

**석사학위논문**

**A RESEARCH STUDY OF  
MODEL DEVELOPMENT CAMPAIGN  
AT PIPEL VILLAGE IN NEPAL**

**네팔 피플레 지역에서의 모델 개발 운동에 관한 사례연구**

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**KYUNG HEE UNIVERSITY, SEOUL, KOREA, THE GRADUATE  
SCHOOL OF NGO STUDIES  
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**PANTA, NAVA RAJ**

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**A THESIS**

**PRESENTED TO**

**THE GRADUATE SCHOOL OF NGO STUDIES**

**KYUNG HEE UNIVERSITY, SEOUL, KOREA**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR  
THE DEGREE**

**OF**

**MASTER OF GLOBAL GOVERNANCE IN NGO STUDIES**

**SUBMITTED BY  
PANTA, NAVA RAJ  
FEBRUARY 2005**

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FEBRUARY 2005**

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## **LIST OF ABBREVIATION**

CBS : Central Bureau of Statistics  
CFUG : Community Forest Users Group  
CD : Community Development  
CTEVT: Council for Technical Education and Vocational Training  
EPG : Empowered Participatory Governance  
F: Female  
FDI : Foreign Direct Investment  
HMG : His Majesty Government (Nepal Government)  
INGO : International Non Governmental Organization  
IT : Information and Technology  
M: Male  
MDC : Model Development Campaign  
NGO : Non Governmental Organization  
PSDC : Piple Sports Development Committee  
PT : Workers' Party (Partido dos Trabalhadores in Spanish)  
PB : Participatory Budget  
PMDC : Piple Model Development Campaign  
SMU : Sae Maul Undong in Korean ( New Village Movement)  
SWC: Social Welfare Council  
UAMPA : Union of Neighborhood Associations of Porto Alegre  
UN : United Nations  
VDC : Village Development Committee  
Yrs : Years

## **ABSTRACT**

This thesis aims at describing and evaluating the model development campaign, a kind of self development movement for grass-root society as an instrument for sustainable urban development. In short, the main thrust of this thesis is to investigate the model development campaign (MDC) originally started at Piple Village, Nepal, which was located at the core of Nepal. The MDC is a mixed formula of Saemaul Undong or "new village" movement of Korea and Empowered Participatory Governance of Porto Alerge, Brazil. This MDC was prepared in the context of Nepal, taking into account the diversity of people, land, culture etc. The current study shows the basic principle for grass-root development as follows: The grass-root villagers can and should develop their ethnic tribal village by themselves; of course they may need guidelines from outside, but sustainable development depends on their social activities. This principle is based on the understanding that the development process should follow the ground reality. This means that in the process of urban development in Nepal, other nations may help, guide and provide technologies to Nepal, but only Nepalese can develop Nepal. Self-reliance, however, comes from self-compassion and love. In order to bring meaningful urban development to Nepal, Nepalese should love their nation and village from their heart. For example, Chepang (a ethnic tribal caste) should love their tribal village from their heart and they may change Chepang Village. It may be the best changing process for grass root society. Thus, the principle of self-reliance and self-love constitute the essence of the model development process.

The current study conducted several case studies, focusing on educational revolution and social changes at Piple village. As one of the case study shows, the people in the village set up an ambitious target of achieving 100 % literacy by 2010 where at present there are 61.3% literate. This research also looks at ways and means, utilized at Piple village, of creating self-volunteers, providing workshops to lay people, giving opportunities for vocational training to grass-root society, and ultimately leading to

community development. We have witnessed rapid changes at Piple since the MDC started at 22 February 2003. Since then, the MDC is changing the Piple village for the well being and self-reliance of the civic society. In the current research, their aims, discourses, attitudes, activities, strategies, world wide relations, influences on the society, relations with government institutions, and attitudes on sustainable development are analyzed in depth. For data gathering, face-to-face interviews were conducted with staffs and chairmen of local Non-Governmental Organization (NGOs), lay peoples of Piple, and government institutions. This thesis pays special attention on ground reality of Piple, main reasons for underdevelopment, changing patterns in the society after the initiation of the movement, and the effectiveness of the bottom-up development model in strengthening local governance.

Key words: Model Development Campaign (MDC), Non Governmental Organization (NGO), Saemaul Undong (New Village Movement). Civic Empowerment. Piple Model Development Council (PMDC)

## 초 목

본 논문은 지속 가능한 도시 개발을 견인하고 또한 함께하는 민중사회의 자기 개발 운동인 ‘모델 개발운동’을 설명하고 평가하려는 데에 그 목적이 있다. 이 운동은 간단히 말하면 네팔중심부에 위치한 피플레 지역에서 시작한 모델 개발운동 (MDC: Model Development Campaign)을 일컫는다. 모델 개발운동은 한국의 새마을 운동과 브라질 포르토 알레르헤의 ‘권한위임 참여정권 (Empowered Participatory Governance)’의 합성물의 성격을 갖는다. 이 운동은 네팔의 사람, 지리, 문화 등을 고려하여 네팔 환경에 맞도록 고안되었다. 민중운동의 개발 원리는 다음과 같이 정리할 수 있다. 민중들이 자신들의 동족촌을 스스로 개발할 수 있다는 전제하에서 볼 때 그들이 개발을 위한 지도원리를 외부로부터 배워 올 필요가 있을 수 있으나, 지속가능한 개발은 결국 자신들의 활동에 달려 있다는 것이다. 개발과정은 어찌되었든 지역의 현실을 반영해야 한다는 것이 모델 개발과정의 요체이다. 어떤 국가라도 네팔을 도와주고 지도해 주고 나아가 기술을 들여오게 할 수 있으나, 네팔을 개발할 주체는 결국 네팔인인 것이다. 네팔인은 자신들의 나라를 가슴으로부터 사랑해야한다. 예컨대, 체광인(부족단위 사회계급)들은 자신들의 부족지역을 가슴으로부터 사랑할 때에 체광 지역을 변화시킬 수 있다. 이것이야말로 민중 사회를 변화시키는 최상의 방법이다.

본 논문에서는 피플레 지역의 교육혁명과 사회적 변혁을 가늠할 수 있는 사례연구를 다룬다. 피플레 사람들은 현재 61.3%인 문자 해독자 비율을 2010 까지 100%로 올릴 계획을 가지고 있다. 본 연구에서는 또한 피플레 지역의 민중사회 공동체 개발을 위한 직업훈련 계획, 일반인들을 대상으로 하는 워크샵, 자원봉사자 개발계획 등을 다룬다. 본 연구를 통하여 모델개발 운동이 시작된 2003 년 2 월 22 일부터 피플레 지역에 불어 닥친 변화를 읽을 수 있다. 모델개발 운동은 피플레 지역을 변화시켜 시민사회의 자율성과 복지를 증진시키고 있다. 본 논문에서는 그들의 개발 목표, 태도, 활동, 전략, 세계와의 관계, 사회에 미치는 영향, 정부와의 관계 및 지속적인 개발을 향한 그들의 태도 등이 자세히 다루어진다. 본 논문의 분석 자료는 지역 정부 관리, 일반 시민, 지역 NGO 단체의 스텝진 및 회장 등과의 인터뷰를 통해 수집되었다. 특히, 본 논문에서는 피플레 지역 주민의 체험적 현실, 미개발의 원인, 모델개발운동을 통한 변화양상 및 지역통치구조의 강화 등이 주안점으로 분석된다.

핵심어: 모델 개발운동 (Model Development Campaign), 비정부 조직 (NGO), 새마을 운동, 시민 권한 위임 (Civic Empowerment), 피플레 모델 개발 위원회 (PMDC)

## **ACKNOWLEDGEMENT**

I wish to record my sincere thanks and appreciation for Prof. Kim Eui Young for his excellent guidance, supervision, and invaluable suggestions and for critical reviews of my thesis.

It is my pleasure to thank the President of Kyung Hee University of Seoul, Korea for providing me with the opportunity to studies, and also the Korean Embassy of Kathmandu, the Government of the Korea and Nepal, and Dean of School of NGO Studies of Kyung Hee University, Prof. Cho In Won, in particular for offering me a scholarship fund to pursue my studies at Kyung Hee University. Special thanks goes to Dean of Academic Affairs Prof. Kim Seung Tae, Associated Dean of Academic Affairs Prof. Kim Woon Ho, Prof. Kim Sang Jun, Prof Lee Dong Soo, Prof. Kwon Gi Bong, Prof. Shin Hei Soo, Prof. Kim Kwan Bong and all faculty members and students for their encouragement and special support.

It is my privilege to have received the advice, comments and a very special support of Mr. Kim Young Hwan (ex-General Secretary of CCEJ) and Mr. Park Seung Ryong (Vietnam project coordinator of CCEJ) my grateful thanks are due to them.

I am very grateful to Ms. Lee Mi Sun (Master student of NGO Studies, Kyung Hee) and Dr. Puspa Raj Kandel (Reader Faculty of Management, Tribhuvan University, Nepal) for their memorable support, invaluable advice and kind co-operation, contribution, guidance and comments.

My special thanks go to my colleague Mr. Kim Dong Hun, Mr. Lee Jang Ho, Mr. Bae Du Eal, Ms. Kim Sung Ja, Ms. Kim Sun Hee, Mr. Jung Won Chul, Ms. Lee Gui Bo, Mr. Lee Kwan Woo, Mr. Toe Hyu who always spiritually support and encourage me in many aspect during my study. My other colleague, Mr. Hisada Kazutaka (Japan), Mr. Erhan Ataye (Turkey) deserves my thanks for their enormous technical support during my study. I am pleased to extend my sincere thanks to sister Menaka Panta, Mr. Hari Neupane, Prof. Ahn Ho Soon (Kangwon University) and her family, Mr. Kim Hyun Joon and his family, Ms. Lee Young Ja and her family, Ms. Nam Mi Jung and her family, Dr. Oh Kyu Hoon

and his family for their enormous support and encouragement especially for my study in Korea.

I would like to thank the entire staff of the School of NGO studies with whom I had the privilege of working with during my studies. Special thanks also goes to library staff who assisted me in many way regarding to obtain articles and books. I wish to thank Mr. Son Young Gi, Ms. Lee Gum Ha, Ms. Lee Si Young and Park Jun Hei in particular for their administrative support. I wish to heartly thanks to Dr. Song Young Il and Mr. Lim In Bean of Nurigeul Mission International who helped me translation and computerizing. And thanks to all my Nepalese and international colleagues who gave me a nice company during the study at Kyung Hee are also remembered.

I am very thankful to the whole family of Mr. Lee Young Won (Mt. Everest climber), Dr. Lee In Jung (Honorary Royal Nepalese Consulate General), Mr. Hom Bahadur Basnet (Seoul University) and Nabin Rayamajhi and Nepalese associations of Korea for their kind hospitality with whom I shared enjoyable moments during my stay in Seoul. My kind, deep and sincere gratitude goes to my family for their encouragement and spiritual support.

Last but not least, my everlasting gratitude goes to my loving wife Ishwari and sons Yong Gi and James, parents, relatives and friends who always encourage me and wish my success.

**2005 February**

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# **Chapter 1: Introduction**

## **1.1 General Background**

In this world, many kinds of development model have been implemented. This is partially because the same model may not be suitable for all the nations. Basically there are two models: the top-down method (top to bottom) and the bottom-up method (bottom to top). Nepal government has followed the top-down model of development. Ninety INGOs are working in Nepal for social development. In contrast with the governmental approach, most of INGOs are using the model of bottom-up development process. MDC belongs to a such kinds of model. MDC shows the two sustainable development process: development without fund and with fund at Piple Village. Generally INGOs are pumping the development fund and when they stop the fund, all process also to be stop. The working process of MDC at grass root society or nature of MDC is different than the working policy of INGOs of Nepal.

Piple VDC is also termed as an ethnic tribal village and the village has 19 ethnic tribes. Major ethnic tribes are Chepang, Tamang, Rai and Rai. They have poor educational and economic backgrounds, so there are some obstacles for community development. Most of them are maintaining separate tribal villages in different locations. Chepang and Rai do not want to make a mixed community. But other tribes are living in a mixed society. Only the mixed society may remove the social evil such as discrimination in the context of Nepal. Some orthodox Hindus want to continue the caste system or the custom of untouchable to Dalit (lower caste: Kami, Damai, Sarki etc tribes). But in this campaign, MDC is launching anti discriminative approach through the actions such as common food at the school. This research focuses on how to remove the obstacles for community development at Piple. It is declared that education is the first preference of the society, followed then by health and economic sectors as other key preferences.

A council containing 25 members, Piple Model Development Council was organized at 15th May 2004 to follow the approach of Model Development Campaign which is the common organization, for all kinds of people. It aims at political, social and entire development for people of Piple and later different parts of Nepal. The council organized a 250 intellectual members' conference (First convention) for the development of Piple on

2004 October 22. MDC is the model of civic empowerment by collective actions to create public goods according to the group theory of Mancur Olson, which was implemented in the Porto Alegre city of Brazil. Since 1989 to date, Brazil seems to become a model for development in the world and success to overcome or to eradicate poverty, conflict and other social evils.

Piple would like to implement this theory along with Saemaul Undong as an approach of Model Development Campaign in the context of Nepal. It aims to adapt the Piple Village to becoming Piple Municipality by 2010. Then, Piple may receive National budget and may be able to implement participatory development budget to run development programs. This type of "sustainable development model" may spread nationwide by 2015. For the forward process, the booklet of Saemaul Undong "How to develop our village and country?" has been translated to Nepali language and Saemaul Undong Nepal unit has been established at Piple Village at 2004 October 22. MDC purposed to do joint workshop (Piple Model Development Council and Saemaul Undong Council Korea) for 100 lay leaders at Piple village at 2005 March. MDC also aims to make a Maternity Center (Childbirth center) at Piple by 2006.

Piple People should love their village from their heart and they can develop their land. Only they can develop their village themselves. Other people can only guide, instruct, or help. MDC made a slogan "Look East" or "Let's follow the eastern country like Korea, Singapore etc", "Lets build up our village by ourselves." This research focuses on the reasons of underdeveloped nature of Piple Village, ground reality and the sustainable development process for the grass root society of Piple Village, which may solve and eradicate the all kinds of social evil. It (MDC) may be a good lesson for Nepal and the neighbouring country.

## **1.2 Objectives**

### **General objectives:**

The main aim of this study is:

- \*To detect the social changes by MDC in Piple Village.
- \*To analyse the affecting factors of those changes using ancillary data.

### **Specific objectives:**

The specific objectives are:

- \*To determine the social changes from 2001 to 2004.

\*To identify and analyze the possible social, environmental and anthropologic factors affecting social changes and to detect the reasons of under development nature of Piple Village.

\*To analyze the relation between population change, racial discrimination, low literacy, migration, mixed society, dominant groups, community development, schooling, farming and high density of ethnic tribes.

\*To examine the extent to which existing data can provide the information needed to meet the above objectives.

### **1.3 Research Questions**

\*What are the reasons of underdevelopment at Piple Village?

\*Is there any relationship between social/environmental (migration and bio-physical factor as like distance from river, road and settlement) factors and model development process?

\*Is there any relationship between effects of anthropologic factors (caste system, human interference) and social changes in grass root society?

\*Has population an effect on social development?

\*Is MDC changing the social structure of Piple Village toward municipality?

\*Are the secondary data adequate to help answer the above research questions?

### **1.4 Organization of the Thesis**

The first chapter focus on the introduction. In the second chapter, the socio-economic background of Nepal, it has been mentioned especially to describe about the "why did Nepal not develop?" There is a sociological approach, which tries to explain the reasons as origin of Nepali, traditional religious boundary, feudality, poverty and the governance crisis. The third chapter focuses on the current status and the problems of Piple village. It includes the socio-economic background of Nepal and Nepalese and the national and local level governance crisis. There is exploration about the infrastructures of Piple, geo-diversity of Piple, linguistic ethnic tribes, educational revival programs, environmental protection, cooperatives etc. An effect has been made to show the analytical data of Piple, which does try to explain about the different kinds of problems among the different socio-

economic groups. It shows the ground reality of Piple village through the various facts and figures.

Chapter three also focuses on the research report. This is the main part of this research, which has been prepared by direct interactions with local villagers of Piple. This part shows the actual ground reality of some parts of Piple. There are three kinds of research: research for community development and environmental protection at ward number 2, 4, and 5 which was held at 2004 February. Other two researches are related with two pilot projects (Nepal Korea Wisdom Foundation and Global Literacy Project) for the social changes and impression to the villagers. This research helps to give direction for the community development at Piple, including their desire to involve in the main stream of MDC and the obstacles also. Chapter four focuses on the agencies or the community stake holders of Piple and their strategies. There are mentions about, Who are they? What are they doing? Why are they successful? What are their problems? There is a list of local NGOs too. Chapter five mentions briefly about comparative study of three development models: Saemaul Undong of Korea, Empowered Participatory Governance at Porto Alerge city of Brazil and policy implications for future perspective of Model Development Campaign at Piple Village. But, we may read the details about the MDC in chapter four. Chapter six is the conclusion and recommendation of this research. The end notes references are adjusted in every related chapters.

## **1.5 Problems Statement**

Nepal is going through a crisis of governance at all levels, both national and local. It is the result of corrupt practices and lack of the democratization. Woman, Dalit (untouchable caste), minority ethnic communities are still disadvantaged and racially discriminated and alienated from the main stream of local governance. There is absence of the rule of the law. Participation at all levels is essential for maintaining transparency and accountability for promoting good governance at all levels.

Nepal got Multi Party Democracy with Constitutional monarchy first at 1952, but it collapsed in 1962. (when Korea was run by military government of Park Chung Hee). It was again revived in 1991 AD. The great conflict or the civil war began in 1996 in Nepal with the Maoist insurgency. It has now crossed 9 years as civil war and taken more than 11,000 lives. Ordinary civilians and democrats are dominated by two types autocratic powers: King and Maoist. "During a period of civil war (1996-2004) more than 1.5 million

Nepalese escaped from the Nepal to seek foreign employment, study abroad and took shelters at 40 countries around the world. Now nearly 26 million people are living in Nepal. There are many Nepali origins living in various countries as 8 millions in India, 0.5 mil. in USA, 0.5 mil. in Gulf countries, 0.2 mil. at Europe, 0.4 mil. at Myanmar and 0.2 mil. in East Asia. There are about 36 millions (estimated) Nepalese speakers around the world." (www.nepalnews.com, news collected at different date)

The development planning in Nepal is now about 50 years old and has been basically centralized. The local authorities have been directed to implement plans and programs formulated at the center. Participation is also directed by center. The system did not reach the need of the people. Participation is involved in the implementation lacks of any enthusiasm or encouragement. Government planning is the "top to bottom" process. The development process of MDC is totally different from the government planning. MDC aims at the "bottom to top" planning process of development. To have any impact on the development process, the whole cycle of planning need to arose a sense of ownership in the people. This research tries to explore the vision of MDC as planning with the people according to their ground reality. The objectives of this research are to identify the actual needs of the people and develop their resources and prioritize actions at the village or community level of Piple. This research is designed to help the development process of MDC. This research provides the current status and problems of Piple Village and possible measurement for forward process for future generation. It is similar but mixed development process or model of Saemaul Undong (Korea) and Empowered Participatory Governance (Porto Alegre, Brazil).

