# The reaction of Nepalese people towards Christian faith based organization in Sunsari, Nepal

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## *Abstract*

Nordstokke (2013) and Clarke (2006) state that there has been increasing interest in the contributions of Faith Based Organizations (FBOs) as development actors. Consequently, donors and international organizations have of recent not only recognized the importance of the FBOs in development but also involved them in international development programs, including bodies like the World Bank. The FBOs' characteristics which distinguish them from other NGOs, for example; their moral and spiritual values and their connectedness grant them an ability to mobilize faith communities and engender development.

While such organizations work in communities which may be of different faith than themselves, there are potential tensions and suspicions that may rise in communities, as the host religions may not want the FBOs to proselytize. In this paper, the FBOs that work in Sunsari a district of Nepal are assessed in terms of their contribution to the community, and how the community beneficiaries and non-beneficiaries perceive their presence in the area. Clarke has provided a useful description of FBOs and how it corresponds to their work in relation to the issue of seeking converts. It is a qualitative and explorative study which seeks to understand the perceptions of the people towards the work of FBOs working in the area. Using semi-structured interviews data was collected and thematically analyzed.

The findings show that the work of FBOs in Sunsari has done a commendable job in the transformation of the lives of the people of Sunsari. Social-economic transformation has been a positive development that the FBOs have brought to the area. The study also observed that there is were suspicions from the community over the claims that the FBOs are engaging in development work hidden agenda of winning converts. The study using sense of community theory has argued for the need that the FBOs should integrate more by allowing access and participation of the local community which will help to build trust and increase social cohesion.

## DEDICATION

It is a great honor for me to dedicate this thesis to the people of Sunsari in Nepal. The efforts that you have been doing and are doing to better your daily lives will someday be rewarded. This is my contribution to those efforts!

# ACKNOWLEDGEMENT

# ABBREVIATIONS

**AGC:**        Adolescent Development Group for Creative Awareness

**FBOs:**       Faith Based Organizations

**WVIN:**      World Vision International-Nepal

**UMN:**       United Mission to Nepal

**NSD:**       Norwegian Centre for Research Data

**CFBOs:**     Christian Faith Based Organizations

**LWF:**        Lutheran World Federation

**NNDSWO:**    Nepal National Dalit Social Welfare Organization

**INSD:**        International Dalit Solidarity Network

**SM:**         Organization Staff Member

**BG:**          Beneficiaries Group

**NBG:**       Non  Beneficiaries Group

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**CHAPTER ONE**

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## 1.0. Introduction

In this chapter, I introduce the study by giving overview of my research topic and explain some concepts in the topic. The chapter also explains some background of, and my motivation to write this topic. It concerns the ideas of the Sunsari people of Nepal about how they view the faith based organizations within Christianity that work in Sunsari to improve the lives of the poor and marginalized in the area. I put the research structure too.

### 1.1 Background and purpose

I am an inhabitant from Panchthar district, which is situated in the eastern development region in Nepal. I have nine (9) months experience living in Sunsari district at my sister`s house. Sunsari is more developed than Panchthar. When I was in Sunsari I saw many people changing their religion, from Hindu, Kirat or Buddhism to Christianity. I am from Brahmin community and this area is Maithaili dominated area. The assumption is that the Christian based Organizations that work in the area in terms of social services, contribute to the people's change of religion.

Many Christian churches and faith- based organizations are attracted to the area in order to render a helping hand to the poor. While rendering this help to the poor, some of the faith based Christian organizations and Churches mix evangelization and social service. According to Churches Network Nepal, there are more than 92 different Christian churches in Sunsari district. They are specially focusing on Bible distribution Ministery that is evangelizing, working for the poor, and marginalized through different charities.

The question therefore is what perception does the people among the organizations' beneficiaries and non-beneficiaries have on the operations of these organizations? Can we say this in return creates a condition of conflict for those people who feel the aid given by the Faith based organizations have hidden agenda behind? What is the different from other social services and how people react on it?

This paper's purpose is that I have explored the work of the FBOs working in the Sunsari area, and in order to hear about the work that they do, and how they think it is connected to Christianity. I also have explored the thoughts of the people if they think the organizations are making them to change their religion. Christianity as one of the religions comes under

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minority which means Nepal is a potential expansions ground for Christianity. Other religions, which dominate the area, can also look Christianity as a threat with aim to poach from their members. This is why I want to explore some of the organizations that work in Sunsari how they do their work and how the people view their work.


## 1.2 My Research Question

There are a number of Christian Churches and related Christian faith- based organizations working for the poor and marginalized people in Sunsari, Nepal. At the same time, they tend to evangelize which engender some mixed feelings in the community of Hindu background including the possibility of getting both negative and positive reactions toward such organization. This study is seeking to answer the question;

*How do Nepalese people view on Christian faith-based organizations in relation to evangelization and working for poor and marginalized?*

This involves knowing the reactions of people towards the Christian faith-based organization. This is a crucial task as it helps to make suitable strategies in the field of support for the improvement of the marginalized. This study basically analyses and evaluates the working and effectiveness of such organizations to enhance the living standard of poor, needy and marginalized and evangelization as well. By seeking to answer this research question, I will hope to:

- Understand the structure and goals of the FBOs in this study
- Understand the type of the organizations being studied
- Understand their methods when they do their work
- Explore their values and position in connected to evangelism
- Explore the knowledge of the people who benefit from the organization about their work
- Explore what the members of the community think about the organizations and evangelism

## 1.3 Choosing the organizations

This study is about three organizations. World Vision International Nepal (WVIN), United Mission to Nepal (UMN) and Adolescent Development Group for Creative Awareness (AGC). WVIN and UMN are international FBOs while AGC is a local FBO although it works under WVIN. I have chosen these WVIN and UMN because it easy to see their impact

in the community, since they worked in the area for a long time and the people know them very well. AGC is chosen because it is local which means it has more local people that participate in it. All the three organizations belong to Christianity. Christianity as one of the minority religions in Nepal has many organizations if I compare with other religions. Therefore I decided to study about them. I have written more about the organizations in my context chapter.

