (iv) 45-54 yrs.
 (v) More than 55

6. Education:
 (i) Illiterate (ii) Can read write
 (iii)Primary level (iv) Secondary level.
 (v) College level (vi) University level

7. How long have you been living in this community?
 (i) Less than 1 year (ii) 1-4 yrs.
 (iii)5-9 yrs (iv) More than 10 yrs.
 (v) Since birth

8. Have you heard about the “Samudaik Bikas Sangh” (SBS)?
 (i) Yes (ii) No

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

(i) Health Service (ii) Environmental activities

(iii) Religious activities (iv) Sports

(v) Others (specify) _____

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

(i) _____

(ii) _____

(iii) _____

(iv) _____

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

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

(iii) Others (specify) _____

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

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

(i) Yes (ii) No

) If yes, specify how?

) If no, then who have?

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

(i) Yes (ii) No

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

15. Was there any successful program recent past?

(i) Yes (ii) No

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

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

16. Is 'SBS' going to the way of self-reliance?

(i) Yes (ii) No

J If yes, how? (Specify)

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

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

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

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

APPENDIX 5
PHOTOGRAPHS FROM THE FIELD



SBS's one of the buildings.



Free Clinic of SBS.



Shops in rent by SBS. This is one of the major sources of income of SBS.



Association's Office.