How civic has empowerment developed Model Development Campaign at Piple to bring changes for the grass root society of a Village toward Municipality? The research focuses on this question. This research focuses on to detect the reasons of underdevelopment at Piple Village. There still exists the high density of ethnic tribal people, extreme racial discrimination, low literacy, no any industrial development, high rate of migration etc. These are the key factors for the underdevelopment at Piple village.

The information presented in this research is neither a full fledged academic study nor a plan document, but only a consolidation of the voices collected from various level of interactions. However, during the information collection or survey process we encountered several constraints as: with the present conflict situation of Nepal, free movement was constrained. Due to night curfews in Chitwan, especially on the highway of Piple, interaction was held only at the daytime. On the last visit of 24 December 2004, the area

affected by blockade of civil war group and the researcher airlifted by chartered aircraft to Kathmandu. To reach the hill area villages of Piple as Makrani and Tarebang, we walked whole day and back. The interaction was done between 2004 February and October. About the 50% of the community level meeting and people could not speak openly because of present state of emergency (Nepalese are victimized by the civil war of Maoist and Government since 1996 as the Maoist is challenging Vietnam style war). But we did not get any Maoist at Piple and there is no any police station.

The local government agency of Piple did not have a well established documentation system, which made it difficult to get secondary information. Many people did not desire to participate at the time of interaction because of the farming season. It was difficult to identify all the needs and available resources due to time constraint. We four people (Nava Raj Panta, Menaka Kumari Panta, Yak Raj Silwal and Suva Kanta Pandey ) held the interactions and interviews with locals such as lay people, NGO workers, teachers, volunteers, farmers, ethnic tribes etc. We did not have any bad incident during the research period. We made a document of 52 pages of interviews sheets in Nepali language. The list of these people are included in this research.

## **1.6 Methods of this Research.**

The sources of data in this research is mainly HMG of Nepal, Central Beauru of Statistic (CBS), 2001 Nepal (as like secondary data), local teachers, social workers, local government authority and ethnic tribal community of Piple Village. It is not sufficient at all. Most of the data collected by visiting in every village with local people. The percentage system used in this research like analytical tools. Analysis, results and affected factors are mentioned. There are three models of development used in this research for comparative study like Model Development Campaign (Nepal), Saemaul Undong (Korea) and Empowered Participatory Governance (Porto Alegre, Brazil). Field observation, interviews and questionnaire are included in this research.

## Chapter 2: Socio-economic Background of Nepal: Why did Nepal not Develop? (Sociological Approach)

"The name Nepal owes its origin to a saint named Ne who did the job of protecting and preserving this region. Thus the word Nepal means the land protected by the saint Ne". Some believe "Nepal comes from the Tibetan word Ne which means a house of wool".<sup>1</sup> Still some hold that the word Nepal means a cave or a place for human habitation. According to Nepalese Buddhist faith, the word Nepal means a sacred place. Historically, Nepal is a independent sovereign and non colonized nation.

As Nepali anthropologist Dor Bahadur Bista identified Nepalese as he wrote, " Nepali society today in a unique combination of different origins (who) come from different direction... different periods of history blended into one national identity".<sup>2</sup> "That one identity is made up of an incredibly complex ethno-religio mix" which has challenged scholars from east and west, a social system which Furer-Haimendorf reflected appeared uniform throughout Nepal, but proves unexpectedly complex and varied.<sup>3</sup>

Nepal has a 3000 years old history since the Kirata Dynasty. They were of Mongoloid race. This understanding persisted in the common mind even into the modern era when Nepal was unified by the Gorkha ruler King Prithivi Narayan Shah in 1768 AD and attained her present boundaries. But as the Gorkha army gradually conquered the surrounding hundreds mini-states, and even expanded beyond Nepal's current boundaries into Kumaon, Shreenagar (near Pakistan) and Sikkim, Asam (north east India, near Myanmar), the conquerors became known as Gorkhali, regardless of casts or tribe. They fast gained respect as fierce and loyal soldiers (who are leading UN's peace keeping force in more than 10 nations in this conflict World as Israel, Brunai, Burundi, Haiti, East Timor, Rowanda, Cosovo, Kuwet, Afganistan etc by more than 70,000 army/police since 1960 AD. They are also serving as army at the UK and India by more than 500,000 as estimated since 1816 AD), and the use of the term Gurkha or Gorkhali became widespread and used as a synonym for Nepal. Nepal got victory at British Nepal war (1814-1816), made a diplomatic relation with UK at 1816. It was also victorious in Nepal Tibet war (1872) and

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<sup>1</sup> Mishra, Nabin, *Nepal and the United Nations*, Janaki Prakashan, Patna, India (1992), p. 1

<sup>2</sup> Bista, Dor Bahadur, *Nepal in Perspective*, Center for Economic Development Agencies (Kathmandu: CEDA 1973) p. 42

<sup>3</sup> Hainmendorf, Christophor Von Fure,r.*Status and interaction among high hindu cast of Nepal*, Eastern Anthropologist, Vol.24.(1971)

was never colonized by any nation. It is an independent nation in world history. After that there hasn't been any war with British India and Tibet China.

"Obviously such an understanding did not take account of the diverse racial-linguistic religious strains represented in the new Nepal as a very complex multi ethnic mix. The process of these diverse peoples being blended into Bista's one national identity has been a continuing challenge within Nepal".<sup>4</sup> It has been further complicated by the recent wave of immigration into the Nepal's Plain area (Terai) of orthodox Hindu Indians.

However, after Nepali migratory flow out of Nepal into India and beyond from about the mid-1850s. "The migrants Nepalis of different castes became simply Nepali or Gorkhali due to their own need for a common identity. Nepali is not a designation of nationality but of a multi-ethnic people encompassing all the diverse tribes and castes like Aryan, Mongoloid and Australoid that found their home in the unified Nepal".<sup>5</sup> Nepal had crossed the very terrible era as called SATI for woman which is fully abolished.

Nepal had militarized states before 1768 AD. Many states had wars with each others and killed the thousands. People thought that woman may reproduce many child to increase the population. They developed the polygamous society, which is the evil root factor of male dominated contemporary Nepali society. "The Sati System (a virtuous woman who immolated herself in the funeral pyre of her deceased husband) remained till 1854 AD and was abolished which was customized by Hinduism and said she will live with died husband forever. In both India and Nepal it was generally believed that a sati by immolating herself expunges both her own and her husband's sins, and that the two would enjoy together 35 million years of bliss in heaven. In Nepal the custom was limited, for all practical purpose to widows of high castes such as Brahmins and Kshatriyas, including some Newar castes of Kathmandu valley. The legal texts mention the restriction imposed on the custom of Sati in 1854".<sup>6</sup> We are not seeing sati custom in Nepal but it is still existing in neighbour India partially.

Nepal has always had a share in two different worlds. Throughout the great part of the country speakers of Indo-Aryan languages dovetail with populations speaking Tebeto-

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4 Perry, Cindy L. Nepali around the world, University of Edinburgh, Published by R. C. Timothy, Ekta Books, Kathmandu, Nepal, (1997), p. 3

5 Bista, Dor Bahadur., Himalaya Ecology - Ethnology, Centre National de la Recherche Scientifique, Vol.1 (Paris: CNRS, 1977) p. 397-8

6 Regmi, Mahesh C. Nepal: An Historical Miscellany, Adroit Publisher, Delhi, (2002), p. 193

Burman tongues. They are the two major influences in the development of Nepali culture. Historically speaking, scholars have almost universally agreed that the people of current day Nepal came in migratory waves from north and south, China (Tibet) and India, her two great neighbors. Nepal became the meeting ground where these diverse people, cultures and religions interacted and evolved into unique forms. As described by Bista, few Australoid short and bushy haired savages from the pre-Kirata period later pushed down into the Terai (Plain area) when the Tebeto-Burman Mongoloids moved in probably the truly indigenous people (ie Chepang, Kirat Rai) of the regions, saying they originally dwelt mostly in forested areas.

The fact that they display some features of Mongoloid physiognomy indicates a prolonged period of inter group mixture. Burman Mongoloids together as Kirata who were well established in the lower Himalayas by 500-1000 BC which is attested in Indian Puranic literature. At that time Buddha born at 543 BC in Nepal as called Lumbini of Kapilbastu and his philosophy of peace, meditation and enlightenment developed in Nepal, India, Russia, China and east Asia called Buddhism. To the Vedic Aryans of the pre-Christian era they were known as dwellers on the slopes of the Himalayas, where the Mahabharat clearly places them Mongoloid peoples were made up of distinct tribes with their own languages culture and religious practices and they settled into geographically isolated areas which allowed little interaction for many centuries. Originally Nepal had Australoid- Mongoloid people, that is the Nepali origin. Perhaps best known among them because of their highly developed ancient civilization and their widespread reputation as traders and businessman are the Newar of the Nepal Valley. Then came the much more wave of distinctly Tibeto-Himalayan peoples like the Sherpa and Dolpo. They have more distinctly Tibetan heritage and are predominantly Lamastic Buddhist, thereby they migrated into Nepal after Tibet's conversion to Buddhism in to the mid 7th century.

At about 2000 BC, Aryans from Central Asia moved to Indian sub continent, few of them through crossing the Indus and Sutlej basins and moved eastward the Himalayas and were called Khas or Khasiya tribe who bring the Hindu caste hierarchy. They met southward Mongloid and developed the Khas language as called Sanskrit or Nepali and than Hindi and caste System also occupationally Hindunised Khas. "And at the 12th century, the Muslim invasion destroy the Hindu Rajput Dynasty and Buddhist heritage in Gangetic plain area and they moved to western Hill of Nepal called them Nepali Pahadi as high caste Brahmin/Chhetri. The Rajput brought the service caste of 'untouchable' culture or low caste as Shudra which is still remain and

have to abolish from the present society. This caste system and untouchable culture put the nation at the deep trench which created terrible poverty and autocratic feudal society for several centuries.

Nepal had no untouchable culture and caste system before 12th century. And they (Rajput) started to move in to the Nepal valley Kathmandu. Before the Aryan arriving, Nepal valley was inhabited by Austric and Mongoloid people such as Newar tribes. "Since 1000 BC Nepal Valley had 29 Kirati Kings and Lichhabi Dynasty began at 5th century, in which 80% names are of non Sanskrit (Khas language) origin, but of the Austric tribal name. Newar civilization is the most ancient in Nepal. The 14th century Nepalese chronicles "Gopalraj Bangsabali" mentions a long rule of 29 Kirata Kings in the valley who were later driven out to east by Lichhabhi, and before they converted to Mahayana Buddhism. After 14th century, the Nepal valley became the shelter for Gangetic plain's Buddhist refugee, the victims of Muslim invasion in several part of present India"<sup>7</sup> after that the most Muslims of India went to East and west which was Bangladesh (east Pakistan) and Pakistan (west Pakistan) as ruling Muslim countries. The ancient Brahmins and Buddhist priesthood functioned side by side and they maintained the literary function in society and Nepal became as world's only one Hindu Kingdom where still Buddhists also dominated (even Nepal is the land of origin of Buddhism) by Hindus because of mixed culture as called melting spot of Buddhism and Hinduism.

The Christianity and English culture in Nepal entered by British catholic priest Grover at 1662 AD to the King Pratap Malla at the Royal Palace, but there were no conversion, however a Royal employee of planning department Mr Ganga Prasad Pradhan converted at 1870 AD and wrote Nepali Bible which was published at 1914 AD. The numbers of Christians in Nepal is very low as below the 3%, Muslims 4.5%, Buddhist 11.2%, Hindu 82.3%. Actually there are not more than 70% Hindu. There are not developing the religious philosophy or religions are isolated with limit interaction, however present scholars are giving the support to change Nepal as secular state. The very traditional and orthodox Hinduism and Buddhism cultures are still remaining in present Nepal as Jews culture remains in this world. Now Nepal is known as most serious conflict spot of Asia where are the Maoist communists are battling since 1996 to replace 235 years old monarchy with a communist republic. Now the history of Korean War(1950-53) is appearing in Nepal. Economically, Nepal is the 12th of poorest country among the least

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7 Perry, Cindy L. Nepali around The world, "Who is Nepali?," University of Edinburgh,(1997).p.5

development countries. Nepal was rich than Korea in 1950 and Nepal had GNP as per capita income 160 USD and Korea had 65 USD but now Nepal has only 276 USD<sup>8</sup> and Korean GNP has reached 10,000 USD. Nepal has 70 ethnic tribes and still exist more than 70 linguistics which covered 35% (8 millions) of national population.

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8 ADB report (2004) data collected from [www.nepalnews.com](http://www.nepalnews.com)

## **Chapter 3: Current Status and Problems of Piple Village (Analysis, Results and Discussions)**

### **3.1 Background of Piple Village of Chitwan District**

"Chitwan district is located at a Latitude of 27°27'-46°00' and longitude 83°53'-85°27' in this earth. The total area of Chitwan is 2218 Sq. Km. The elevation of Chitwan ranges from 244 meters to 1943 meters from the mean sea level. Major parts of the district enjoy with sub-tropical climate. Rice, wheat, maize and vegetables are the major crops that are grown in the district. Despite that animal husbandry, agriculture and the poultry farming are the promising businesses in the agriculture sector. Piple VDC is located in the eastern part of Chitwan and the total area of Piple VDC is about 60 Sq. Km." (CBS, Demographic Survey, 2001).

The shape of Piple is like a head without neck and with British cap and long nose or like the face of the Aryan or human head. Its all boundaries are connected with small and big rivers. Piple lies in elevation between 244m~1200m (CBS, Demographic Survey, 2001). The climates are warm temperate and Sub-tropical. The altitudes above 1900m lands have partial frost in the winter and low land are very hot and temperature series to 40 degree centigrade in summer. Actually Piple is at the range of 244m~1200m and has no snow-fall but Parewakot mountain has cold weather because of the cold wind of Himalaya sweeping the Parewakot mountain below the 20°. Parewakot may develop as a sunrise spot and trekking route for ancient Kirati tribes as known as Chepang Kingdom. Annual Rainfall is about 5,000 ml which is three times more than Korea.

Piple has a Simara Tal (Pond). Piple is going to conserve this Pond for crocodile conservation for tourism promotion business and the possible tourist destination for bird watch. Migratory birds habitation is another key source for tourism & study of migratory birds. The couple birds come from Siberia (Russia) and go back with couple. Boundaries of Piple are: east Makawanpur district, west: Bhandara VDC, North: Korak VDC, South: Royal Chitwan National Park (World Natural Heritage Site of UNESCO). Rivers of Piple are as follows: at east Lothar river, south Rapti river (largest river as like Han River), west Martal River which is a seasonal river. And Chitwan has a largest river, Narayani river that has Crocodile and Dolphin too. This river has possible hydro energy of 660 MW. Half of Piple is covered by Robosta or Sal trees jungle whose wood is useful for train track and

half of Piple is covered by good agricultural land. Annually people farm three times, two times rice and wheat, corn, mustard, different kinds of vegetables.

Piple has a Parewakot mountain (Peace Mountain about 1200m). Parewakot is an ancient kingdom of Chepang tribes as like the heritage site of Chepang palace. We can still find the thousand years old bricks around the broken palace. Still there is the army route and a well for water, which was utilized by ancient Chepang Kings. We can see Mt. Manaslu (8163m) and Ganesh Himal-1(7429m) from Parewakot. Parewakot is 8 KM far from Lothar Bazzar. It takes 4 hours on foot and 30 minute by 4-wheel drive jeep. Parewakot Mountain (1200m) is listed for the trekking route at the world standard map of Nepal, which is recognized by Nepal Tourism Board. It may develop as sunrise spot and is possibly develop as domestic and international tourist destination. There are no mosquito and no pollution like O2 paradise. We can see Chepang and Tamang villages surrounding the mountain. There is a small Chepang village whose name is Baidyapani which means medicine water village. The village has good spring water. There are many small mountains too. A public primary school is running at Parewakot Mountain. A local environmental community based organization (CBO) name Parewaswori Community Forest Users Committee is established and working for village development.

Eleven Forest Utilization Groups (FUG) also called community forest users committee are using dry wood for household purpose like firewood and construction materials too. They collect the revenue from dry wood and use the money for public school, agriculture, roads, social welfare funds etc. They are planting trees in area where there are no trees and they care and use the forest for common purpose. Yearly about 5,000 USD is collected as local revenue and all the money is spent as public or social capital. The Nepalese government is not supplying any fund for any village development committee (VDC) since 2002 because of 60% national debt budget are depending on foreign assistant.

## **3.2 Natural Resource and infrastructures**

### **3.2.1 Royal Chitwan National Park:**

Royal Chitwan National Park (932 sq. Km) is a great resource for all villagers of Piple. It was established as National Park in 1973 and adapted as world heritage site in 1984. About a century ago, there were about 3,000 tigers and leopards. Now there are about 200 tigers and 500 rhinoceros and 460 kinds of birds inside the park. But local people have no direct benefit. But some times leopards, rhinos and deer enter the village and kill the domestic animals and destroy the crops. About 100 people of Piple are getting little direct benefit from the tourism sector. There is possibility of sharing the annual revenue from the Royal Chitwan National Park. In these days a Buffer Zone Project is running to start to share that revenue.

### **3.2.2 Dam:**

Piple has a 15 Km long dam, which was made in 1972. There is possibility to open the dam side road. Piple need to develop another 15Km long Para Dam in three crossing river beaches to protect the fertile land and habitation of 700,000 migrated population of Chitwan. It can, also be possible to boost the tourism and hotel industry where per year 300,000 tourists are visiting.