### 1.4 Limitation of the study:

The research will be limited by the following factors.

a) Only few Christian faith-based organizations (CFBOs) will be chosen as a sample of study although there are many others.
b) The proposed study will be confined in a limited area of Nepal.
c) Only few people will be chosen from beneficiaries and non-beneficiaries from CFBOs a sample of study.
d) Only few members will be chosen from the CFBOs a sample of the study although there are many others.
e) In the contextual description of Nepal and Sunsari defined only relevant parts for this thesis.

### 1.5 Structure of the research

My paper has seven chapters and below I put the outline and describe the contents of each and every chapter.

Chapter Two, presents the methodology of the research. The chapter is about the qualitative methodology that I used in the collecting and analyzing of my data from the research site. It is about research design, data collection instruments, sampling procedures and sample size.

Chapter Three, gives the three theories that are used in the project. These theories I have defined them and show how they will be used in my discussion. I have used Faith Based Theory, Prophetic Diakonia theory and Sense of Community theory.

Chapter Four, is about the context of the research. This concept is about the Nepal, Sunsari and about the organizations of this study. It also includes the context religion in Nepal especially in the area of Sunsari.

In chapter Five, I have present the data was collected from beneficiaries, non-beneficiaries workers of the WVIN, UMN and AGC. This data was collected by my partner on my behalf as shown in Method chapter.

In chapter Six, discusses the data that was collected. This means I have analyzed the data and removed the themes that I will discuss in this chapter. My discussion I will use the theories that I presented in chapter three.

In the final chapter, I give summary of the paper and give recommendations, and suggestions for further studies.

# CHAPTER TWO

## 2. Research Methodology

### 2.0. Introduction

This chapter seeks primarily to explain how this master thesis has been written; the materials used and the steps taken to collect data. It also explains what type of research paper it is, describing the process that I followed to come up with this master thesis. I will explain the data collection process, the sources of materials, and what methods used to come up with this paper. It also includes the process of choosing the participants for interviews. The main themes in the paper are about strategy, methods, research sample, data sources and instruments, ethical considerations, and limitations of the study.

### 2.1. Research Strategy

In this project I have used Qualitative Research Method that is used in social sciences since it has to deal with a social phenomenon. According to Creswell (2014) and (Bryman, 2012), qualitative research method is that approach which usually emphasizes words rather than quantifications in the collection and analysis of data. This research strategy employs the inductive approach of the relationship between theory and research, which means the collection and analysis of data leads to the creation of theories (Bryman, 2012: 16). As the case with most qualitative strategies, I have used the interpretive approach which 'requires the social scientist to grasp the subjective meaning of social action' (Bryman, 2015: 26). This Research method is characterized by verbal data and in this case focus is on words and thick descriptions from the Nepalese society as they receive the diaconal care from faith based organizations in this study. This strategy is inductive where data will be analyzed by applying the chosen theories to the reality in the Nepalese society, with regard to the issue of perception and interpretation towards the aid given by Faith Based Organization under my study.

### 2.2. Methods

Research methodology is a method, process and procedures that the researcher used in the course of the research. This refers to the steps, guidelines and tools used in the research study. In fact, it is the outline or framework of the research study, which the researcher is going to undertake. This section outlines the design of this study, the target and sample. The decisions made in relation to the methodological choices made are explained in each case.

### 2.2.1. Research Design

This study is descriptive and interpretive because it is based on primary data resulting from semi-structured interviews conducted. It is descriptive research in the sense that the researcher is trying to give picture of the ongoing aid projects and how this aid is viewed and interpreted by the recipients which are the people of the Sunsari region in Nepal. It is also interpretive because it will focus on the words that are explained, the sentiments stated and the underlying links between the aid that the people receive and how they interpret them. Further, I have given meaning to the experiences that have been extracted from the responses given by the beneficiaries of the aid given by the organizations. Interpretive methodologies are concerned with the meaning-making practices of human actors at the center of scientific explanation. In this case, I have conducted this research from an inductive perspective, meaning that I did not begin with concepts determined a priori but rather I allowed the concepts to emerge from encounters in the course engaging with the data collected from the field of research (Bevir and Kedar 2008, Klotz and Lynch 2007).

Creswell states that qualitative research is a means of exploring and understanding the meaning that individuals give to social phenomena. In order to do this, data is typically collected from the subject's own natural setting, where the experience is lived. It also employs an inductive analysis, which builds from particulars to general themes as the research makes interpretation and gives meaning to the collected data (Creswell 2009: 4). Thus, the data collected from the research site will be analyzed inductively in order to bring out the meanings that the Sunsari people give to the aid that they receive from the Faith Based Organizations that are working in the area.