### **3.2.3 Asian Highway and Para Capital Approach:**

Chitwan may possible to develop the Para capital city where it is the mid point of "East West Asian highway (Kakarvitta Giddachauki 1024 km), the route of Asian highway Which will connect to Europe and Asia Pasific) and junction point of South North Asian Highway (Birgunj-Kodari 297KM) which connect to India, Nepal, China, Korea and Japan which is designing by UN" (un.org), there are two airports existing and it is three times greater valley than Kathmandu and rich in environment as like Singapore and water resources of Himalayan river as Narayani river and possible for 10 millions people's settlement. It is 30% cheaper than Kathmandu for the all sector. If we transfer or adapt the Para Capital at Chitwan, the nation may catch the economic growth of more than 10% per annum and we may catch the line of sky rocketing economic growth of neighbors China

and India. Kathmandu may be developed as summer capital city and Chitwan may be as winter capital city.

Once the prominent geographer Dr. Harka Gurung suggested to the Nepal Government to transfer the capital at Chiwan in 1966. Chitwan has nearly 500Km long small roads and 87Km long big highway. Piple has 30Km long agricultural roads and 7Km of high way, it is possible for 15Km dam roads as river bank development for resorts hotel business to boost tourism. The map of Nepal with Asian highway as follows:

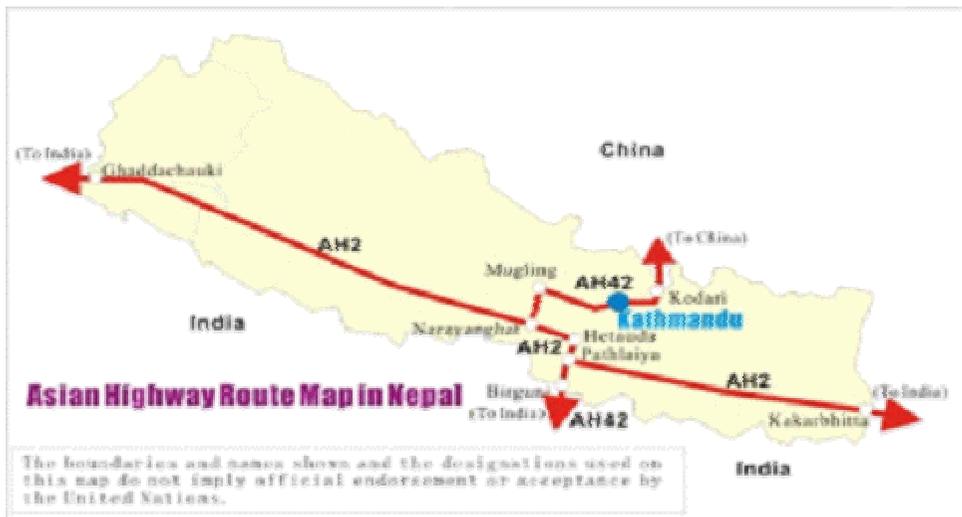


Figure 1. Asian Highway Across the Piple Village<sup>9</sup>

### 3.2.4 Schools/College: (Human Resources Development)

One high school, one Middle school, twelve primary schools (mostly wooden schools without any sports ground) including two English Schools and one foreign community school (Korea-Nepal Wisdom School which is going to run as Information Technology (IT) college by 2006) and one Global Literacy Project with Computer Institute are running yet.

<sup>9</sup> Asian Highway Across the Piple Village, map has taken from [www.un.org/undp](http://www.un.org/undp)

### **3.2.5 Sports:**

There are 8 football clubs under the Piple Sports Development Committee (PSDC). There is need to develop common football ground for sports clubs, schools and college. Volleyball, cricket, taekondo, karate are interesting sports for the Piple villagers. Piple Sports Development Committee is cooperating with Korean sports volunteers as a symbol of promotion of international relation. The committee organized 1024Km east west peace tour by bicycle in Nepal at 2004. 3. 1-10 with their members, Korean volunteer Kim Young Goo, Raman Silwal and Tek Kshetri held a week long lunar new year 2061 Football /Cricket Tournament at 2004. 4. 13-20 by the sponsorship of sports material of 258USD by Dr. Byoung Rok Song, GCS club, Kyung Hee University. The committee is seeking further cooperation with Korean volunteers and NGOs. PSDC held another Dashain festival (as Chusak in Korea) tournament by their self at 2004 October 17-22 and another week long tournament is going to be held at English New Year Festival during the X-mass at 2004 Dec 24- 2005 January 1.

### **3.2.6 Fertile Farmland:**

People can harvest two times rice and one time wheat, corn, mustard etc in a year from the field. There is need of a rice terminal for temperature maintained stone less rice production. Villagers must be taught to cultivate Korean or Japanese sticky rice, which have more calories. Horticulture farms as possible for the mountainside. Farmers may produce Kimchi for whole year because of land diversity, if we provide the farm training. Some people are supplying the vegetables as their own production to the near markets. Nepal government declared "Government declared Piple as a model agricultural sector of Nepal" (Nepal Television, 1995), but still did not succeed in assisting scientific and systematic agricultural training to the farmers of Piple village. Farmers' associations are working for the mutual benefits of prices. There is needed to adapt high technology of Korean farming policy which is possible by the co-operation with Saemaul Undong. Farmers are producing 4,000 liters of pure milk every day. There are possibilities of operating a diary related company, poultry farming, agro farming and pro-poor tourism related industries etc.

### **3.2.7 Other Natural Resources (River, Mountain, Horticulture etc ):**

Piple is connected with Martal, Lothar, Manahari and Rapti Rivers. Small volume fishery production is possible. About 30 Sq. km is covered by jungle and mountains, and 30 sq km with farmland. Inside the Lothar River, there is iron mining that was found at 1978 AD by the Gamon company at under the bridge construction and Foreign Direct Investment (FDI) may be possible for mining. Piple is rich in herbal/medicinal plants from the inner high hill mountain. A herbal collecting center is operating which is supplying to Europe in a small volume. Every year Piple may collect large revenue from sand, stone and wood export. Handicraft business is possible for Hemp handicrafts, hand made papers etc. The mountain has a milky fruit name "Chiuri". It is originally ethnic tribal fruit of Chepang. We can produce Chiuri in mass volume and search the market within the hotels.

### **3.2.8 Other infra Infrastructure(Airports, post offices, Banks etc):**

Piple is 30Km far from Bharatpur airport. It takes 40 minutes by vehicles to reach airport. Now the airport is paved as an infrastructure for tourism. After pavement a 100 seater Foker Aircraft may land easily. Now there are daily more than 6 flights running as small aircraft and planning to land Avro and Foker aircraft. (1.Bharatpur Airport (old shape): Latitude (2741'00"), Longitude 8425'00", Elevation: 183, Runway Dimension: 1158X30 it is planning to make longer, Runway Surface: paved. Air Traffic Service: ACS, Terminal Buildings: 1. Facilities: 1,2,3 and Meghauli Airport is still grass runway and its runway dimension is 1067x30 and another Bagmara airport was closed since 1960 at Chitwan. (nepalnews.com))

Piple has a post office and a saving bank for small farmers. In the Chitwan district there are 42 post offices. Nearly 40 commercial Banks and saving banks for small farmers, are operating. Nearly 30 colleges are operating under the two universities and CTEVT.

### **3.3 Facts about Piple (Problems and Survey Analysis with Results and Discussions)**

Piple village is located in the eastern part of Chitwan district of Narayani province. It is a middle point of southern part of Nepal and is at a distance of 170Km far from the capital city Kathmandu. Piple was an ancient city and was called "Pratappur" which means victorious city or kingdom about 300 years ago. All of its people were killed by huge river floods, earth quake and malaria (a kind of disease caused by mosquito) before 1950 AD. Then, Piple became a human being less bush land, inhabited by rhinoceros, bengal tigers, crocodiles, sloth bears, cobra snakes etc till 1960 AD. Now, those endangered animals are being preserved inside the Royal Chitwan National Park (RCNP).

Whole Chitwan was inhabited by Tharu ethnic tribe, was also known as a hunting area. Many times British Kings were invited by the Kings of Nepal for friendship visits since diplomatic relations were established with United Kingdom in 1816 AD. Chitwan also operated three airports for a long time as it was a famous destination for hunter tourists in Asia.

Now, the new village of Piple is not more than 40 years old and among its 15,000 populations 99% are immigrants from hill area (Dhading, Lamjung, Tanahun, Shyanja, Baglung, Parbat, Gorkha, Sindhupalchowk and other hill district of Nepal). In about 700,000 (estimated) people of Chitwan, 90% immigrated since 1960 AD when malaria was eradicated by United Nations. It is fast moved new blessed land of Nepal as called 76th district of Nepal where Nepal has only 75 districts.

It is a great opportunity for me to share the civic empowerment for sustainable development by the Model Development Campaign at Piple village of Chitwan district and how the people are self-governing locally. "For the sustainable development of infrastructure at Piple, at first the Buddha Santi High School constructed by 80,000 USD donations during 1985-2002 through Taiwanese Tourists (Hwan Shin) with local civic participation on the base of collective actions" (Sigdhel Mahendra, Headmaster of Buddha Santi High School 2004). "Nepal Korea Wisdom Foundation was also founded at 2003 February 22 to provide the educational infrastructure. This foundation constructed a community English school (Korea-Nepal Wisdom School) at 2003 Feb 22 which is sponsored by an annual budget of 10,000 USD and 55,000 USD was donated for the construction of a 10,000 sq feet 3 stories building with civic participation during 2003 Feb 22 to 2004 Feb 23 by a Korean tourist group named "The Institute of Buddhist Faith and

Practice of Korea." It is aiming an IT college (Korea Nepal Wisdom College) by 2006." (Nepal Korea Wisdom Foundation, 2004)

"A Global Literacy Project was founded to teach Nurigeul or Korean alphabets specially for non alphabetic tribal language as called Nurigeul Mission International. It provides computer education for youth through 12 computers since 2004 Feb 8. It aims at changing the grass root society to a society of information and technology. The project is collecting used computers (CPU Pentium 1,2,3) & aims to collect 100 computers from Korea for Global literacy Project of Piple." (Global Literacy Project, 2004) It may create the mass youth volunteers for education as like intellectual social capital creation.

Now, 60 college students are learning basic computer education and purpose to teach 200 students by the 2006. The Esther Foundation was established for the needy students of Piple for scholarship which is providing study fund for 6 girls and 2 boys. For the development of sports, Piple Sports Development Committee was established on 11th February 2004. Most wonderful thing is that when the MDC launched and shouted the word of Model Development than there was an increase in the cooperative saving groups and reached by 106 groups and environmental NGOs also doubled as 11 Community Forest Users Groups and community sports clubs are increased by 9. Local teachers of Piple collect the following survey report by the door to door visiting at 2001 population census, Central Bureau of Statistics (CBS, Nepal). According to the Central Bureau of Statistics 2001, the social analytical reports of Piple village, are as follows:

### **3.3.1 Linguistic ethnic tribal Population of Piple:**

The linguistic ethnic tribal population of Piple are as follows: Total 13082 (Piple 2001).

<b>Linguistic ethnic tribes</b>	<b>Linguistic population</b>	<b>Tribal population</b>
Nepali speakers (10374) 81%	Total: 2467(19%), do not know national language.	Total: 7174 (55%) (10 tribes aren't using their own language)
Brahmin (only Nepali)	*3382	*not counted as tribes
Chhetri (only Nepali)	*2187	*not counted as tribes
Thakuri (only Nepali)	*54	*not counted as tribes
Bhojpuri	20	20
Newari/Newar	216	522
Gurung	114	234
Tamang	1241	1900
Magar	114	402
Rai /Kirati(only Nepali)	0	1228
Danuwar(only Nepali)	0	329
Others(only Nepali)	0	32
Kami(only Nepali)	0	537
Sarki(only Nepali)	0	247
Sonar(only Nepali)	0	35
Muslim(only Nepali)	0	17
Unidentified Caste	0	64
Unidentified Dalit	0	29
Gharti/Bhujel(only Nepali)	0	28
Damai/Dholi(only Nepali)	0	383
Chepang/Praja	958	1401
Bantawa(only Nepali)	0	13

Figure 2. Linguistic ethnic tribal Population of Piple<sup>10</sup>

Among the total ethnic tribes of Piple, 2467(19%) people are using the tribal language and cannot read and write Nepali (National language). They are specially two ethnic tribes Chepang and Tamang. Sixty-eight percent of Chepangs are using non-alphabetic Chepang

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<sup>10</sup> Linguistic ethnic tribal Population of Piple, His Majesty's Government (HMG), National Planning Commission, Ramshahapath Thapathali, Kathmandu, Nepal, Central Bureau of Statistics (CBS), Demography Survey, Chitwan, (2001).

language and are very far from the national language. They are living inside the jungle as a wild human being. They are depending on hunting, roots and jungle fruit. It is very hard to literate those tribe. They are animist. The number of Chepang language speakers was 958 persons till 2001 among the 1401 Chepangs of Piple. It is the big task for Piple.

Another tribe is Tamang and 65% of them are also using only Tamang language. Their number was 1241 at 2001 among 1900 Tamangs. Most of them are living with Chepang village as inside the jungle. But Tamangs are little bit civilized than Chepang. Tamangs are following the traditional Shamanism. It is also hard to change their life and literate to their society.

Tharu tribes are not living at Piple but the Chitwan district has more than 60,000 Tharus. Tharus have communal life and we may find tharus at neighbor VDC. About 20,000 Tamang are living at Chitwan and among them 10% (2000 estimated '04) of Tamang are living at Piple. About 10,000 Rai are living at Chitwan and among them 15% (1500 estimated '04) are living at Piple. If we compare the ethnic tribal population of Chitwan district, as same as 5% (1000 estimated '04) Newar, 3% (500 estimated '04) Gurung, 3% (2000 estimated '04) Chepang, 8% (1600 estimated '04) Dalit as called untouchable cast as Kami, Damai, Sarki etc. Eighty percent (500 estimated '04) of Danuwar are living at Piple. Chepang -2000, Tamang-2000, Dalit-1600, Kirat Rai-1500, Newar-1000, Gurung-500, Danuwar-500 as major tribes are living at Piple.

Their number nearly 9000 (estimated '04). 90% of them are Mongoloid race. It may be 60% of Piple population as ethnic tribes (estimation) and this numbers may increase day by day because of immigrants from mountainside. Model development campaign (MDC) is focusing on ethnic tribal community development at Piple through the educational revival, spiritual revival, vocational training, self-help volunteers, technology adaptation, agro-farming industries installation etc.

There are 19 ethnic tribes residing at Piple. Among the total population 13082, people confess as their caste or tribal identity population is 12,797. Among the tribal people, 5623(43%) are high caste (Bramin, Chhetri, Thakuri) and they are not counted as the tribes and 2% of Piple people oppose the caste system. So actual ethnic tribal population of Piple is 7174 (55%) of 16 minority ethnic tribes where the tribal national population is not more than 35%. So we can say the Piple is the tribal village. There are need to create ethnic tribal community development core groups at first and later that should be adapt at mixed community development core groups to remove the racial discrimination.

### 3.3.2 Religions of Piple:

<b>Religions</b>	<b>Population(%)</b>
Hinduism	10690 (81.7%)
Buddhism	1925(14.7%)
Christianity	431(3.3%)
Others	36(0.3%)
<b>Total</b>	<b>13082</b>

Figure 3. Religions of Piple<sup>11</sup>

Religious and political leaders of Piple are leading this society by democratic norms and values. Piple opened the door for foreigners for every sectors as religions, educational, tourism, NGO/ INGO, information technology, industrial cooperation etc. The people of Piple are harmonious and capable for Self Governance. Foreign Direct Investment (FDI) is possible for many sectors at Piple. There are many Hindu and Buddhist temples and 12 small churches too. All kinds of religious leaders are co-operating with each other for the social work.

### 3.3.3 Children (below 16 years age living with) at Piple:

<b>Children with</b>	<b>Children population(below 16 yrs)</b>
Parents	5451
Mother	120
Father	55
Father and step mother	33
Mother and step father	33
Other relatives	41
Employer	61
Others	84
<b>Total</b>	<b>5878</b>

Figure 4. Children (below 16 years age living with) at Piple<sup>12</sup>

11 Religions of Piple, CBS, Demography Survey, Chitwan, (2001).

12 Children (below 16 years age living with) at Piple, CBS, Demography Survey, Chitwan, (2001).

It is needed to concern the child labor issue and the bonded labors too. There are need to educate the Rights of Child which Nepal ratify the ILO conventions and people may turn back from that crime against child. Hidden bondage labor system, as a crucial feudalistic culture is still remains partially at Piple Village.

### 3.3.4 Marital status (Population of 10 years more):

<b>Marital status</b>	<b>Population of 10 years more</b>
Single	3226
Married(1 wife)	4880
Married(1 and more wife)	287
Remarried with cause ie died(1 wife)	618
Widow/ widower	177
Divorced	44
Separated	60
Not mentioned	72
<b>Total</b>	<b>9364</b>

Figure 5. Marital status (Population of 10 years more)<sup>13</sup>

Family relation is significantly good, but the signal of bad relation is appearing by the number of divorced rate. Age differences of couple affected remarriage. It is a need to give marriage education, encourage the same age marriage system & to courage the women civic empowerment.

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13 Marital status (Population of 10 years more), CBS, Demography Survey, Chitwan, (2001).

### 3.3.5 Schooling attendance (6 yrs +) at Piple:

Theme		Male	Female	Total
Schooling				5780(2001)
Current attendance		2041	1955	3996(2001)
Current not attendance		779	779	1558(2001)
Total school	School			14
	Enrollment	1436	2123	3559(2004)
	Teacher			85
	School ratio			348
	Teacher ratio			53
Primary school	School			12
	Student	681	1439	2120
	Teacher			59
	School ratio			193
	Teacher ratio			36
Middle school	School			2
	Student	524	380	884
	Teacher			10
	School ratio			442
	Teacher ratio			88
High school	School			1
	Student	337	218	555
	Teacher			6
	School ratio			555
	Teacher ratio			92

Figure 6. Schooling attendance (6 yrs +) at Piple<sup>14</sup>

People have no capacity to send their children to high school at all. Mostly after primary education, schooling is stopped. Government is not supplying sufficient budget for teachers as many schools take limited registration. Recently 6 teachers are needed for 3 schools: Buddha Santi high school, Piple middle school and Pratappur primary school. It is

14 Schooling attendance (6 yrs +) at Piple, CBS, Demography Survey, Chitwan, (2001).

bad report for the forcefully decreasing number of enrollment at high school because of poverty. There are need to double the teachers quota in the middle and high school. Only 3 schools are following the English curriculum for all subject and other 10 schools also have to change the teaching method. One college is proposed for the year 2006.

### 3.3.6 Literacy (6 yrs +):

<b>Literacy</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Can not read and write (Illiteracy)	1720(31%)	2558(46%)	4278(38.6%)
Can read only(Literacy)	327(6%)	394(7%)	721(6.5%)
Can read and write(Literacy)	3473(62.9%)	2591(46.7%)	6064(54.8%)
<b>Total</b>	<b>5520</b>	<b>5544</b>	<b>11064</b>

Figure 7. Literacy (6 yrs +)<sup>15</sup>

Literacy rate is very poor as 61.3%. There is need of more investment for educational revival. Literacy program for children (schooling) and elderly people, need to start immediately. Although Piple aimed for 100% literacy by 2010 AD with Global Literacy Project, but have to support more what we can do. MDC is targeting youth volunteers for literacy and practical literacy by child volunteers from the Korea-Nepal Wisdom School at 6 persons to be literate of their schooling term. Every school should provide free class room to the volunteers for elderly literacy program after the schooling time.

### 3.3.7 Population by place of Birth:

<b>Place of Birth</b>			<b>Population</b>
Total native born (13037)	Same district		8860
	Other district	VDC	3724
		Municipality	453
Foreign born			45
<b>Total</b>			<b>13082</b>

Figure 8. Population by place of Birth<sup>16</sup>

15 Literacy (6 yrs +), CBS, Demography Survey, Chitwan, (2001).

16 Population by place of Birth, CBS, Demography Survey, Chitwan, (2001).

There are no maternity hospital in the district and no health post in Piple so people are giving birth from general hospital at other cities and partially in India. Nearly 80% people give birth at home because of poverty. Piple needs a maternity center for ethnic tribal birth, it is the gate way of 52,227 Chepang ethnic tribes.

### 3.3.8 Population by country of Citizenship at Piple:

Country of Citizenship	Population
Nepal	13078
India	1
Other Asian country	1
Not specified	2
<b>Total</b>	<b>13082</b>

Figure 9. Population by country of Citizenship at Piple<sup>17</sup>

The society is receiving foreigner as their neighbors. It is good signal for foreign NGO volunteers to live at the society. Still, the number of foreigners are very low. If there are many foreigners, the society may change rapidly. When the foreigner enter their home, as they feel "the person, foreigner is sent by God", they treat foreigners as Godly people. They believe the traditional Nepali proverb, "Atithi Debo Bhaba" or "Guest is like God".

### 3.3.9 Households operating small scale Non-agricultural economic activities.

Non-agricultural economic activities		Households
Have not		1923
Have (531)	Manufacturing	84
	Trade/Business	173
	Transport	40
	Service	134
	Others	100
<b>Total</b>		<b>2454</b>

Figure 10. Households operating small scale non-agricultural economic activities.<sup>18</sup>

17 Population by country of Citizenship at Piple, CBS, Demography Survey, Chitwan, (2001).

18 Households operating small scale non-agricultural economic activities, CBS Demography Survey, Chitwan, (2001).

Piple has less industries, it is needed to transfer technology and small scale handicraft, large poultry farming and herbal medicine farming as possible at the region. This may empower the households. About 75% people have no job. Any foreign companies are welcomed by Piple Model Development Council for FDI and Piple is opened for joint venture business. One person one action is better for professional occupations. That may make the habit of buying and consuming and that may adapt the marketing system.

**3.3.10 Households have:**

Household have	Number of household
Agro land only	403
Livestock only	64
Poultry only	3
Land and livestock	1234
Land & poultry	52
Livestock& poultry	23
Land, livestock & poultry	497
Non of all	178
Total	2454

Figure 11. Households have.<sup>19</sup>

People need to follow the division of labor system and professional agro education. There is need for one type of profession. There are 3 large scale poultry farms which producing nearly half million eggs monthly. Piple is very suitable place for poultry because of tropical land. Now there may run a poultry feed factory.

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19 Households have, CBS, Demography Survey, Chitwan, (2001).

### 3.3.11 Population by 5 yrs of age group and sex:

Age group	Male	Female	Total
0-4 yrs	889	744	1633
5-9 yrs	951	918	1869
10-14yrs	935	872	1807
15-19yrs	711	732	1443
20-24yrs	468	647	1115
25-29yrs	465	521	986
30-34yrs	418	450	868
35-39yrs	743	357	386
40-44yrs	327	290	617
45-49yrs	260	236	496
50-54yrs	223	201	424
55-59yrs	170	141	311
60-64yrs	148	106	254
65-69yrs	115	92	207
70-74yrs	81	78	159
75+ yrs	79	71	150
Total	6597	6485	13082

Figure 12. Population by 5 yrs of age group and sex.<sup>20</sup>

The effective ratio of male 0-9 yrs category shows the birth control is succeeding at Piple. The male are 52.5% and female are 47.5% in 0-9 age group. There is need to check the situation of secret abortion, have or have not. If it is natural it is very best for sample report for national level. But it is needed to encourage people for family planning.

Sixty + yrs elderly people have 55% male and 45% female. This means women are dying quickly which is opposite than the report of world's high life expectancy rate for women than man. Every husband has to help to their hard job at Piple. It is the bad result of male preference society. We have to stop it by the protection of women's right. Many grandfathers have lonely life. Welfare center is needed for elderly people and children. There is need to create same age group marriage culture or need to teach the effective marriage education.

### 3.3.12 Immigrants/population growth:

<sup>20</sup> Population by 5 yrs of age group and sex, CBS, Demography Survey, Chitwan, (2001).

<b>Population growth</b>	<b>1991</b>	<b>2001</b>
Population(Male)	4170	6597
Population(Female)	4106	6485
Population(Total)	8276	13082
No. of household	1545	2454
Average household size	5.06	5.33

Figure 13. Immigrants/population growth<sup>21</sup>

Population growth rate is 5.8% per annum at Piple. 58% population has increased during 10 years (1991-2001). According to this growth rate, present and future population are as follows (estimated 6% increase basis): 2002: 13866, 2003: 14678, 2004: 15579, predicted 2005: 16513, 2006:17503, 2007: 18553, 2008: 19666, 2009: 20845, 2010: 22095, 2011: 23420, 2012 : 24825, 2013: 26314.

Piple is the source area of migration of Chepang and Tamang as minority ethnic tribes from northern boundaries of Piple (Korak, Lothar and Siddi). Piple population may double by 2013 AD. According to municipality act, the minimum limitation of population for the city is 20,000. Piple may enter the Municipality by 2010 AD. And Piple may get participatory budget from government. It may be possible to adapt the collective action for model development of Brazil's Porto Alerge city development program of 1989. Originally 99% of the people are immigrants since 1960 in Piple. There is need to develop the housing management system and other city infrastructure.

### **3.3.13 Unemployment as a serious problem:**

About 5% people are getting continued employment and about 50% people are getting seasonal job in agriculture sector. About 45% people are fully unemployed. In average, about 75% people have no job.

There is need to build large scale agro farming industry of any kinds with high technology adaptation for gradual income generation. There is the possibility of many kinds of industries. The high rate of unemployment is the most serious problem of Piple.

## **3.4 Field Research at Piple Village**

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21 Immigrants/population growth, CBS, Demography Survey, Chitwan, (2001).

### **3.4.1 Field research for Community Development and Environment Protection at Piple village, General overview and ground reality of ward no. 2, 4 and 5 at Piple VDC:**

Piple VDC (Village Development Committee as like Myun in Korea) is situated in the eastern part of Chitwan district. Lothar and Rapti, two major rivers lies in the Piple VDC. The eastern part of Piple VDC lies along with Lothar and most of the southern part with Rapti river. Piple VDC has altogether 9 wards (wards are as like Ri of Myun in Korea), however household survey was conducted in only 3 wards. According to VDC there was 155 (estimated) household in ward number 2; 270 (estimated) in ward number 4 and 287 (estimated) in ward number 5. Demographic characteristics, socio-economic status and educational background, land configuration and irrigation systems, caste, ethnic groups, community development attitude and the rate of daily wage for labor were researched but not found same in the mentioned wards.

This research was conducted at February of 2004. Every development campaign is starting from the core group of a community. MDC has need the direction to build up the core group community at Piple village. Every community affected by the demographic characteristics, socio-economic status and educational background, land configuration and irrigation systems, cast, ethnic groups, community development attitude and the rate of daily wage for labor etc. So, this research conducted to find out the ground reality of Piple village which may help to create the core group for community development to solve their problems by themselves.

#### **3.4.1.1 Ward No. 2**

Ward (village) no. 2 lies along within border of RCNP (Royal Chitwan National Park) and Rapti river. Land is very fertile (high organic matter, loam and sandy loam) and irrigation system is also well. Land configuration and social structure of the society is not so different comparing with the other two wards. There are 155 (estimated) house hold settlements in this ward. Brahmin and Chhetri are the dominant castes in this ward though Newar, Sarki, Kami, Damai, Rai and Praja (Chepang) are also found. Viewing socio-economic condition, most of the people are economically strong/sound. Educational background and level of awareness is also considerable in comparisons with the other two

wards. Furthermore society is differentiated in three major groups or Mixed, Rai and Praja (Chepang) in accordance with household configuration. Mixed society is formed by Bhrahmin, Chhetri, Gurung, Tamang, Newar, Damai, Kami and Sarki whereas Rai and Praja societies are formed by their own ethnic groups. Though there is mixed society, the mixed society is dominated by Bhrahmin and Chhetris. Mixed community development attitude is found within all tribes except Rai and Praja (Chepang). It is better to begin community development within their community. Moreover the Praja society is economically very weak and illiterate. Backwardness and poverty are the notable characteristics of this society. They are very simple, honest and totally ignorant about all the activities that are conducted in the community. Most of them are landless and if some have land, the size is very small (less than 4 Kattha (1500 sq m)) and not sufficient to grow enough food for their family. They are depend on seasonal agricultural work in nominal wage. All Praja households are very poor, have very low socio-economic status and fall under poverty line (income below the 1 USD per day). They feel that their life is very difficult to survive. Rai society, on the other hand, is economically strong and educationally backward in comparison with the mixed society. They are more interested in agricultural and fishery work but less interested in others for instance service, study, holding other occupations and involving in social organizations. The nature of Rai society is seemed proudly. They do not feel it necessary to consult with others except Rai people. They are physically strong and independent. They are mostly believing Christianity but hardly co-operating with other churches and turning to foreign employment in Gulf countries.

Interestingly, people of ward no. 2 are comparatively more conscious and actively involved in social work. However, Praja and Rai societies are still backward. Rais are somehow active compared to Praja. Only mixed society, led by Bhrahmin and Chhetri are actively involved and more benefited from all the programs .

Contrastingly, nature of the agriculture land and social structure is comparatively good and well organized. People are very laborious for agricultural work. Due to fertile land and well irrigation system paddy is cultivated in two seasons within one year. People have also knowledge about the improved technology for cultivation of agricultural products, vegetable production and how to utilize a piece of land for earning money.

Similarly, they are equally conscious and interestingly involved in social work and organizations. Most of the people know how many organizations are involved in their community, what they are doing for them as like what are the purpose and program of

RCNP (Royal Chitwan National Park) and Buffer Zone Project, the programs that are being launched for them and what local people are getting from them.

#### **3.4.1.2 Ward no. 4**

Ward no. 4 consist of 270 (estimated) households. Most of household are dominated by Bhrahmin and Chhetri. Society is also categorized by household configuration however no more ethnic groups are found to on their own societies. Only Praja (Chepang) cast has formed their own society. Mixed society is the main society of this ward where Bhrahmin, Chhetri, Lama, Gurung, Tamang (Magar), Newar, Damai, Sarki, and Kami are settled. There is variation in cultivated land, cultivation system, productivity, irrigation system and socio-economic status within the ward.

Furthermore, some part of ward no. 4, lies very close with dam site of Lothar River. Similarly, Praja (Chepang) community is settled in this area. Rest of the other casts, are mixed and settled together. There is no notable variation in educational background, economic and social status of people within the mixed society but there is huge variation between Praja and mixed communities.

Moreover, in mixed communities very few people who are Bhrahmin, Chhetri and hardly two/three household of Gurung and Tamang are economically strong. Rest of the other people are in medium level. They are depending on agricultural occupations and very few are engaging in other occupation like services and small scale business in local level (shop, Poultry farming, Tractor and Truck purchasing).

It is interesting to note that, Praja (Chepang) community on the other hand, are economically poor, most of them landless (Only few of them have small piece of land), illiterate and bearing a large number of children in their family. Because of poverty, illiteracy and very low level of awareness, they are not interested to get involved in any other kind of social organizations and social works. They are ignorant and less informed about all activities that are conducted in their society/ ward. Community development attitude should grow within their community at first and later they may include at the mixed society at the context of community development. Simply other ethnic groups have good sense of community development.

Similarly, most of the land of this ward is categorized under low productive land. The nature of the use of cultivated land, irrigation system and the level of knowledge about modern cultivation technology among farmers are insufficient. Majority of the farmers of

this ward do not recognize crop cultivation and livestock farming as a laborious work. Because of this fact, the productivity of agriculture vary from farmers to farmers. Also some land of this ward is affected by flood and it does not have good productive capacity. The cultivated land having good irrigation system is used to grow paddy in summer and rainy season within year but remaining land is used to grow normal paddy (rainy season) only except winter crops.

The level of education and awareness of people in this ward is very poor so contribution to social organization and mobilization is also poor. People don't involve actively in social and NGOs work. People are selfish, neglecting their work and dependent to others because of high rate of unemployment.

### **3.4.1.3 Ward no. 5**

Ward no. 5 is the largest ward regarding the household among three wards where survey was conducted. There are almost 287 (estimated) household in this ward. The configuration of household shows variation in ethnic groups, society and status of the ward. This ward is absolutely different from other two wards in socio-economic status, formation of communities/societies, nature of the cultivated land, knowledge of improve technology and cultivation system and irrigation system.

Similarly, different kind of cultivated land and cultivation system, cast and ethnic group of people appears in this ward. Some cultivated land is very near with main highway and as comparatively better than the middle part of the ward. The productivity and cultivation system of the crop is not so bad and not so good in this part. Most of the household are dominated by Bhrahmin and Chhetri. Socio-economic status of people in this part is also good. People are comparatively clever. The level of awareness and involvement for social work is also satisfactory and is getting all kind of opportunity. Main occupation of these people is agriculture. Where very few are engaged in other services, small scale business in local level e.g. Shops, poultry farming, tractor and truck purchasing.

But, the middle part of this ward, is comparatively worse than the other two. Cultivated land and cultivation system of the crop is not good. Most of the lands are less productive for agriculture. The paddy is growing in only one season (Rainy) in the year, including winter crops. The major cropping pattern of this ward are normal paddy - wheat - summer paddy, normal paddy - winter maize or mustard or vegetables - summer paddy and normal paddy - wheat or mustard or vegetables - fallow. The productivity of cultivated

land is being degraded day by day due to silt up on agro land by recurrent floods, low manure, poor irrigation system and improper choice of crops. People do not have capacity to invest money for their land improvement. For instance, to remove sand and stone by dozer from their cultivated land.

Furthermore, most of the household are categorized under landless category. Some household correspond very small piece of land for cultivation which is insufficient to grow food for their family. The society/community is formed by mixed caste and ethnic group of people. Tamang, Gurung, Magar, Chhetri, Bhrahmin, Newar, Damai, Kami, Sarki are major ethnic groups. People of this area are economically poor and the level of education as well as awareness for social mobilization is also considerably insufficient. Almost disadvantaged groups are settling there. They are injured by poverty. According to them, they are not able to survive by their annual agriculture production. Additionally, they should earn money from daily wages in seasonal agro labor, contract work for building construction, labor work in highway maintenance and transportation etc. Due to unskilled labor, they are getting nominal wage.

The last part of this ward is directly connected with Royal Chitwan National Park's Border and Dam of Rapti river. Comparatively this part is better than the other two. The nature of the cultivated land and cultivation system, irrigation, socio-economic status of people, household configuration on the basis of cast and ethnic group, level of awareness is considerable, and a good attitude of community development is found at a mixed society. The cultivated lands are very fertile where paddy is produced two times in the year including winter crops (wheat, mustard, vegetables, potato and winter maize etc). However, there is still variation in society and ethnic group of people within same part.

It is interesting to note that, households which are represented by Bhrahmin and Chhetri and have sufficient land for cultivation. They are economically strong and educationally forward. But Tamang, Gurung, Magar, Damai, Kami and Sarki (settled in Naya Basti village site) are economically weak, have poor educational background and low level of awareness for social work. People of Naya Basti village of Piple are interested in consulting with their own social groups but less with others. They seem to neglect social work. They are migrating from other parts of the district. The interviews were held with 150 households among the three wards of Piple. Generally 75% people fall under the poverty line at these villages or they cannot earn enough than 1 USD per day.

### **3.5 Research on Public Views for two Pilot Projects at Piple**

### **3.5.1 Research at Korea Nepal Wisdom School:**

This Korean community funded community based charity school is located at Piple 7 Gadeuli, Chitwan, Nepal. It is in full operation from 2004 April 13 with 90 kids and 6 staffs. Interview was received from different persons such as intellectuals, lay people, teachers, volunteers and parents. I asked six questions to them to know the opinion as the ground reality for community development work at Piple. This research was held on 2004 October.

The first question I asked, is this community school giving some relief to the poor children? Through this school, is this society changing? For the response, all agree and feel the poor children are getting relief of free education. It is good deed. The society is changing. There was a 300 m long 8 feet wide narrow way as one way unpaved road from the Highway to reach the school. After the school operating, people self donated their land for two way road on September 2004. Now there is 16 feet wide road. They made the road by the people's participation without cost. Social cleanliness, sanitation and daily life of people is also changing dramatically. We felt the parents of 90 kids already changed as volunteers. It is so great.

The second question, now we are receiving the service from the foreigners, but we need to care our society through what we have. Can this work produce good volunteers for this society? For the response, all agree, and said even though our society is running as grass-root society, our volunteer mind has still not died. This charity work may lead the Piple people to build up their village themselves voluntarily. But it's result may appear after few years or it will take time.