### 2.2.2. Strategy for Choosing informants from the Community and the FBOs

There are a number of Christian organizations working in Sunsari, but this research is targeted towards the three namely; United Mission to Nepal (UMN) World Vision International-Nepal (WVIN) and Adolescent Development Group for Creative Awareness (AGC). This research has used purposive sampling which is used when the research chooses subjects based on their ability to inform the research well. This means according to Miles and Huberman (1994) and Creswell (2007), that I chose individuals who understand the phenomena that I investigated, because they have experienced it in their area. The research involves twelve (12) subjects, who have either direct or indirect connection to the said Christian faith-based organizations. Three (3) of these are workers in the organization; six (6) subjects are beneficiaries from the community, while the other three (3) are people who have not benefitted directly but they know the work of the organizations. The table below shows

the details of the subjects, they categories and ages. The names are coded for confidentiality's sake.

**Table 1**

*Organization staff members (coded as SM)*

| Subject | Working Place | Organization | Position | Gender |
|---------|---------------|--------------|----------|--------|
| SM1 | Dharan , Sunsari | UMN | Manager | M |
| SM2 | Jhumka, Sunsari | AGC | Distributor and marketing | F |
| SM3 | Pokali, Sunsari | WVIN | VDC Manager | M |

The group of staff members was selected in order to provide insight to the way the organizations operate because they have knowledge and experience based on their work in the organizations.

**Table 2**

*Beneficiaries (Coded as BG)*

| Subject | Occupation | Location | Benefited from | Ethnicity | Gender |
|---------|-----------|----------|----------------|-----------|--------|
| BG1 | Teacher | Kalabajar, Sunsari | WVIN | Hindu | F |
| BG2 | Farmer | Inarwa, Sunsari | UMN | Hindu | M |
| BG3 | Farmer | Ranipokhari, Sunsari | UMN | Hindu | M |
| BG4 | Farmer | Narvasa, Sunsari | WVIN | Hindu | M |
| BG5 | Farmer | Narvasa, Sunsari | AGC | Hindu | F |
| BG6 | Teacher | Ithari, Sunsari | WVIN | Hindu | M |

Beneficiary group was chosen to provide first-hand information of their experience as beneficiaries of in the organization and their perception of the present of the FBOs in the area

**Table 3**

*Non beneficiaries (Coded NBG)*

| Name | Occupation | Location | Ethnicity | Gender |
|------|-----------|----------|-----------|--------|
| NBG1 | Farmer | Amaha Sunsari | Hindu | M |
| NBG2 | Teacher | Taltalaya, Sunsari | Hindu | M |
| NBG3 | Teacher | Taltalaya, Sunsari | Hindu | M |

Non-beneficiary group was chosen in order to give views of what they thought about the organizations although they have not directly benefitted from them.

This sample is meant to represent the bigger population of Christian and non-Christian residents of Sunsari where these Christian Organizations are working in the area work. The research subjects were taken from the people working in the organizations and the people from the communities who are beneficiaries of these organizations, as well as those who are not beneficiaries. This I suppose will represent the entire population of Sunsari.

### 2.2.3. Data Sources and instruments

This research is based on primary data which has been collected by conducting semi structured interviews and other supplementary data collected from websites and through online conversations. I did not have the means and possibility to travel to Nepal myself to collect the data from Nepal. Instead, a result research partner, Navin Gautam conducted the interview on my behalf. He recorded the interviews and sent me both the recordings and the transcripts in order for me to verify. Where I lacked clarity I used online conversations in order to verify from the subjects that were used. I made phone calls as well as Skyped to the interview respondents and to my partner in order to verify information that was not clear. These decisions to use a third party in collecting data were agreed with the Norwegian Centre for Research Data (NSD), who approved the project.

### 2.2.4. Semi structured interviews

Due to the fact that I did not have enough time to visit the research area, I used a research partner who submitted questionnaires and conducted the semi structured interviews while constantly checking with me to make sure he presented the information as was outlined in the questionnaires.  This technique is used to collect qualitative data by setting up a situation (the interview) that allowed the informants time and scope to talk about their opinions on the given subject matter. The interview guide was decided by the researcher and I was particularly interested in exploring the participants, impression of the aid given and the methods used in distributing the aid, as well as other hidden motivations for giving aid, such as enabling for evangelization. The objective is to understand the respondent's point of view rather than make generalizations about the behavior. Open-ended questions were used, but because I was not personally available, I tried to limit the scope of the questions so that it gives the respondents clear focus in expressing their opinions. The interviews were also recorded in order to allow me to engage with the information as it came.

"Qualitative methods are holistic, meaning that aspects of cases are viewed in the context of the whole case, and researchers often must triangulate information about a number of cases in order to make sense of one case" (Ragin & Amoloso, 2010:134). Every voice is important, and I have made verbatim quotes to give picture and insight to the voices of the respondents as they narrate their life stories.

The respondents we chos are based on their ability to give better information on the subject matter. This strategy is known as purposive sampling, because this implies choosing

respondents that understand the phenomenon being investigated well (Miles & Huberman 1994). I therefore chose individuals, which were better placed to give the required information. There were challenges in this process because some informants due to language barrier could not articulate very well in their responses. This required me to make follow up phone calls in few cases in order to verify information that was not clear due to language. Other challenges were in finding the relevant informants. Since I was not on the research site myself, relying on a partner was sometimes difficult for the interviewees to understand how the need for the interview because they could not see the owner of the paper.

## 2.3. Ethical Considerations

The research ensured confidentiality in collecting data. This means that the research partner was warned to make sure that each set of the interviews he did were confidential. The researcher ensured to follow ethical principles in this way (Bryman 2012). The interview sessions begun with an introduction, an explanation of what answers will be used for, and assuring them of the confidentiality measures to be taken like that the interviews will be completely erased after the submission of the project. Strauss and Corbin (2008) argue that anonymity via confidentiality is a central obligation that the researcher has. In the interview process, interviewees were allowed to ask questions and to withdraw from the interviews if they so desired. All of the interviewees were adults above 20 years.

According to the Personal Data Act of Norway all research in Norway which involves data collection that may be sensitive must be reported to the Norwegian Centre for Research Data (NSD), I reported to NSD and they registered my project on 28 October 2015 (see appendix). NSD was also informed that the research will be conducted by a third party.

## 2.4. Limitations of the study

The main challenge in this paper is that I could not manage to collect data from the site myself due to financial limitations. This means that by using the third party, my questions were not fully expressed because the third party has limited understanding compared to me as the owner of the research. In addition, the language of the interviewees is also a limitation. Some of the interviewees used native language (Maithili), which then was translated into the English. For the person conducting the interview it was not easy to express the ideas in the vernacular languages of the peoples. However the researcher verified that the collected data was in line with the questions that the people were asked.

Another limitation is that the research did not ask many people, as I wanted because of lack of the resources to do so. That is why the research was conducted with only twelve (12) people in the Sunsari area.

## 2.5. Chapter Summary

This chapter has presented the method, design and the instruments used to collect the data. It has also explained the method to be used in interpreting and discussing of the data. It is a qualitative study that will describe the phenomenon of giving and receiving aid from FBOs in Sunsari area and interpreting and discussing inductively using the theories chosen. It has also explained the research sample and target area. The methodology chosen will has been based on the nature of the question that I am answering, which is about experience.

# CHAPTER THREE

## 3. Theoretical Approach

### 3.0. Introduction

This chapter has outlined the theoretical approach used in this paper. The theories will be applied in the discussion after the presentation of the data. This means the theories are used to interpret the data. There are three theories used in this paper. The first is the Faith Based Organization theory, second is the theory of Prophetic Diakonia, and lastly the theory of Sense of Community. The concluding chapter summary has provided an explanation of how these theories will be used later in the discussion chapter.

### 3.1. Faith Based Theory

There has been increasing interest by different actors of the development is faith based organizations. In the countries where many people are suffering, like in Nepal, faith based organizations are doing great works to bring help to the people and helping those people who are suffering. Faith Based Organizations have become popular and most of them are working in the most remote parts in areas like health, sanitation, education and other development programs. Some organizations are well known while others are not well known. Some are international like the World Vision, Christian Aid and Norwegian Church Aid while others are only found in the local areas. In some cases the bigger organizations can work together with the local ones that are based in small country and in remote areas. They are called faith based organizations because they are the organizations started by the faith groups e.g. Christianity or Islam. So the term faith based organization is used because it is general, and not only refer to Christian Organizations.

Clarke (2006) outlines three operational areas of FBOs and classifies them into five main types. The operational areas are (1) public policy debates concerned with international development; (2) social and political processes that impact positively or negatively on the poor in developing countries, and (3) direct efforts to support, represent or engage with the poor in developing world. Clarke states that five types of FBOs are evident from this description. The types are Faith based representative organizations, Faith Based charitable or development organizations, Faith based social political organizations, Faith based missionary organizations, and Faith based illegal or terrorist organizations. For the purpose of this paper, I have only considered the first four, but concentrating mainly on Faith based charitable or developmental organizations.

The first type; faith based representative organization, function in representing religions bodies in their interaction with the state and other bodies. These bodies are directly connected to faith groupings, for instance, the Catholic or Protestant churches, Muslim or Buddhism representative groups. They are official bodies and can therefore act in official representative capacity with regard to their religion. Being religious oriented, they have doctrinal functions and since they are hierarchically organized they have power to speak authoritatively. I won't dwell much on this because none of my research FBOs are of this category.

The second type Clarke gives is Faith based charitable or development organizations. These are direct actors in humanitarian work. They can run or fund projects that are meant to alleviate poverty and suffering, and in developed countries these organizations are responsible for organizing social services for the poor. UMN, AGC and WV belong to this category, as they are mainly interested in the programs that aim at reducing poverty among the people.

Thirdly, he mentions faith based social political organizations, which take a political approach of the faith. They use faith to organize and mobilize social groups to achieve political objectives. The grouping includes political parties, social movements, professional associations and secret societies.

The fourth type is missionary organizations and they mainly focus of making converts as they carry out their work. They actively promote their faith and seek to make new converts or advance their religious cause. Clarke's definition shows that under FBOs there are various types that operate, depending on their fundamental nature and affiliation to a faith group and establishment (Clarke, 2006). In the following discussion, FBOs mentioned are with reference to faith based charitable or developmental organizations.