The 3rd question, what types of impression are you (family and society) getting from this community school? For the response, 30% says good impression in their family, 50% says excellent movement and felt the dynamic social changes, and 20% says it is navigator impression for all and felt the pro poor pilot project.

The 4th question, this foundation is aiming a computer college at this grassroots village by 2006, is it good? Do you like to encourage to the society? For the response, all people said, it is good and want to encourage to others. One people said it will be the pride of the nation.

The 5th question, this community school is going to open a ethnic museum to preserve the culture and open the door for all kinds of people, is it ok? For the response, It

is very good. It is needed. It may gain all people's attention. It will be national property as a great social capital. Let's go ahead.

The 6th question I demand free opinion, in the response, all gave thanks to the founder and the Korean donors from their heart. A person said, it is so great where the children are getting knowledge about, "how to develop my village?" from their childhood. 80% consider that the school will be a pioneer school in Nepal. It may drive out the caste discrimination from Piple. It may create visionary students from their childhood. It is possible to change the society through practical education. The school is attracting the people for community development and social work from their heart. One person said that it would be better to change the name of the school to Nepal-Korea Wisdom School.

### **3.5.2 Research for Public Views at Global Literacy Project (Nurigeul Mission International):**

This project is aiming to literate the non alphabetic linguistic society as Chepang and Tamang tribes of Piple. It aims to teach the Korean language without joining half letters in the word and that may be learned within an hour. Actually it aims to teach the sound system and they may write their language in Korean alphabet. It held an hour long workshop at Dhameli Chepang village of Piple at Feb 10, 2004. Some people wrote their name in Korean Alphabet. And the project started to teach the Korean alphabet to that village. We supplied 12 computers for basic computer education. Nearly 100 students (college) took the basic training. This research held on 2004 October. I took the interview with 6 persons and asked 5 questions. Their responses are as follows.

The 1st question, is this program bring any changes within you and your society? In the response, all say yes. We learnt two things computer and Korean alphabets. It may help to change this society. Now intellectuals are turning computer education. We felt dynamic changes in our society.

The 2nd question, are you satisfied from this pro poor vocational (computer) training? In the response, all say that they are satisfied because this program created the hope in their life. We may earn money any how, even little, we may live by computer skill.

The 3rd question, what types of impression are you (in family and society) getting from this computer education? In response, they all says we have good impression, it is so great for us, we are so happy. It is making us self dependent or creating self supporting mind. It is giving a kind of self employment to us. It will create a far more better society.

The 4th question, Piple may receive Municipality recognition by 2010 and may need many computer volunteers. Do you like to encourage to the youth to participate this Global Literacy Project? In response all people said yes and were ready for encouraging it to others. And they want to make mass learning/teaching by 2005. Now, 200% increased the learners. They have self help volunteer method.

The 5th question I demand free opinion, in the response, it is very good program for the grass root society. We have to wait a few years for the feed back. The sign of the good result is appearing. Little by little the society may change dynamically in the era of communication and information. This project is a great infrastructure for Piple. It may create the students for IT college (Korea Nepal Wisdom College). Two persons did not give their free opinion.

### **3.6 Discussion**

In accordance with the studies conducted for this thesis, the main reason for under development at Piple village seems to be related to the fact that some ethnic tribes of Piple village like Chepang, Tamang, Rai, Dalit mostly developed and still live in separate colonies. In contrast to Tamang and Dalits, who are migrating and changing lifestyles day by day and as a result forming a mixed society, Chepang and Rai have refused to adjusting to changing environment. That seems to be the reason for high illiteracy among them. There are also strong needs for creating more cell groups for ethnic tribal community development. The high caste Brahmin, Chhetri of Piple account only for 43% of the population, but other ethnic tribal people are (57%) dominated by them because Brahmin, Chhetris are affluent and educated. So this minority group is providing the source to maintain racially discriminative culture in its most extreme form.

There are many reasons for the underdevelopment of Piple villages. First of all, most of ethnic tribes are giving preferences to their traditional occupations such as hunting in Chepang community, Shamanistic occupations in Tamang community, and fishing in Rai community. This seems to be another reason for low literacy among them. Secondly, another reason of underdevelopment is migration of rich and educated people from Piple Village to other cities. Thirdly, frequent flood and land slides have caused agriculture land to be highly unproductive. Fourthly, income generating programs are not launched sufficiently to support livelihood in Piple Village. Fifthly, the elite groups of Piple are not encouraging and empowering grass root people for any development work.

## **Chapter 4. Community stake holders of Piple village (Civic Organizing NGOs of Piple)**

## 4.1 Background of NGOs in Nepal

NGOs, broadly defined, have centuries old history in Nepal. "The earliest forms, which continue today, are generally ethnically- based groups that work for the general welfare and social support of community members. Examples include the Guthis of the Newars, the Rodis of the Thakali, and the Bhejas of the Magars amongst others".<sup>22</sup> A handful of NGOs organized along the lines of those predominant today started to emerge in the 1950s when democratic structures were instituted at the end of the 104-years Rana regime. "As a part of the new governmental structures being created at that time, the Societies Registration Act of 1959 was the first legislation to institutionalize these organizations".<sup>23</sup>

By the mid-1970s, the number of NGOs had grown, and the international development community was starting to emphasize the role of NGOs in development. This led HMG of Nepal to update NGO legislation with the creation of the Social Services National Coordination Council (SSNCC) in 1977. "Thirty-seven NGOs registered with the SSNCC at that time, and each was assigned to one of six sectoral committees in an effort to coordinate their efforts. By 1990 there were 220 NGOs registered with the SSNCC along with 52 international NGOs (INGOs)".<sup>24</sup>

In 1990, the 30-year-old partyless Panchayat form of democracy was replaced by a multi-party system, and the new government again revised the NGO legislation. "The SSNCC was replaced with the Social Welfare Council (SWC), and the difficulties and restrictions on registration were removed, reducing the registration procedure to simply filling out a form at the Chief District Officer (CDO). With these restrictions out of the way, the number of registered NGOs sky rocketed, and the number of registered INGOs

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22 Bhattachan, K. B. (2000). Voluntary actions and ethnicity in Nepal: Challenges and limitations. In J. Vartola, M. Ulvila, F. Hossain & T. N. Dhakal (Eds.), *Development NGOs facing the 21st century: Perspectives from South Asia*. Kathmandu: Institute for Human Development.

23 Dhakal, T. N. (2000). Policy perspective of NGO operations in Nepal. In J. Vartola, M. Ulvila, F. Hossain & T. N. Dhakal (Eds.), *Development NGOs facing the 21st century: Perspectives from South Asia*. Kathmandu: Institute for Human Development.

24 Ibid

doubled. At present, estimates range from 10,000 to 15,000 registered NGOs".<sup>25</sup> The problem of over-restriction of NGOs was replaced by a total lack of oversight of the operations of NGOs and an ambiguous regulatory environment for INGOs. Now, there are about 30,000 (estimated) NGOs are working in Nepal including 90 INGOs till 2004). 50% of NGOs of Nepal related with community development scheme.

"INGOs were no longer allowed to implement projects directly. Instead they were required to implement projects through NGOs. This legislation has helped to improve the situation. Some of the INGOs have simply worked with local counterparts to set up NGOs that carry out whatever projects they want, thus maintaining their ability to determine which projects are carried out instead of putting that task in the hands of Nepalese. All sources admit that there are both NGOs and INGOs that are genuinely dedicated to improving the social welfare of their target populations and doing good work. However, wide distrust persists in society with respect to the sincerity of these organizations, along with anyone in a position of responsibility in their employ".<sup>26</sup>

## **4.2 Model Development Campaign and Piple Model Development Council**

### **4.2.1 Introduction:**

For the entire development of Piple, a high level civic organization was formed in 2004 May 15 by 25 members of different sectors. The name of the organization is "Piple Model Development Council". It's 1st convention was held at 2004 October 22 with participation of 250 persons. Piple is aiming, at 100% literacy by 2010 AD and changing the village to Municipality by the sustainable development process through civic empowerment. Now only 61.3% literacy exist.<sup>27</sup> But woman literacy is only 42,7%. To achieve that goal, Korea Nepal Wisdom school/college, Global literacy project, Ester Scholarship Foundation, Piple Sports Development committee, Piple Woman

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<sup>25</sup> Ibid

<sup>26</sup> International Center for Integrated Mountain Development (2000). "Electronic networking for sustainable mountain development in the Hindu Kush-Himalayas." Supplementary technical report covering the period 1 April 1999-31 December 1999. Kathmandu: ICIMOD

<sup>27</sup> Literacy (6 yrs +), CBS, Demography Survey, Chitwan, Nepal (2001)

Development Committee, Piple Model Development Council, Religious councils etc founded for a radical educational revival and changing movement as the base of collective action and peoples' participatory action with local self governance system in 2003 February 22. That all are mostly funded by people of Korea and Korean tourists.

Piple Model Development Council (PMDC) is waiting for government recognition and it may mobilize development programs rapidly. The PMDC held it's 1st convention at 2004 October 22 at Piple with attendance of 250 people including professors, engineers, lawyers, social workers. That was a flock of intellectuals of Piple who are residing in different cities. They made a understanding to help Piple and to change Piple through their side with what they have from their heart.

#### **4.2.2 Strategies of Model Development Campaign:**

- a. 100% literacy by 2010 Campaign is a collective action plan for educational revival. This campaign is already started 2004 Feb 8 as Global Literacy Project with computer education. There are plans for literacy by child volunteer and youth volunteer. That may lead to mass literacy.
- b. The council welcomed all kinds of political parties, ethnic groups, NGOs, institution's involvement for development for common benefits and it may develop the non-conflict region.
- c. The council plans to offer to build a 15 KM Para Dam project to transfer and boost hundreds of tourist Resorts hotel in largest green belt as a infrastructure of tourism. There is a Korean reconstructed (1995) 15 KM long Dam already established 32 years ago. That protected three river's (Lother, Manahari, Rapti) possible flood threat and is serving the whole Chitwan district as population about 700,000. The volume of water is as like Han River of Seoul. That dam is in front of Royal Chitwan National Park (932 sq KM), the home of rare one horned Rhinoceros, Bengal Tigers, sloth bears and the World Natural Heritage Site of UNESCO. More than 60 resorts and hotels are running in near by Sauraha which is continuing to collapse by soil erosion at the bank. That may be transferred at Piple Dam Green Belt.

d. The Piple has largest water resources both spring and ground water which is very essential for city. Piple may supply 45 liters water per person per day as a basic standard of developed country. Piple may supply rice, wheat, mustard, maize, vegetables as a over production and exporting to the cities. Farmers are getting 3 times harvest in a year and it is model agricultural land for rice where the farmers are planting rice two times in a year. It is a very best and fertile land. Small Farmers Development Project (SFDP) is run by local people as a banking and financing process for small farmers.

e. Piple may enter the digital era by 2008. Korea-Nepal Wisdom School is currently starting as a English School and is planning to start IT college by 2006 AD. Piple may operate IT for farmers. Foreign IT companies (Software Developers) may enter by 2007. Piple has total 14 schools, 3559 students, 2123 girls, 85 teachers, school ratio is 348, and teacher ratio is 53.

Piple has nearly 500 higher educated people such as campus students, bachelors, masters and doctorates. They can lead this society collectively. These people will be the intellectual infrastructure of Piple. Local civic empowerment is forwarding at Piple. There are implementing two model projects at the educational sectors to promote the civic empowerment by collective actions with peoples' mass participation as group theory of Mancur Olson.

f. Piple is going to adapt Saemaul Undong through the workshops. A small booklet. "How to develop our village and country?" is translated in to Nepali which will be published at 2005 March for the workshop. It is aiming to produce 100 lay leaders at Piple village during 2005.

#### **4.2.3 Implementation Method of Model Development Campaign:**

For the implementation of this MDC, People have a basic spirit as "we can do it, we will do it." If nobody help, at that time we have a basic doctrine for development. We have to be united and we can do any work with diligence, self help and cooperation. It is the main doctrine. In the context of Nepal, it is 83% mountainous country so people are naturally diligent but they need to see far with vision and broad thoughts and with right action at right place. Nepalese have a self help character. It is the spirit of doing my work

by myself and doing the best in my efforts for my future. The cooperation is the spirit of power of unity. So this doctrine may lead the grass root Piple village to success.

When we start the campaign we need basic arrangements as we need people because it is for people, it is by people, the owners are also the people. Piple people should build up their village by themselves and they need the organization at their village. We need seed money for any kinds of work to start. And we have to see the basic principles of MDC as do the work by all and enjoy by all, handle the projects on the base of solidarity of community, put the co-operative work before starting, make the pilot projects. People may raise up by the process of working and reserve the fund for community. We have to stand for ourselves. There may not be benefit for us but it is certain that our children will get benefit. It is my trouble for my children's future. I may taste it or not, doesn't matter. We have to form a core group and leader at village level, with the leader as the navigator. If the leader is not good the society may not go forward. That a community leader should be a person who has deep interest in the living of neighbors and understand them well, love his village and be loved followed by its people. Most leader of the elder man of the village follow the traditional rule of community, it can't bring the real power of reformation. The leader should do real work in the field and get rid of bad habits. And we have to form a core group for cooperative working or working system for actual project. And we have to form a core group for applying existing organizations, for sectional organizations. We have to raise seed money through sample cooperation project and cooperative works.

After the basic arrangement we have to operate the projects. For that, we have to select, plan the projects and we have to model the village. There is need of small group discussion and general meetings of villagers. And people themselves may play a part and they may manage the public property. They may prepare the centers for counseling and encourage each other. That the spirit of development may circulate at the whole Piple village. And we may utilize the outside fund for development at the right time.

And we have to forward for the main stage of projects for living environment improvement at houses and villages. We have to create an environment needed for income increase. We have to remove the obstacles and lunch the cooperative projects. We have to commercialize the things that we have. We have to search new kinds of projects too. We have to modify the distributive construction. They may operate the factories. But they should revise the good morals and should stop the evil practice. And that the community may provide the culture centers and facilities. There may be an increase in the residents' credit union movement and banking transactions.

And we have to be forward for the final stage of projects. We have to celebrate the success and share the results. And we have to search more for the long term projects, technology research, joint fund operation, establishment of village/city hall, small libraries, Community schools. Publication of local news paper, partnership with other region and government institutions for participatory budget and the sisterhood relationship with other foreign countries.

And we have to seek the feedback from the government. Nepal Government is still using handicapped budget. But we have to ask to government for provision supplies and funds for infrastructure establishment. We have to request to receive the assistance for intensive information and technology education program from the government which may operate by MDC and that may change the grass root society to information and technology era. Government help and recognition is needed for the transformation of a grass root village to wealthy city through model development campaign in Nepal.

Our main objectives are as to develop common understanding among the stake holders at the grass root level about the pro people good governance issues for well being and stop the corruption automatically and to promote the grass root perspective with the people for integration in to the national plan.<sup>28</sup>

## **4.3 Two Model or Pilot Projects for Model Development Campaign**

### **4.3.1 Nepal Korea Wisdom Foundation and Korea Nepal Wisdom School/College:**

Nepal Korea Wisdom Foundation was founded on 2003 Feb 22. It got the government recognition at 2005 Jan 5 (BS 2061. 9. 21) and under the foundation, a community school named Korea Nepal Wisdom School is constructed and sponsored the donation of 55,000 USD for 10,000 sq feet College building construction (2003. 2. 22 to 2004. 4. 13) and yearly budget \$10,000 by the Korean tourist Kim Hyun Joon, the founder of Institute of Buddhist Faith and Practice, Korea. The community English school is running since 2004 April 13 with 90 kids. Shreedhar Prasad Upreti is acting chairman of this school management committee. It is aiming to establish the community computer college at the school building from 2006 with the support of computer donation. It plans to produce the

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28 Model Development Campaign, First Convention of Piple Model Development Council, Nepal, (22 Oct 2004)

software developer engineers by 2007. It is aiming to adapt and change the agro grass root society to society of information and communication and model the Nepalese society for fast economic growth by software technology. The school is fully committed to promote international relations with Nepal and Korea and other countries and will move and coordinate the volunteers internationally. Harmonious and well being Nepali society is our target. The school is targeting to mobilize kid volunteers for elderly literacy movement. It is new approach of literacy system in Nepal. Every Kids has to literate at least 6 people during their academic year as like child field visit . They can literate nearly 500 people per year. We will gather all the people at the national literacy day. And another one will be youth volunteers for mass literacy as we can understand by Global Literacy Project. When we started the Community School project for poor people, we received the civic participation for construction.

They warmly welcomed the foreigners and the satisfaction of donor group is another rejoiced and highly appreciated matter. When the class rooms were prepared, we published the notice publicly or democratically, to receive the kids. At first 197 kids applied. The school management committee allowed 90 kids (60% girls and 40% boys) for two classes Kinder garden (50 kids) and class one (40 kids) as primary school. Among the 90 kids, 5 kids are chosen from the five jungle village where the Chepang tribes are living wildly by hunting, root crop and wild fruits. One volunteer teacher, three salary based teachers, one cook and one keeper are the total of 6 staffs who are working for 90 kids. A nine member school management committee is working as a volunteer group. We are using the local construction company for economic empowerment for local level. The guardians of the 90 kids are volunteering at the school for lunch to the kids as rotation method by two persons every day. It is helping to produce mass volunteers. We are concerning that the peoples' participation is voluntarily, not compulsory and that the people may love their society spiritually. By that way they can change their society by themselves. A Korean volunteer Kim Young Goo from Kyung Hee University volunteered for one month at that community school. The Kids and staffs made a two days educational tour to Lumbini (150 km far from the school) World Heritage Site at 2004 October 16-17. They shared 13 rooms for 130 persons as a course of community development process. They made their food themselves too. They share their experience as like presentation method. We hope these kids may be pioneers of Piple and they may lead the Nepal.