These organizations have got characters and identity, which make them to be the different from other organizations which are run by states and governments. Most of the times states and the governments want to see the competence that these organizations have before they can fund them in development projects. Scholars have indicated that increasingly, governments have seen how important and effective FBOs are and consequently have been involving them in development projects. This applies to both international and local FBOs. My paper is dealing with three organizations one of which is locally based. Nordstokke (2013) states that a 1998 meeting between World Bank and religious leaders is one of the developments that have cemented involvement of religious actors in international

development work. Religious leaders participated in the 2001 World Development Report. A unit within the World Bank was started, called the Directorate on Faith, which later became Development Dialogue on Values and Ethics – (DDVE). This development resulted into interest to work with FBOs as development agencies realized the distinctiveness of FBOs and that they could not be ignored in developmental work. They recognized the distinctiveness of Faith Actors, in what is described as being "forces for cohesion and for polarization; they create stimuli for social and development policies; they serve as instruments of political reference and legitimacy" (Nordstokke: 2013: 186). Further, FBOs are said to possess what is termed 'added value'. All organizations have values, but FBOs are said to have special placement in terms of values and embedded-ness in societies and people. Their religious influenced values place them in position to impact the populations and mobilize people for action. This discussion is developed below in relation to strengths and weaknesses of FBOs.

### 3.1.1. Strengths of FBOs

Nordstokke states that FBOs would usually be called upon to state their distinctiveness and professional competence in implementing development programs. 'Added values' or 'core values' are usually referred to in order to establish the uniqueness of FBOs in development works. Their strengths lie in special expertise in dealing with religious communities and address religious traditions, their closeness to people accord them with social networks and ability to connect to the world view of the people in the community. They also have advantage because of their wide network through other religious bodies with which they share partnerships in mission. FBOs are also able to reach the marginalized in society because of their proximity. Clarke states that FBOs act as bridge builders in situations where religion and development bring tensions (Nordstokke 2013: 189). Thus, it is evident that FBOs are well placed in their ability to effectively work in societies where they are well connected to the social structures. However, I think this is not always the case especially in case FBOs which work in social environments that are not specifically belonging to their particular faith or religion. In my paper, this refers to Christian FBOs working for instance in Hindu communities, may not find it easy to connect to the communities.

Further, FBOs can easily address social and religious problems that are among the people. Religious problems are including conflict between religions as well as religious traditions that may hinder development. FBOs have a potential to address social problems in society due to their social nature. This is so because the organizations are based in the communities or work with local actors who know the problems of the people better than non-religions actors. The

people in the communities find it easier to communicate with the FBOs because they can share their views especially if they belong to similar religions. Also they can understand the people, their values, and their ethics. They can also motivate and mobilize the people because they live close to the people and sometimes the people trust them. They can make the people to engage in advocacy work because they can use the leaders of the faith community to be able to fight for the improvement of the people's lives (Nordstokke 2013). This means that the FBOs can help the community to take part in development since the people listen to them, because they trust them. If they trust them therefore the FBOs can stand between the community, the marginalized, the suffering and the oppressed and also the politicians, and they can help to bring peace when religions or communities conflict due to misunderstandings (Clarke 2008).

### 3.1.2. Disadvantage of FBOs

Some scholars think that the term FBO is not easy to be understood. They argue for example, that people in America understand FBO as right-wing American politicians, while for others it just means foreign aid, so they think the word FBO cannot be easily 'understood in one language or in one context' (James, 2009: 4). Other scholars question whether the term FBO can be used to evaluate the development work. Just as it is not easy to evaluate values in economic terms, it is also a problem to evaluate FBOs in order to determine its effectiveness in measurable terms. There are many FBOs and they think and they do their work in very different ways. Because of this, it is problematic for scholars to determine the distinctiveness of the FBOs in an easy way (Rakodi: 2010). Further, religion though it is important in development it can also be problematic considering that different people have different ideas of religion, even within the same community. In addition, sometimes a particular religion can refuse to engage in development, based on its traditions and beliefs. Nordstokke underscores this as he states that religions can resist as well as promote development (2013: 192)

Lastly, FBOs can risk loss of funding especially when they are funded by agencies that do not encourage proselytizing as a priority in the development work. It is argued whether FBOs should be allowed to promote their religions in the places where they carry out humanitarian work. One organization in my study, the World Vision (WVIN) for instance in a bid to maintain wider partnership and funding re-interpreted its initial stand as a missionary agency into a more humanitarian than missionary organization, becoming more inclusive in its approach (Davis 2013). Failure to do this would make WVIN lose its financial support. Contrary, another organization called the Samaritan Purse decided not to scale down its

evangelism work and was prepared to lose financial support (Davis, 2013). These two examples show that there can sometimes be tension when the values and aims of an organization are not in line with the funding agencies.

The question of whether FBOs should proselytize or not is related to how people in the communities where they work view these organizations especially if they come from a faith that is foreign to the community. The problem is both ways, either the FBO can risk being rejected or viewed with suspicion if it keeps its agenda clear about and engages in developmental work with hidden purpose of proselytizing or people can be suspicious even without the organization aiming at proselytizing. This in the end can bring problems in the way the FBO relates to the community. It is not intended in this thesis to state whether FBOs should proselytize or not. The approach in this paper is to explore the relationship between the people of Sunsari and the three FBOs that operate in the area, in light of suspicions and fears that the said organizations are in the area to proselytize. This theory is used to discuss the effectiveness of the organizations in Sunsari and discuss how the community sees them and welcoming them or not.

### 3.2. Prophetic Diakonia

Diakonia refers to the social action of the church. Church of Norway (2008) defines Diakonia as gospel in action and that it is expressed through loving your neighbor, creating inclusive education, caring for creation and struggling for justice. This refers to action of the church with the aim to improve the natural environment and oppose the social evils that disturb human society. Initially diakonia was understood as merely church's humble actions for the needy, based on love and servitude (Korslien 2014). This mentality has changed in what is termed as paradigm shift. In a revised meaning of the word 'diakonia' which came with John Collins' (an Australian theologian) work in which he argued that the previous understanding of diakonia as humble service was based incorrect understanding of the word diakonos as a humble servant. He argued that the Greek word does not mean humble service, but rather it refers to an important task given to somebody by an important authority (Collins 1990: 125, 335). In this new understanding, diakonia has taken a more active than passive approach in advocacy for instance. The Church has the important task, to stand up for those at periphery and being prophetic in order to defend justice. Through diaconal action, the church works to reveal unjust forms of society and to promote justice. This shift has brought about change in thinking and practice of diakonia. It has given the church organizations to be more aggressive

in addressing human need. It has also challenges the professional practice of diaconal social actors to pursue inclusiveness and mutuality in their approach (Dietrich 2014).

In Prophetic Diakonia it is very important for churches to be on the side of those who struggle in life and help them to fight injustices in society. This means that the faith community needs to be sensitive and know the problem of the community with which they work all the time. When community changes always church must be there to help in the changing social world. It is called prophetic because the work is performed in the name of the God, like Ferguson and Ortega argue:

"Diakonia can be prophetic in so far as it is performed in the name of God. When Jesus healed people on the Sabbath, He was acting prophetically. […] We have to testify with our actions the same way Jesus Christ: "Do as I did" (2002: 14).

Prophetic diakonia highlights that the church should not be passive and reactive to the social problem. Instead it should be active and proactive to be the guardian of the people. The church therefore understands that it has a role and mandate to help people and make them have a voice in society. *Diakonia in Context* indicates that Jesus helped to fight for the right of the people and opposed their oppressors that they were not doing right (LWF 2009: 81). So, Christians believe that they have task to stand together with the downtrodden to support them. This therefore means that the churches should not only give help to people when they are in need but also that they should go further to find the things that cause the suffering and to fight them.

So, for the Christian organizations in Sunsari, this means they can see their work not just as giving aid but to be Prophetic and to move 'beyond politeness … speaking truth to power, even when this … results in hardship or persecution.' It moves towards a 'justice-oriented' approach to diaconal work, it has to 'confront perpetrators … and accompany the process of reconciliation and healing (LWF, 2002: 7&8). Prophetic diakonia as a theory is an important theme in this study for the reason that it serves to analyze the work being done by the organizations in this study. It also serves to provide glasses within which to see how the locals assess and interpret their work. It will help me to analyze the methods and programs and the outcome of their work, in relation the diaconal reflection.

### 3.3. Sense of community theory

Sense of community is a theory in community and social psychology, which focuses on the experience of community rather than its structure, formation, setting, or other features. This psychological approach asks questions about the individual's perception, understanding, attitudes, feelings about community and the things happening in the community as we as his/her relationship to the community and to others' participation. This completes a multifaceted community experience. The theory was proposed by a psychologist Seymour B. Sarason in 1974. He stated that the psychological sense of community becomes the conceptual center for the psychology of community, and that this in turn "is one of the major bases for self-definition" (Sarason, 1986: 157). (See also Chavis & Pretty, 1999). Scholars McMillan & Chavis (1986) have developed the theory further.

Sarason posited that psychological sense of community is "the perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, and the feeling that one is part of a larger dependable and stable structure" (1974: 157). This means that to be in a community it takes acknowledgement and willingness to maintain interdependence in that community. Acknowledgement and willingness results in acceptance in the community and avoids tensions in the community. On the other hand, McMillan & Chavis (1986) define sense of community as a feeling in which the members in that community have sense of belonging, a feeling that they matter to one another and to the group as a whole, and that they have a shared expectation that members' needs will be met through their commitment to being together. What these two scholars emphasize is the aspect of mutuality of the parties that live together in a community

Another important part of this theory was formulated by Gusfield (1975). This scholar identified two dimensions of community, which are territorial and relational. Territorial dimension refers to that which can be seen according to the territory. Some communities may not have tangible territorial demarcation for instance a community of scholars working in a particular field, who have some kind of contact and quality of relationship, but they do not live and work in disparate locations, perhaps even throughout the world. Other communities may appear to be in the same territory, let's say for example neighborhoods; yet in such cases, being near each other or sharing territory alone does not make a community. Therefore the relational dimension is also very important in this theory. The relational dimension of community is about the nature and the quality of the relationships of the people in that community.

Gusfield indicates that there are four elements of this theory. These elements are: membership; influence; integration & fulfilment of needs, and emotional connection. Under membership there are five factors and these are: boundaries; emotional safety; sense of belonging and identification; personal investment; and a common symbol system These are marked by language, dress, and ritual, indicating who belongs and who does not. The boundary factor shows that in the community the members are important in everything that happens because they are the starting point of the community or group (McMillan & Chavis 1986). These boundaries can cause the oppression in a group by other groups belonging to a different class in the community. For instance, there are different identities found in my project area of Sunsari, classified according to ritual or religion, because of language and social class.

The second element is influence. McMillan & Chavis (1986), state that in a community the members should be able to feel that they are empowered to have influence on what is happening in the group. This helps that the members should be motivated to participate in the activities in the community. If they participate it brings social cohesiveness. This means that the members should accept each other's values and they should not impose their values on others. If they don't do this it means they try to dominate, which can threaten the other members who in return can resist and withdraw (Lott & Lott 1965).