It is a pro-poor poverty alleviation program and IT for grass root society of Piple, Chitwan, Nepal. The community school is operating fully by the local self governance of

people of Piple. Four staffs, 5 dormitory kids from jungle tribal village and 85 other kids and 2 volunteer staffs are taking daily lunch and daily full meal for 7 persons, is also providing by school. The school is a corner stone of the friendly international relation between Nepal and Korea in peoples' level in both countries. Every day two parents among the 90 kids volunteer at the school for giving the lunch to the kids. They have rotation method as they made the volunteers calendar. As like that the kids their self, will take the volunteer training at their early age and they may be pioneer in future. This types of civic empowerment may lead spiritually for healthy society. The school management committee is also working voluntarily. It is the vital example of civic participation. It may be largest and vital project in future.<sup>29</sup>

### **4.3.2 Global Literacy Project:**

A community based Global Literacy Project of Nurigeul Mission International is running for Korean Language and computer teaching to the higher level campus students. 40 students (17 M + 23 F) were studying a three months basic computer course with 5 computers at the beginning and some 200 students have learned the short term course of Korean alphabets through the Nurigeul instructor Mr Lim In Bin and N. R. Panta. Computer Teacher and Korean volunteer are teaching to them. We are aiming to reach non alphabetic tribes by Korean alphabets known as Nurigeul. The Korean alphabet is easy and may be learned within an hour. It is aiming to set up another 100 computers for global literacy project. Who learned computer that youth should do short term volunteer as possible.

This project started without fund at Feb 8, 2004. We collect the used computers from Korea and donated 4 computers to the project and organized a seminar at Piple. Some 200 intellectuals gathered at Buddha Santi high school and Prof Choi Seong from Nam Seoul University delivered the lecture about "why does Nepal need to develop information technology? He said, "Nepalese may be rich by IT. Let's learn computer, IT may change grass root society like Piple." "People hope for new era." We received a computer engineer volunteer Sunita Pandey as a volunteer for that project. We rented a house for the project. After few months of starting Dr Song Young Il is providing as a minimum fund 70 USD per month. We are aiming to make youth volunteers as they are learning the computers ,

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29 Nepal Korea Wisdom Foundation, Piple 7, Chitwan, Nepal (2004)

they have to teach computer and they have to involve themselves literacy program. When the people learn computer, they may get chance for job as income generating power and they can improve their higher studies. They may get success at every sectors in their life. Now, another 60 college students are learning the basic computer education. During this year 12 computers have reached for this project. It is being helped by Korean Christians. It is a kind of vocational training for Piple. We are constructing the Nurigeul type board as their language, and after that we will give the mass training of Nurigeul (globalized ancient hangul) for non alphabetic tribes as Chepang and Tamang of Nepal and other country. At first we would like to implement it at Piple village.

It is teaching Korean alphabet with computer education project. Now it's nominal budget is funded for computer, salary and office expenses by Neurigeul Mission International. Currently Dr. Song Young il is funding per month 70 USD as a budget . Five computers donated by the Prof. Choi Seoung the President of Korea Internet Volunteer Association at 2004 Feb-May. As total 100 people will get training during 2004. The project is aiming to set more computers and reach to non alphabetic tribes like Chepang, Tamang by Korean alphabet (nurigeul) for 100% literacy by 2010 AD. The project is going to receive 200 students by 2005. The project received 12 computers during 2004 and aimed to collect 100 computers within next year which all are going to be collected from Korea. Basically we need Pentium 1,2,3 standard computer.

This project is creating youth volunteers for literacy and computer. The people learning the computer, have to teach to others without salary. It is creating largest intellectual social capital at Piple. This is model project for Piple as IT for poor farmers and global education.<sup>30</sup>

#### **4.4 Piple Sports Development Committee (PSDC)**

It was founded at 2004. 2.13 by the gathering of the youths of Piple. Shyam Sunder Upreti is the acting Chairman of PSDC. At first Kyung Hee University sent a Scholar Kim Young Goo as a volunteer/researcher for 3 and half months (Feb-May 2004). He donated 3 footballs and daily coaches football to the youth and he succeeded to do the 1024 Km East West Peace tour ('04 Apr 1-10) by bicycle with two local youth. Dr. Phill Byung Rok Song, GCS club of Kyung Hee University donated 258 USD for footballs, Basket balls, Volley

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30 Global Literacy Project, Piple 7, Chitwan, Nepal (2004)

Balls, Cricket for one week long tournament held at 2004. 4. 14-20 at the occasion of local calendar New Year 2061 BS. Now 8 football and cricket teams have been created at Piple and around 500 youths are participating for several activities. There is need of more economic assistance and sports volunteers. This organization is aiming to manage the largest open foot ball ground at Piple. PSDC is going to hold week long sports tournaments 3 times annually. It is co-operating the other 8 sports clubs of Piple.

#### **4.5 Ester Foundation**

It was founded at 2004. 5. 15. It's yearly budget for Scholarship is 480 USD which is being given since 2004 June to 5 girls and 3 boys who are studying primary to high school as the needy students of Piple area. It is funded by Paul Yeun, a Korean diaspora of USA. Locally, Shuva Kanta Pandey is co-ordinating for scholarship. It is operated by the Piple Churches Council.<sup>31</sup>

#### **4.6 Co-operatives of Piple**

Nearly 14 years ago, Small Farmers Co-operatives started with the help of Agriculture Development Bank. This cooperative started the banking system at Piple. Now there are 106 saving groups. This is wonderful for Piple. The cooperative is providing small capital to the local poultry farming, shops, restaurants, loan to the farmers etc. Many saving groups are created by the base of community development. The cooperatives may be the corner stone for the commercializing of all sectors at Piple.

#### **4.7 Some Development Programs at Piple**

According to the district wide governmental development programs, Piple VDC received few basic and primary education infrastructure as Zinc plates for roof of public primary schools. But sufficient numbers of teachers are not sent by government. So the quality of basic education is at very low level and there is poor performance. So people of Piple need to organize themselves to promote civic empowerment for sustainable development. 20 years ago to now there are many civic groups working together as local

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<sup>31</sup> Ester Foundation, Piple 7, Chitwan, (2004).

NGOs. Some development projects are as follows: Lothar Drinking Water Project Launched at Piple at 1994/95 from Ministry of House and water with a amount of Rs 500,000.00 (USD \$7,000).<sup>32</sup> People did not benefited well by the project. Piple Model Development Council is going to start a work shop project with Saemaul Undong of Korea by March of 2005 and is aiming to produce hundreds of leaders to drive the Model Development Campaign firstly at Piple and then entire Nepal. Piple Model Development Council is planning to operate moving tent market project by 2005.

Piple has four Petrol/Gas centers (Nepal Fuel Center, Basuki Petroleum Enterprises, Parewaswori Oil, Chhandeswori oil) and 400 seats of restaurant capacity of Highway restaurant which are receiving domestic tourists. There are three large scale poultry farming. A orphanage named Calbari Children Home is caring 10 children at Piple which is sponsoring by Christians.

## **4.8 Religious Sector**

Specially Piple is connecting by Buddhists and Christians donors as international donors. Buddhist tourists from Taiwan made 23 rooms of a Gadeuli High School which financed 80,000 USD during 1987-2002 and later it changed the name the Bhuddha Santi High School. Korean Institute of Buddhist Faith and Practice started Korea Nepal Wisdom School/College with a investment of 55,000 USD as mentioned above. Mr Nanda Prasad Upreti donated a Hindu temple occupied public land to the school and Buddha Santi High School is going to co-operation for sports field to the school. These are the great educational infrastructures of Piple. Secondly, Christians are helping as: Computer education, fund to the orphanage, scholarship to needy and fund for mountainside schools through the volunteers. They are co-operating with local churches, basically to minority tribes to focus humanistic assistance with computer education to the college students. Even it is nominal assistant, but very effective. Politically and religiously there are no conflict with each other and people are living with harmony. All are considering the religious freedom for the fast development of the society and understanding for each other's faith and leading the respected social status.<sup>33</sup>

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32 Nepal Government, HMG Report (1995), Ministry of Environment, data taken from webpage [www.moe.gov.np](http://www.moe.gov.np)

33 Interview with Puspa Raj Oli, Piple VDC Chairman, (2004).

## 4.9 List of NGOs of Piple

School management committees	Community Sports clubs	Community forest users groups (CFUG)	Community co-operatives	Civic NGOs
1. Korea Nepal Wisdom School	Piple Sports Development Council	Parewaswori	Small Farmers Co-operatives (banking)	Amnesty International, Piple unit
2. Buddha Santi High School	Yug Jyoti Youth Club	Surdevi	Surdevi Saving	women association against women trafficking
3. Parewaswori middle school	Yuba Jagriti Club	Pasupati Kailashpuri	Gramin saving	BBC radio listeners club
4. Elementary school of Parewakot	Mitra Nepal Club	Shivasakti	Middle area saving groups : 52	All Nepal Farmers Association
5. Elementary school of Dhameli	Bramhasthani Youth Club	Bandevi	Women saving groups :29	Association for cultural heritage
6. Elementary school of Sunderbasti	Banaspati Youth Club	Bramhathani	Children saving groups : 15	Piple Tourism Board
7. Elementary school of Pratappur	Naya basti Club	Bramhathani (middle area)	Children club saving groups: 10	Ecclesiastical Based Communities (12)
8. Elementary school of Simara	Mitrata Youth Club	Janasakti (middle area)		communities of Hindu, Buddhist (20)
9. Elementary school of Nayabasti	Naba Prativa Children Club	Jayahari Jana chhetana		
10. Elementary school of Dubichaur		Santiban (middle area)		

11.Elementary school of Sivapuri		Sibapuri		
12.Bholebaba Elementary school				
13.Irish Elementary school				
14.Sangrilla Elementary school				
Total: 14	9	11	106 groups	38

Figure 14. List of NGOs of Piple<sup>34</sup>

The number of NGOs of Piple are as follows: A Committee for Democratic Newspapers formed in 1983. After 1990, local NGOs increased by 2 and it reached 10 in 1995 and 20 in 2000. Civic organizing NGOs are increasing at Piple by the number of 50 as local NGOs. There are 178 community development cell groups including local NGOs, till 2005 January. Nearly 250 people of Piple are working in NGOs locally, nationally and internationally. It is wonderful that the cooperative groups of Piple are increasing significantly. Now there are 106 cooperative saving groups which may be a great foundation for local economy. When people shouted the MDC, cooperatives and civic NGOs increased rapidly (Piple Model Development Council, 1st Assembly, 2004). For educational sector 14 school management committees are working as a volunteer civic organization, 9 community sports clubs are working for sports development, 11 Community Forest Users Group (CFUG) are working as a environmental NGOs, 106 groups of Community Cooperatives are empowering economic activities and 38 civic NGOs are working for community development, human rights including religious activities at present.

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34 List of NGOs of Piple, CBS, Demography Survey, Chitwan, (2001), Non documented data provided by Piple VDC office, local NGO leaders and teachers of Piple during (2004).

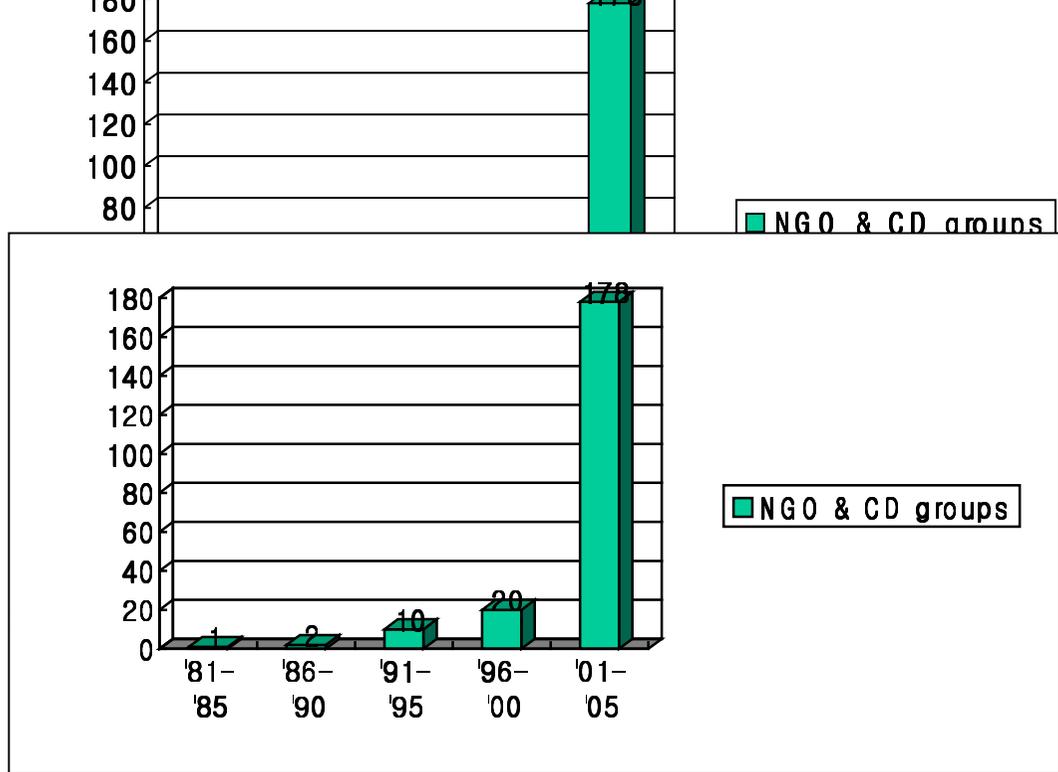


Figure 15. The increasing development structure of NGOs and CD groups at Piple<sup>35</sup>

35 The increasing development structure of NGOs and CD groups at Piple, CBS, Demography Survey, Chitwan, (2001),

Non documented data provided by Piple VDC office, local NGO leaders and teachers of Piple during (2004).

## Chapter 5. Development Models

Civic empowerment at Piple village through the Model Development Campaign as aiming the model of Empowered Participatory Governance at Porto Alegre of Brazil and Saemaul Undong of Korea. These two models have some differences like Saemaul brought economic development rather than democratization in Korea and EPG of Brazil brought practical democracy with economic development.

### 5.1 Seamaul Undong of Korea

Seamaul Undong was started from farming schools through the Korean Ecclesiastical Base Communities in 1950 at certain village area when Korea had extreme poverty and per capita incomes as \$65. "Seamaul Undong developed after 1970 with the government recognition with bitter historical background as regained her independence, unprecedented turbulence and chaos, division of Korea, the temporary occupation by the US military forces, the Korean War (1950-53), the dictatorship, Student Revolution, Military Coup, and assumption of power by coup leader General Park Chung Hee (1961). With the wounds incurred by the nation's forced division and the fratricidal Korean War still unhealed, politics in South Korea remained marred by confrontation and chaos, alternating between dictatorship and almost irresponsible freedom. The limited experience of party-based politics, lack of political leadership, lack of modern citizenship, lack of trust in democracy, and unsound socio-political system, among other problems, led to unhealthy governance, non-productive political activities, and widespread corruption, irregularities and bureaucracy."<sup>36</sup> It was more a terrible situation than present Nepal.

Simply, Seamaul Undong means new village movement. "Saemaul Undong represents a continuous effort towards community renewal and modernization for a better future. The development of Saemaul Undong is characterized as the primary driving force of the nation's modernization."<sup>37</sup>

Saemaul Undong stresses societal welfare, egalitarian economic development and balanced economic growth and an egalitarian distribution process. It tries to harmonize two

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36 Kang Moon Kyu, Saemaul Undong in Korea, ed. Public Relation Department, National Council of Saemaul Undong Movement in Korea, Seoul,(1999), p. 6

37 Ibid, p. 6

conflicting values as Modernization and traditions. It employs a holistic approach. It never exclusively stresses the enhancement of agricultural productivity in developing remote agricultural sectors, though this is a top priority. Instead, it also develops physical and social infrastructure such as roads and education. "It believes that economic growth in rural communities should be compatible with efforts to preserve conventional cultural traditions and a healthy natural environment. It emphasizes the necessary tasks including stabilizing the national government, promoting new leadership, identifying sources of national competitiveness, enhancing national productivity, offering inspiring visions, and stimulating efforts for self-help necessitated a national drive anchored to a new idea or philosophy that could earn the general public's support and mobilize their participation."<sup>38</sup> It implemented diverse projects and events for the general public in all corners of Korea. It created national energy to raise national competitiveness. Specifically, the campaign sought to improve the general public's awareness and standards of living by offering new and progressive motivations.

Economically Korea was a very poor country than Nepal. Due to the Japanese occupation and the Korean War, a substantial portion of the populace lived on flour granted by US grain aid programs. Social order was threatened by widespread corruption and irregularities, organized crime, legal offences, and other illegal activities. Some things happened after planned development. "There were two of the policy goals proclaimed by the government. The Five-Year Economic Development Plan series first implemented in 1962 featured export-driven economic growth and another was development of heavy industries. Consequently, per capita GNP jumped to US\$ 257 by 1970. Social order also began to stabilize. On the other hand, city-building and manufacturing-oriented policies began to create wide disparities in living conditions between urban and rural communities, and between those employed in manufacturing and agricultural sectors. People from agricultural communities increasingly moved to urban areas, resulting in a disproportionately large urban populace."<sup>39</sup>

The most direct and essential cause for this movement involves economic concerns. The strong commitment to eradicate poverty was met by the general public's yearning for a life free from poverty. The primary goal of which was to increase income. Due to the successful Economic Plans, the per capita GNP rose. The economic gap between urban and

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38 Ibid, p. 7

39 Ibid, p.11

agricultural areas, however, widened. People feared that the mass migration, creating overcrowded cities and deserted rural villages. The economic gap would also lead citizens to lose their community awareness, blocking not only the enhancement of social harmony but also the construction of an effective system of national security. In order to prevent such problems from becoming realities, the growing need for economic development of rural communities was recognized. And it was launched as a nationwide modernization campaign.