The third element is Integration and fulfillment of needs. McMillan & Chavis used needs to mean not only needs for survival but also the values, in terms of the moral and ethical values. This means that the members receive gains because they are part of the community. This also can help to make the members contribute more, and be more active, thereby improving the effectiveness of the community. Effectiveness refers to the condition where the community fulfills its goals. Fourthly, emotional connection, which acts like the final indication that the community is functioning well because the people they have closer connection and they participate in each other more fully than before (McMillan & Chavis 1986).

This theory will help me to analyze how the FBOs that are in my study integrating in the community. The organizations are working in the community, which means they should be part of the community. If they work with the community it means they can be accepted and they can make bigger achievements.

### 3.4. Chapter summary

This chapter has given the overview of the theories that I have used in this study. I will use them to show how the people in general understand the FBOs and their work, and how the FBOs in my study understand their work. Because they are Christian FBOs I will analyze their values according to diakonia and because they are part of the community I will analyze their work using the sense of community theory.

The FBO theory will be used in relation to the organizations in the study which are World Vision, UMN and AGC. This will determine the scope of the organizations in terms of religions. Prophetic diakonia will be used to analyze organizations as Christian organizations, and asses how they respond to human need in a diaconal perspective. The theory of sense making will be used to analyze the level or integration of the FBOs in the Sunsari society. This refers to the level at which local people participate in activities and decision making of the organizations, and whether the community interacts with them without problems.

**CHAPTER FOUR**

**4. RESEARCH CONTEXT**

### 4.0. Introduction

This part of the paper gives a general outline of the research, giving problem statement and context of Nepal and the context of particular place Sunsari including the background of the organizations being studied which are: United Mission to Nepal (UMN), World Vision (WV) and Adolescent Development Group for Creative Awareness (AGC Sunsari).

### 4.1 Nepal



Source: Google maps

Federal Democratic Republic of Nepal is located in the south east Asia the total area is covering 147181 square kilometers. Nepal is one of land-locked countries in the world which is situated between two big and rapidly economically prograssing countries China and India. Nepal was declared a secular state in 2007 when it abolished its 240-year-old monarchy. The state then promulgated an interim constitution and only introduced the new constitution in September 2015. According to 2011 census the population of Nepal was 26494504 and 81.3% of the Nepalese population was Hindu, 9.0% was Buddhist, 4.4% was Muslim, 3.0% was Kiratist (indigenous ethnic religion), 1.42% was Christian, and 0.9% follow other religions or no religion. Nepal is divided into 14 zones; 75 districts and 5 Development Regions. Nepal is olso divided into three belts: Terai, Mountain and Hill Regions. Nepal has made of more then 125 different ethininic groups and and more than 90 different languages. The people who live in Tarai indiginously are called Madhisi, the people who lives in

Mountain belts indiginously called Pahadi, the people who indiginously live in Hilly belt called Himali and the people who reside ar migrant from Hill and Mountain belt to Tarai called Non-Madhisi. The term Madhisi refers to Geographical origin more than Ethnic origin.

Politically the republic of Nepal has a multi-party system. The president is head of the country and prime minister is head of the government who has executive and legislative power. Within the  multi-party system in Nepali Congress is the biggest party with 196 seats, Communist Party of Nepal (Unified Marxist-Leninist) is the second with 175 seats and Unified Communist Party of Nepal (Maoist) is the third with 80 seats in all among 601 seats in second constitutional elections of 2013 in Nepal. People believe in  Nepali  that  the Maoist party is more secular than others in terms of religious concept. During the first constitutional election of 2007 Maoist was biggest party with 229 seats in all among 601 seats over 30 different political parties.

### 4.1.1   Legal context

**The** new Nepali constitution provides for the following rights**;**

**21. Right to live with dignity**: (1) each person shall have the right to live with dignity. (2) No law shall be made for capital punishment.

**22. Right to Freedom**: (1) except as provided for by law no person shall be deprived of her/his personal freedom. (2) Every citizen shall have the following freedom:

 (a) Freedom of opinion and expression,

 (b) Freedom to assemble peacefully and without arms,

 (c) Freedom to form political party,

 (d) Freedom to form unions and associations,

 (e) Freedom to move and reside in any part of Nepal; and

(f) Freedom to engage in any occupation or be engaged in employment, industry and trade.

**23. Right to equality:** (1) All citizens shall be equal before the law. No person shall be denied the equal protection and benefit of the laws.

**31. Right to religious freedom:** (1) Each person shall be free to profess, practice, and preserve his/her religion according to his/her faith, and distance himself/herself from any other religion.

(2) Every religious denomination shall, maintaining its independent existence, have the right to manage and protect its religious places and religious trusts in accordance with law.

(3) While exercising the right as provided for by this Article, no person shall act or make others act in a manner which is contrary to public health, decency and morality, or behave or act or make others act to disturb public law and order situation, or convert a person of one religion to another religion, or disturb the religion of other people. Such an act shall be punishable by law (Constitution of Nepal 2015).

This means there in the Constitution there is no discrimination based on religious or caste system.

On May 24, 2011, Nepal's legislature passed a Bill on Caste-Based Discrimination and Untouchability, designed to end discriminatory practices aimed at those considered to be members of the lowest castes, known as "Dalits." It had been under consideration by the Parliament for two years. "The legislation prohibits such discrimination and treatment of individuals as "untouchable" in public and private spheres, establishes increased punishment for officials guilty of discrimination, criminalizes incitement to caste-based discrimination, and provides for compensation to victims from perpetrators of biased acts." (UN NEWS CENTRE: May 25, 2011). Dalits make up about 20% of the country's population and despite a long-standing official end to the caste system, still face extensive discrimination in education and employment. Particularly in western Nepal, the less-developed area of the country, Dalit women and children endure economic, physical, cultural, and psychological violence. According to Maria Brink Schleimann of the International Dalit Solidarity Network (IDSN), "[w]omen also often bear the brunt of acts of vengeance against Dalit communities that try to better their circumstances." (Toni Bacala, ,MEDIAGLOBAL (May 4, 2011).)