The public and private sectors shouldered jointly to improve living standard by the government. It was implemented based on this consensus. It was born as a nationwide drive, responding to the need for a revolutionary change in citizens' attitudes and mind sets. This very need, an essential factor in the campaign's implementation. The changes, contributed Saemaul Undong a source of the Korean people's pride and self-confidence. There were five developmental stages. "The first stage, the foundation and groundwork stage (1970-1973), strove to create a foundation for the program. In the second, the proliferation stage (1974-1976), the organization and activities gradually grew. The third stage was the energetic implementation stage (1977-1979), during which the effects of the program were felt most. The fourth stage is designated as the overhauling stage (1980-1989) when the movement redefined its organizational structure and activities as a private-sector movement. The final autonomous growth stage (1990-1998) was characterized by strengthened self-reliance and autonomy."<sup>40</sup>

It succeeds because of excellent leadership, independence and self-reliance among citizens. The diligence, self-support and cooperation were the principles behind it. It was rapidly adopted across the country with rural villages as its basic implementation units. The rural population developed self-confidence, as seen in slogans such as "We Too Can Do," or "A Better Future Awaits Us." It had successfully planted its seed in rural areas. "The conventional formula for regional community development had been "education of residents → adoption of implementation skills by residents → development of regional community." The new development model was to conduct projects that "meet residents' visible needs → encourage self-confidence among residents, → and achieve village development."<sup>41</sup>

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40 Ibid, p. 14

41 Ibid, p. 22

The projects included expanding and paving local roads inside villages, opening common laundry facilities, and improving roofs, kitchens, and fences. Positive recognition justified the emphasis on this field, proving that it was most urgent for rural residents to bridge the gap between their income level and that of their urban counterparts. As governmental assistance in providing essential supplies for the related projects was inadequate, rural residents had to tackle the problems arising from limited resources with diligence, self-reliance, and cooperation. Village councils composed of both village leaders and residents decided how to best use the materials allotted for village development. This experience contributed to the growth of opinion-sharing and grass-roots democracy that reached the smallest administrative unit of Korea, the *maul* and the Saemaul Leaders Training Institute was opened.

As it spread nationwide and Saemaul projects came to encompass collective objectives that included opening village centers, installing basic water supply systems, and improving housing. "Projects to increase income were also implemented, including the encouragement of combined farming, operation of joint work places, and identification of non-agricultural income sources. It changed course from a campaign to improve rural living environments with government supplied resources to a drive to increase agricultural income. The government provided a significant boost to the program by mandating all government organizations to provide loans for income increase projects. Saemaul Training Camps taught high-ranking public servants and opinion leaders about the rationale of the movement, and moved them with success stories from agricultural leaders."<sup>42</sup>

It began the layout of rural villages, constructing more comfortable housing facilities called *mun-hwa-ju-taek*. "The government also expanded opportunities to earn non-agricultural income, for example, by constructing Saemaul factories and forming agriculture manufacturing industrial facilities.

Projects to improve rural living conditions were carried out with a focus on widening and paving entry roads to rural villages, and income-increasing projects that encouraged combined farming and improved related distribution systems. In the 1990s, the full-fledged local autonomous governmental system led the campaign to identify and implement projects tailored to regional characteristics. The organization and the implementation system were streamlined, and projects that developed urban-rural trade links, cultivated communities, developed rural traditional cultures, and revitalized the overall economy, were emphasized."<sup>43</sup>

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42 Ibid, p. 23

43 Ibid, p. 23

"Overall, Saemaul Undong brought about revolutionary changes in the agricultural base of Korea during 1971 to 1980 by expanding agricultural roads purposed 49167km to made 61797km as 126% growth, expanding village roads 26266 km to 43558 km as 166% growth, restructuring arable lands, building small bridges 76749 units to 79516 units as performance 104% growth, constructing village centers 35608 to 37012 units as 104 % growth, building warehouses 34665 to 22143 units as growth 64% , housing improvement purposed 544000 to performance 225000 units as growth 42%, improving village layout at 2747 villages, constructing sewage system purposed 8654 km performance 15559 km as 179% growth, supplying electricity to rural and fishing community households purposed 2834000 to performance 2777500 as growth 98%, operating Saemaul factories purposed 950 units performance 717 as growth 75% and developing agricultural water supply systems. And than agriculture household income increased by 75.9%, non agro 24.1% (1970), 81.2%, non agro 18.8% (1973), 79.7% non agro 20.3% (1976), 68.7% non agro 31.3% (1979)."<sup>44</sup> It also contributed to the continued increase in household farming income by raising agricultural income and expanding nonagricultural income sources. Wider entry roads, streamlined local roads, newly opened farming convenience facilities, and the increased opportunities to use public facilities allowed rural residents to enjoy more convenient lives.

It is generally agreed that the most significant result in the rural sector was the attitudinal changes by the rural populace, developing self-trust, as reflected in the slogans "We can do," or "Everything is possible." Rural residents simultaneously developed a community awareness with which they were able to overcome common difficulties amidst unfavorable conditions.

An adverse domestic situation represented by the International Monetary Fund (IMF) bail-out at 1997 and the people rescue the nation. Emphasis should be placed on advancing agriculture as an industry, developing organic links to connect the farming, commerce, and manufacturing aspects of rural communities, enhancing cultural opportunities, and improving the welfare system for the agricultural populace. The New Saemaul Undong, should not only to construct a better country, but also lay the groundwork for a reunified nation.<sup>45</sup> It may be very good example for Nepal where 80% people are depending on agriculture.

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44 Ibid, p. 24, 25 , data has taken from tables 3 and 4.

45 Ibid, p. 25

## 5.2 Empowered Participatory Governance in Porto Alegre, Brazil

The experiment of Empowered Participatory Governance in Porto Alegre, Brazil started at 1989. It is as like radical democratic development model. It focuses on economic and democratic development. "It's central institutional feature of utilizing neighbourhood-based deliberation also sets it apart from participatory governance schemes that rely on organized civil society through sectoral interfaces, for example by calling upon teachers to consult on education policy. It is also unusual because it has served the Workers' Party (Partido dos Trabalhadores, PT) well, securing for it three uninterrupted terms at the helm of municipal government and, recently, largely as a result of the successes in Porto Alegre, a term at state government."<sup>46</sup>

It shows the model of practical local democratic governance. "A little of this work explicitly addresses the theory of deliberative democracy, a body of thought that straddles normative and practical concerns of democratic governance."<sup>47</sup>

The empowered participatory governance proposal is an ideal-typical design proposal for deliberative decision-making and pragmatic problem-solving among participants over specific common goods, and is in principle applicable to a wide range of situations. It centers on reforms that devolve decision-making to local units that are supported, but not directed, by a central body. These unit share in turn empowered to enact their decisions. This model aims to foster redistributive and efficient decision making that is deliberative and democratic and superior to command and control structures in several dimensions. The Porto Alegre experiment to raise three broad, central problems in the model: the problem of inequality, the problem of uneven civil society development, and the problem of politics.

It started with political agreement which brought the successful story. "When the Popular Front, an electoral alliance headed by the PT, achieved victory in Porto Alegre in 1989 there was little agreement as to what, exactly, the "PT way" of governing"<sup>48</sup> would look like, beyond a broad agreement on democratizing and decentralizing the

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46 Baiocchi, Gianpaolo, ed, *Radicals in Power: Experiments in Urban Democracy in Brazil*, forthcoming., Zed Press; *The Political Chronicle*, vol. 8, no. 2 (1998), p. 1-9

47 Abers Rebecca N. *Inventing Local Democracy: Grassroots Politics in Brazil*, Boulder, CO, Lynne Rider Publishers (2001); and Baiocchi, Gianpaolo *Militance and Citizenship: The Workers' Party, Civil Society, and Participatory Governance in Porto Alegre, Brazil*, Ph.D. dissertation, University of Wisconsin (2001)

48 Bittar, Jorge. The phrase, "o modo petista de governar" has since become part of the lexicon of political discussions about governance. *O modo petista de governar*, So Paulo, Brazil (1992)

administration, reversing municipal priorities toward the poor, and increasing popular participation in decision-making. This types of political commitment is needed in Nepal to pull out the nation from the present political crisis.

"The city of Porto Alegre, the capital of the industrialized and relatively wealthy state of Rio Grande do Sul, stands at the center of a metropolitan area of almost three million persons. And although the city of 1.3 million enjoys high social and economic indicators, with its life expectancy (72.6) and literacy rates (90 percent) well above national average, it is also highly segregated economically."<sup>49</sup> Almost a third of its population lives in irregular housing: slums and invaded areas. These slums fan outward from the city center, with the poorest districts generally the farthest from downtown, and generate geographically distinct economic and social zones throughout the city. This socio-geographic configuration poses distinctive obstacles to drawing representative popular participation.

"The 'Participatory Budget' has evolved over the years into a two-tiered structure as individuals and as representatives of various civil society groups (neighborhood associations, cultural groups, special interest groups) throughout a yearly cycle. They deliberate and decide on projects for specific districts and on municipal investment priorities, and then monitor the outcome of these projects. The process begins in March of each year with regional assemblies in each of the city's sixteen districts. These large meetings, with occasional participation of mere than a thousand persons, accomplish two goals. First, they elect delegates to represent specific neighborhoods in successive rounds of deliberations. Second, participants review the previous year's projects and budget."<sup>50</sup>

As like village autonomous of Saemaul Undong to develop a city budget, the group amends the scope and rules governing the process itself. "In recent years, procedural changes have included increasing the scope of areas covered by the PB, broadening the powers of the Municipal Council of the Budget to cover personnel expenditures of the administration, and changing the criteria for assessing how resources are to be allocated to each of the districts."<sup>51</sup>

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49 Barcellos, Tanya, Porto Alegre: Fundacao de Educao Social e Comunitaria, (1999)

50 Avritzer Leonardo, "Public Deliberation at the Local Level: Participatory Budgeting in Brazil," paper presented at the Experiments in Deliberative Democracy Conference, Madison, WI, (January 2000)

51 Baiocchi, Gianpaolo. Resources are allocated to each district based on a system of weights that considers the district's population, its need for the service, and its chosen priorities. Participation, activism and politics: The Porto Alegre Experiment, (2001)

The Porto Alegre experiment meets the criteria of the empowered participatory governance proposal in a number of interesting ways. First, the process creates direct deliberation between citizens at the local level and devolves substantial amounts of decision-making power to these local settings. These citizens are involved in pragmatic problem-solving, and in monitoring and implementing solutions achieved. "These deliberative processes occur continuously over the years, and thus provide opportunities for participants to learn from mistakes. These local units, though vested with substantial decision making power, do not function completely autonomously from other units or from central monitoring units. Rather, central agencies offer supervision and support of local units but respect their decision making power."<sup>52</sup>

The budget process of Saemaul Undong was controlled by center. But here is little bit different. "They deliberate on the rules of the process as a whole as well as on broad investment priorities; they also act as intermediaries between municipal government and regional activists, bringing the demands from districts to central government, and justifying government actions to regional activists has expanded beyond participatory budgeting meetings to new fora that now include social service and health provisions, local school policy, and human rights."<sup>53</sup> But the Saemaul Undong did not bring the human rights issues. The PB itself has grown to include investments in education, culture, health, social services, and sports. "As part of a joint strategy to make urban improvements in the lowest income areas while "cleaning up" public finances, the participatory budget has improved the quality of governance. The percentage of the public budget available for investment has increased to nearly 20 percent in 1994 from 2 percent in 1989. The legitimacy of public decisions from the PB has also made possible additional public finance improvements such as property tax increases and higher tax collection rates."<sup>54</sup> The Saemaul Undong has still did not clarify about the property tax issues.

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52 Baiocchi, Gianpaolo. In practice, these fora also function as a space for community demands and problems. That meetings were often "taken over" by activists who make use of this regular forum to discuss issues beyond budgeting matters. *Militance and Citizenship*. (1998)

53 Baiocchi, Gianpaolo. As has been noted, councilors fulfill functions that would in other cities be associated with the official municipal legislative, though councilors are subject to immediate recall and have term limits of two years. *Participation, activism and politics: The Porto Alegre Experiment*, (2001)

54 Utzig Jos. The increase in the property tax in the first tenure of the PT administration. the reforms undertaken by the administration to modernize fiscal procedures: *Notas*, p. 215-220

Of the hundreds of projects approved, investment in the poorer residential districts of the city has exceeded investment in wealthier areas as a result of these public policies. "Each year, the majority of the twenty to twenty-five kilometers of new pavement go to the city's poorer peripheries. Today, 98 percent of all residences in the city have running water, up from 75 percent in 1988; sewage coverage has risen to 98 percent from 46 percent."<sup>55</sup> As like Saemaul made the rapid improvement of infrastructure, same things happened in Brazil. "In the years between 1992 and 1995, the housing department (DEM HAB) offered housing assistance to 28,862 families, against 1,714 for the comparable period of 1986-88; and the number of functioning public municipal schools today is 86 against 29 in 1988."<sup>56</sup> "Participants at the budget meeting increased to nearly 14,000 against below the 1000 for the comparable period of 1990 - 2000."<sup>57</sup> "Civic participation purpose at the council are as:

1. To obtain and share information about the municipal administration,
2. To monitor public institutions,
3. To decide upon questions referent to the district, to the city, the state, and the country.
4. To create proposals for the public administration.
5. To define proper policies in the areas of transportation, social service delivery.
6. To participate in the planning of the city, state, and country.
7. To foster and support popular organizations."<sup>58</sup>

The Porto Alegre PB is a successful model of empowered participatory governance. As a set of institutions it has achieved efficient and redistributive decision- making within a deliberative framework that has also attracted broad-based participation from poorer area of Porto Alegre's citizenry. "Nonetheless, its very success raises three important issues for the model: inequality within meetings, the issue of civil society interfaces and civic impact, and whether that success requires particular political conditions. It is as like radical democratic reform. Early activists within these reforms were guided by visions of radical democracy borne of the Ecclesiastical Base Communities, of labor and urban movements,

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55 Prefeitura Municipal de Porto Alegre, Anuario estatístico, "Porto Alegre: GAPLAN ". (1997)

56 Pozzobon Regina, "Porto Alegre: os desafios da gestao democratica", So Paulo: Instituto Polis (1998)

57 Baiocchi, Gianpaolo. A "minimum wage" is a convenient unit to measure income in Brazil with currency fluctuations. As of January 2001 it is fluctuating at near US\$60 per month, and "poverty" is often informally set at a household income of two minimum wages. Participation, activism and politics: The Porto Alegre Experiment, (2001)

58 Conselho Popular do Partenon, Regimento interno, Porto Alegre (1992), p. 1

and of activism within socialist parties. These "true believers" helped establish popular deliberation early in the various districts."<sup>59</sup>

It may be suitable for Nepal to implement the democratic reform policy. This EPG is based on the theory of collective action. Brentley's theory, as "Considered as the adjustment or balance of interest. If there are no individual interests, that every group has its interests, that these interest always result in group action... the needs of the different groups in the society would tend to be reflected in politically or economically effective pressure." And Truman argued. "with more specialization and social complexity, more associations are need, and more will arise, because it is a basic characteristic of social life that associations emerge to satisfy the needs of society."<sup>60</sup>

So, the civic empowerment at Porto Alerge may be the model for urbanization of the grass root village. It may be better a adaptation after the Saemaul Undong.

## **5.3 Model Development Campaign at Piple Village of Nepal**

### **5.3.1 What is the approach of Model development campaign?**

Collective actions may create collective life. Thousands years ago, civic groups of Italy started to live collectively where there was not more density of population. Solidarity with rational public spirited ness may lead the civic power. They created a society of mutual confidence and self autonomous security. Do not account somebody will help you or not, but help to others as yourself. Co-operation must be done for mutual benefit. As philosopher David Hume offered a simple parable, "your corn is ripe today, mine will be so tomorrow. Tis profitable for us both that I should labor with you today, and that you should aid me tomorrow for you should in vain depend upon your gratitude. for want of mutual confidence"<sup>61</sup> We may all be better, if everyone would cooperate for common good. That the public goods are as clean air, safe neighborhood can be enjoyed by every one. To promote the public goods, every people should have mutual benefits. Accurate

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59 Baiocchi, Gianpaolo. Participation, activism and politics: The Porto Alegre Experiment, (2001)

60 Olson, Mancur. The logic of collective action , public goods and theory of groups, Harvard University Press, Volume CXXIV (1982) p. 120 ,122

61 Putnam, Robert, Making Democracy Work: Civic traditions in Modern Italy, Princeton, New Jersey; Princeton University Press, 1993, p. 160

information and reliable enforcement are essential to successful cooperation. That is not enough but there is need of voluntary cooperation too for the self governance to change the grass root society. Even developed society will also have its need.

When people want to cooperate, there will be more group interest. Their interests always result in the group action. When the group actions can bring collective development. If there are no interests, there may not be groups or there is no groups with interests. The interests empower the group actions and understanding of the group basis of society, both in political and economic communities. For effective pressure to reflect the economic development, there is need of more and more groups in a society. Where there are more groups, there will be more to arise. It is a basic feature of our social life and the associations emerge to satisfy the need of society. There will be small groups and large groups and they can deal with the social problems according to its nature as Mancur Olson developed the group theory for promotion of public goods. This is the approach of Model Development Campaign which can build better society for all.

The experience of the Saemaul Undong in south Korea, some how the spiritual matter was followed by the Saemaul Undong, but the government action helped to implement it in Korean society in their past history since 1970. The civic empowerment in Porto Alerge of Brazil is the recent and the fresh model for us since 1989. Both the model got the political recognition and fund. But Model development campaign is running without fund. It needed seed money.

### **5.3.2 How the Piple model development campaign may solve the major task of Piple as it's preliminary stage?**

There are many tasks at Piple and Nepal in the grass root society. Here are some major tasks and it's emphasis and the actions for Model Development Campaign as follows:

**The attitude reform is the major task at Piple.** The people are sincere in Nepal but there is task of establishing basic order in daily life by emphasizing public order, kindness, and cleanliness. The campaign to revolutionize our daily lives will be promoted to reach every villager through various campaigns and events specifically tailored to the realities of each villages of nine wards of Piple. We emphasize the following points; development of local communities, organize volunteer agencies to serve activities of volunteers, and promoting citizens and students to participate in social activities.

MDC is planning as these actions: MDC purpose the Training Program for volunteers , Idea sharing Projects to promote exchanges between the eastern and the western region in Chitwan and later east and west Nepal and internationally, and services for aged families and disables by women volunteers.

**Build up or the construction of harmonious and friendly neighborhoods is another task.** The campaign to help neighbors live in love and harmony focuses on the goal of social integration. Specifically, it aims at achieving national integration by helping heal the wounds left by conflicts or civil war and confrontations among various regions and different social groups, ethnic groups, while at the same time eradicating poverty, social ills and their inhabitants. In addition, the campaign seeks integration among people in different groups. In order to build a society where all members live together in harmony and prosperity, extra efforts should be made to help those who are needy. We can give emphasis and take the same actions for this task.

**The another main task is environmental preservation.** To protect nature, we will focus on expanding the scope of the nature conservation drive to include comprehensive efforts to preserve life on the planet. As we are receiving the threat of global warming and we have responsibility to preserve the environment efforts should be made to solve this problem. If the glacier lakes of Nepal burst, that may kill millions of people of south Asian countries. So, this is based on the recognition that in order to ensure the continued survival of humankind, people must live in harmony with nature. A comprehensive environmental preservation campaign will be carried out by mobilizing the collective efforts of villagers as we may emphasis:

Emphasizing the importance of environmental conservation in our community to promote it as a healthy tourist destination or O2, paradise. Cutting off the pollution sources, arbor day movement for tree plantation, Restoring the quality of rivers or water resources conservation, and Utilization of waste materials by recycle system and re-plantation at landslide area and reducing the consumption of fire wood and adapt the LPG gas. We may take following actions:

Establish and operate environmental service clubs in village areas, village tourism promotion as like Yere Sangthe Maul of Chejudo by environmental preservation by villagers for pro-poor tourism or direct benefit for poor, production of soaps from recycled cooking oil, plastic recycling, reducing food waste, tree plantation by whole community participation, and neighborhood-clean-up action as a mass movement through students. We may encourage to people to use the LPG gas for cooking to reduce firewood consumption.

**Another task is international co-operation for world peace and reunite the people for domestic peace.** Nepal is also separated into two types of people hard liner communist and democrats by the 9 years long civil war. To prepare for the nation's reunion spirit which is fractioned by a decade long civil war and to bring Model Development Campaign to the national and global level (as Saemaul Movement of Korea and civic empowerment of Porto Alegre of Brazil) we should focus on facilitating the realization of the importance of common survival and common prosperity. Specifically, efforts will be made to help feed those who are less fortunate and unable to afford decent meals at Piple and at the cities and remote areas of Nepal where the people reach their home after a month long walk. The campaign will also strive to lay down a foundation for the implementation of Model development campaign following the nation's reunion for people fraction by civil war which killed 11,000 lives which is like as bitter truth of Korean war of 1950-53 as now happening in Nepal. Furthermore, the guiding spirit of Model Development Campaign, which values diligence or hard working, self-help, and cooperation, will be promoted slowly in Nepal and neighbouring countries which will look to this Piple village as a model within few years.

For this task, we have to emphasize the following: Taking assistance and cooperation for development (IT, education etc), adaptation of technology from developed countries and promotion of international exchanges, preparing for the nation's spiritual reunion to stop civil war and walk together at a main stream for social development, promoting overseas volunteer services by Nepali diaspora and expanding exchanges with NGOs over the world. We have to take the following actions to achieve the goal.

Modern agricultural technology adaptation from developed world, exchange program of volunteers and technicians with community developed countries, looking for agricultural cooperation with Korea, Japan etc to raise the GDP level of the 80% farmers of Nepal.

Looking for tourism cooperation with Korea, Japan, China and India to promote mass tourists movement domestically and internationally which may consume large volume of agro goods and may completely remove the poverty from Nepal and the neighbouring world.

Looking for IT or information technology cooperation with developed countries to boost the IT for farmers and grass root society in Nepal. That may create the earning power for poor and bring rapid changes in their social life. Nepal government opened the door for

Nepalese foreign labor market at 83 countries around the world,<sup>62</sup> MDC may concern their social life with vision which may be of possible effect in Nepal. (see more information about MDC at chapter 4)<sup>63</sup>

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62 HMG of Nepal, Ministry of Labor, Minister Raghujii Panta, Nepal news, Kathmandu Post, Nepal (2004)

63 Dallakoti, Gopal, Chairman, "Piple Model Development Council," First Convention, (2004 October 22.)

## Chapter 6: Conclusion and Recommendations

After finishing this research, I reached to the conclusion that Nepal is going through crisis of governance at all levels of their national and local existence. Piple village is not an exception. Even though Piple has no more serious corruption, the political crisis is prevalent as a result of corrupt practices and lack of the democratization. Women, Dalits (untouchable caste), minority ethnics communities are still disadvantaged, racially discriminated, and alienated from the main stream of local governance. The orthodox Hinduism pervasive in the societal structure has promoted an exclusionary system and sustained economic and political discrimination towards the minority ethnic communities. Even where ethnic groups make up the majority of the population, the political and administrative positions in local government are occupied by Brahmin and Chhetris who are holding hegemony of Orthodox Hinduism. The constitution assures to provide social equity, equality and justice. But, social crimes committed by special groups or masses are rampant in the context of racial discrimination. Nobody from the high caste Hindu would be punished when they get involved in racial discrimination. There is a law even for anti racial discrimination. Feudalistic social structure still continues in Nepal; there is an absence of rules and laws. As a consequence, another aspect of the MDC movement is involved in promoting and driving the anti racial discrimination campaign to enhance justice and internal strength of the community.

There is also a strong need for active participation of the entire community. Participation at all levels is essential for maintaining transparency and accountability for promoting good governance. We found the reasons of underdevelopment at Piple village as follows:

- a. High density of ethnic tribal people without land or any other economic means, especially with the communities of Chepang, Tamang and Dalit ethnic tribes.
- b. A minority group, the high caste Bramin Chhetri, ruling over the majority ethnic tribal population of Piple, showing an extreme racial discrimination (minority population belonging to ruling caste at Piple-43%; majority ethnic group-55%; groups in opposition to caste system-2%).

This constitutes the main obstacle against all kinds of social and community development. It is in fact the main cause of underdevelopment. This types of social factor is restricting the radical changes at Piple village. There was spatial and temporal changes in the grass root society in the context of development program.

- c. Low literacy rate in ethnic tribal villages as the second reason for underdevelopment at Piple Village.
- d. No industrial development as the third reason for underdevelopment at Piple Village.

The following are recommended as necessary measures for the successful implementation of the MDC:

- a. Strong needs for change from the traditional occupation structure among the ethnic tribal communities. As Chepangs have to leave the hunting and jungle life and Rais should no longer depend on fishing, Dalits should stop their traditional occupations serving to high caste Bramin Chhetri people and Tamang should stop the Shamanistic treatment. They have to construct mutually supportive structure toward the mixed society.
- b. Installment of education, motivation, extension and awareness programs that would change unbalanced population density as a local phenomena as well as national phenomena.
- c. Proper legal structure checking the concentrated power of the high caste people. It has been found that extreme traditional cultures created extreme racial discrimination and it supports underdevelopment in Nepal. In some cases, legal punishment must be installed against the high caste people who continues discriminating.
- d. Detailed socio-economic survey to lay out a systematic development plan. In addition to these factors, socio-economic conditions must be analyzed in detail. For example, bio-physical factors such as how far a village is located from the forest, river, road, school etc and how the land is configured in the Piple Village.
- e. Installment of more effective literacy program such as the Global Literacy Project. The literacy program may be linked to adult literacy and awareness program, sanitation, public health, community development etc.

There is a hope at Piple. The MDC may be the bearer of that hope by bringing changes through core group communities development and providing courageous leadership to drive such a campaign. The destiny of the MDC would be best evaluated in 2010 by looking at whether the society stands with 100% literacy and the village changes to be a municipality, as they represent the two key goals of the MDC.

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## **APPENDIX A: List of Persons interviewed**

\*Achhami, Om Bahadur (2004 oct), Volunteer, disadvantaged ethnic tribes of Piple.

\*Bisunke, Gokarna (2004 Oct), Executive of Global literacy Project. Pastor.

\*Bhatta, Raj Kumar (2004 Oct), Politician.

\*Dungana, Sudarsan (2004 October), Hindu (Buddhist) priest of Piple.

\*Dallakoti, Bijula (2004 October), Amnesty International, Piple unit, Human Rights activist.

\*Dallakoti, Gopal (2004 February), Chairman of Piple Model Development Council.

\*Lama, Ganesh (2004 oct), Musician, neighbor villager, volunteer.

\*Oli, Puspa Raj (2004 oct), Chairman of Piple VDC.

\*Oli, Som Raj (2004 October), Chairman of Buddha Santi High School management Committee, Piple.

\*Oli, Yub Raj (2004 October), Lawyer, Regional Bar Association of Nepal.

\*Oli, Chudamani (2004 Oct), Ex-headmaster of Gadeuli High School.

\*Pathak, Ganesh (2004 oct), Pastor, Executive of Global literacy project.

\*Panta, Menaka Kumari (2004 October), Geo Information Science, Scholar of The Netherlands. Environmentalist of Piple.

\*Praja, Prem Bahadur (2004 oct), Pastor, member of Global literacy Project.

\*Pandey, Shuva Kanta (2004 October), Chairman of Global literacy project, coordinator of Piple Churches Council and community health worker.

\*Panta, Uttam (2004 October), Manager of leading Cooperatives, Small Farmers Cooperatives, Piple.

\*Rai, Lila (2004 Oct), Woman volunteer, KNWS, Piple.

\*Rijal, Basanta (2004 October), Lay villager of Piple.

\*Rai, Bisnu Maya (2004 oct), Woman activist, member of Korea Nepal Wisdom School.

\*Rai, Phulmaya (2004 oct), Ethnic tribal villager.

\*Rai, Rewati (2004 oct), Woman volunteer, ethnic tribal volunteer.

\*Rai, Sita (2004 oct), Ethnic tribes.

\*Rai, Surya Bahadur (2004 Oct), Volunteer, villager of Piple.

\*Rijal, Surendra Kumar (2004 Oct), Volunteer and high school student.

\*Silwal, Ramhari (2004 Oct), Lawyer, Reporter, Chairman of Association of monthly magazine reporters. Kathmandu.

\*Saru, Dipak (2004 October), College student of Piple. Volunteer.

\*Shrestha, Buddhibal (2004 oct), Forest technician, Government employee.

\*Saru, Krishna Bahadur (2004 oct), Elementary Teacher of Dhameley school, working at mountainside ethnic tribal area.

\*Saru, Durga Bahadur (2004 Oct), Teacher of Buddha Santi High school. Volunteer.

\*Shrestha, Nirmala (2004 oct), Woman volunteer, villager.

\*Sedhai, Saraswoti (2004 Oct), University Graduate student of Piple. Woman activist. Volunteer.

\*Silwal, Yak Raj (2004 October), Principal of Korea Nepal Wisdom School.

\*Tiwari, Hom Prasad (2004 oct), Teacher of Buddha Santi High school.

\*Upreti, Meghnath (2004 oct), Headmaster of Parewaswori middle school. Chairman of Parewswordi community forest Users Group.

\*Upadhyaya, Narayan Prasad (2004 oct), Poet, Teacher of Buddha Santi High school, Piple.

\*Upreti, Shreedhar (2004 Feb), Chairman of Korea Nepal Wisdom School management committee.

## **APPENDIX B: Unstructured Interview Guide Line**

\*Is this community school (Korea Nepal Wisdom School) giving some relief to the poor children? Through this school, is this society changing?

\*Now, we are receiving the service from the foreigners, but we need to care our society through what we have. Is this work can produce good volunteers for this society?

\*What types of impression are you (family and society) getting from this community school?

\*This foundation is aiming a computer college at this grass root village by 2006, is it good? Do you like to encourage to the society?

\*This community school is going to open a ethnic museum to preserve the culture and open the door for all kinds of people, is it ok?

\*Free opinion please!

\*Is this program bring any changes within you, your family and your society?

\*Are you satisfy from this pro poor vocational (computer) training?

\*What types of impression are you (family and society) getting from this computer education?

\*Piple may receive Municipality recognition by 2010 and may need the many computer volunteers. Do you like to encourage to the youth to participate this Global Literacy Project?

\*Do you like like to involve at any types of community development work?

## **APPENDIX C: Development of Civic Participatory Structure at Piple Village 1983-2004:**

**1983:** as a civic NGO, Committee for Democratic Newspapers formed for public by the high school teachers.

**1985:** Gadeuli High School construction started by civic participation.

**1985:** Red Cross formed and Nepal Scout launched at Piple for 10 years.

**1988:** Tourist group of Taiwan started to fund for school construction.

**1990:** Teachers and students were involved in Successful Democratic Revolution. Two NGOs appeared.

**1991:** First Piple Village Assembly held.

**1995:** Piple received budget (\$4500) for local governance and about 20 Km village roads constructed by civic participation (after one year it was stopped nationwide, due to political crisis). NGOs increased by 10.

**1997:** Korean tourists started to visit at Piple Village and Rose Club Korea held two days medical camp at Piple.

**2000:** NGOs increased by 20 & started their social works with INGOs.

**2002:** Maoist insurgency affected and government officer removed from Piple.

**2003:** Model Development Campaign started at Piple and Tourist group of Korea started to fund for school/college construction.

**2004:** Saemaul Undong Nepal Unit established at Piple.

**2004:** First Assembly of Piple Model Development council held and at least 50 NGOs and total 178 community development cell groups are working together and Churches appear the leading role for anti racial discrimination campaign at Piple Village.

**APPENDIX D:**  
**Distribution of NGOs of Nepal as the nature of work as of 1998 July :**

<b>NGOs as the nature of work</b>	<b>Number</b>	<b>Percentage</b>
Child Welfare	122	(2.04%)
Health Service	157	(2.6%)
Disabled/ Handicapped	106	(1.7%)
Community Development	3076	(51.4%)
Women Development	572	(9.5%)
Youth Activities	1298	(21.7%)
Moral Education	177	(2.9%)
Environment Preservation	386	6.4%
Education	56	0.9%
Aids / Drug Control	28	0.4%
<b>Total</b>	<b>5978</b>	

(SOCIAL WELFARE COUNCIL, 1999)

## **APPENDIX E:**

### **List of INGOs working in Nepal in Association with SWC:**

1. ACTION AID NEPAL (UK)
2. ACTION DOLPO (FRANCE)
3. ADVENTIST FRONTIER MISSION (USA)
4. ASSOCIATION FOR OPHTHALMIC COOPERATION IN ASIA  
(JAPAN)
5. ASSOCIATION FOR CHILDREN OF CHHAUNI (FRANCE)
6. BAHINI FOUNDATION (USA)
7. BELGAIN FOUNDATION (BELGIUM)
8. BHAKTAPUR INTERNATIONAL HOMEOPATHIC CLINIC  
(GERMANY)
9. CANADIAN CENTER FOR INTERNATIONAL STUDIES AND  
COOPERATION (CANADA)
10. CARE INTERNATIONAL IN NEPAL (USA)
11. CENTER FOR DEVELOPMENT AND POPULATION  
ACTIVITIES (USA)
12. CHILD HEAVEN INTERNATIONAL (CANADA)
13. CARITAS (NETHERLANDS)
14. DANISH ASSOCIATION FOR INTERNATIONAL  
COOPERATION
15. DANISH ASSOCIATION FOR BLIND
16. DEVELOPMENT FUND / FUTURE IN OUR HAND (NORWAY)
17. DISVI (ITALY)
18. EDUCATE THE CHILDREN (USA)
19. FEDERATION OF HARD OF HEARING PEOPLE (DENMARK)
20. FOUNDATION EYE CARE HIMALAYA (NETHERLAND)
21. FRIENDS OF POKHARA HIROSIMA (JAPAN)
22. FRIENDS OF SANTA BHAWAN (USA)
23. GAP ACTIVITIES PROJECT (UK)
24. GERMAN NEPAL HELP ASSOCIATION
25. GLOBAL PARTNERS (UK)
26. GROUP FOR TRANS CULTURAL RELATIONSHIP (ITALY)

27. GOOD NEIGHBOURS (KOREA)
28. HABITAT FOR HUMANITY INTERNATIONAL (USA)
29. HAPPY HOUSE (BELGIUM)
30. HELEN KELLER INTERNATIONAL (USA)
31. JAPAN NEPAL EDUCATION COOPERATIVE SOCIETY
32. JAPAN NEPAL HUMAN DEVELOPMENT ASSOCIATION
33. JEON SEUK WELFARE FOUNDATION (KOREA)
34. JOHN HOPKINS UNIVERSITY/DANA CENTER (USA)
35. JICA (JAPAN)
36. KTDWEV (GERMANY)
37. KUTTULA RY (FINLAND)
38. KOREA EVER GREEN HOSANNA FOUNDATION
39. KOICA (KOREA)
40. LEDN (FRANCE)
41. LUTHERAN WORLD SERVICE (SWITZERLAND)
42. MARIE STOPES INTERNATIONAL (UK)
43. MARYKNOLL FATHERS AND BROTHERS (USA)
44. MEDECINE DE MONDE (FRANCE)
45. MUSTANG DEVELOPMENT SERVICE ASSOCIATION (JAPAN)
46. NEPAL COMMUNITY DEVELOPMENT FOUNDATION  
(CANADA)
47. MBC MR (AUSTRALIA)
48. NEPAL EYE PROGRAMME (AUSTRALIA)
49. NEPAL SCHOOL PROJECT (CANADA)
50. NEPAL YOUTH OPPORTUNITY FOUNDATION (USA)
51. NHB (GERMANY)
52. NEPALI MED (AUSTRIA)
53. NEV (GERMANY)
54. NORWAYGIAN CHURCH AID
55. NAWB (GERMANY)
56. NNJS (GERMANY)
57. OXFAM (UK)
58. PARTNERSHIP SOCIETY CANADA
59. PESTALOZZI CHILDREN'S VILLAGE TRUST (UK)

60. PLAN INTERNATIONAL NEPAL (USA)
  61. PACT (USA)
  62. PLANET ENFANTS (FRANCE)
  63. REDD BURNA S. ASIA (NORWAY)
  64. REIYUKAI INTERNATIONAL (JAPAN)
  65. ROSE CLUB (KOREA)
  66. RED (USA)
  67. SAVE THE CHILDREN (JAPAN)
  68. SAVE THE CHILDREN (USA)
  69. SPW (UK)
  70. SEWA FOUNDATION (USA)
  71. SHALPA NEER (JAPAN)
  72. SLDEV (GERMANY)
  73. SPIUC (JAPAN)
  74. SAP NEPAL (CANADA)
  75. SOUTHEAST ASIAN MISSION INC (USA)
  76. SOHIAF (SWEDEN)
  77. SWISS RED CROSS
  78. TERRO DES CROSS (SWITZERLAND)
  79. TOKYO HELEN KELLER ASSOCIATION
  80. UNITED HANDS TO NEPAL INC. (USA)
  81. USCC (CANADA)
  82. VNF (NETHERLANDS)
  83. WATER AID (UK)
  84. WINROCK INTERNATIONAL (USA)
  84. WORLD NEIGHBOURS (USA)
  85. WORLD VISION (USA)
  86. MBC MR (AUSTRALIA)
- (SOCIAL WELFARE COUNCIL, 1999)