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The law has prohibition of and speaks against the people who discriminate low caste and poor people. In public places people cannot discriminate low caste person but the fact is that in practice the opposite happens. Conservative thoughts still practice discrimination of the Dalit

people. They cannot even take a one liter water from a public tap in presence of higher castes people.

The Nepali state has moved from being Hindu to being a secular state.

"State of Nepal: (1) Nepal is an independent, indivisible, sovereign, secular, inclusive multi-caste, republican state, oriented towards democratic socialism, which shall be called Nepal" (Constitution of Nepal 2015 Pg. 2).

This has opened a room for other religions to convert the natives to their faith and thereby make it easy to suspect faith-based social service providers as having more agenda than just helping the people.

## 4.2 Sunsari



Source: Google
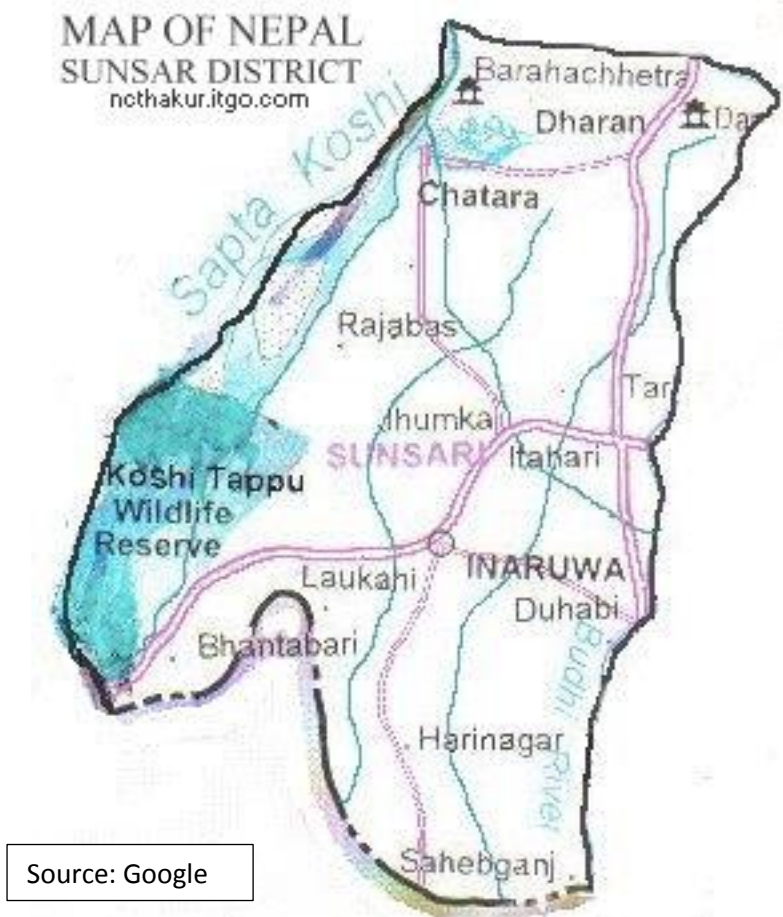
### 4.2.1 Location and Economy

Sunsari is one of the districts located in the Eastern Development Region. According to 2011 census, there are 76, 3487 (about 0.763 million) people are living in Sunsari covering a total

surface of 1257km2. The headquarters of Sunsari is Inaruwa. Within the area covered by Sunsari there are 60 Village Development Committees and 3 Municipalities. Sunsari, a part of Koshi zone is one of the districts of Nepal, in the southern Tarai, or plains of eastern Nepal. Although the district has less area in comparison to other districts, it has diverse geographic and environmental orientation. From the low plains near the India-border, northwards through the middle hills of Chore range. Most of the communities are composed of multi lingual, multicultural and multi ethnic people. Dharan, Itahari, Duhab and Inaruwa are the famous cities of this district. However, it has more villages than cities and towns where people of different languages, different origins live together. The southern part which is inhabited by Maithili and the northern side is mostly covered by Braman, Khattari, Rai and Limbu, who are living and are bound together by the ideas of peace and harmony. In Sunsari district, Maithili Ethic group known as the Mithila are popular for their authentic traditional art and paintings. So we can say Sunsari is very broad diversified homeland of several ethnical groups with distinct social values.

Most of the district is rural with about one-quarter of its population living below the poverty line though it is a home to Dharan, Itahari, Duhabi where the major economic activities take place. As Nepal is itself a developing country with an agricultural based economy, the same agriculture remains the principle economic activity, most of the population of the district. Most of the land is taken up by rice, wheat, maize cultivation, though the area of Sal forest remains along the northern part of the district where the plains meet the hills. Besides food grains, Cash crops like sugarcane, oil seeds, tobacco and jute are also cultivated in large quantities. Industrial activity mainly involves processing of agricultural products, including pulses, jute, sugarcane, tobacco and grains.

There are many local markets to sell the domestic products as well. Regular load shedding, poor investment policy, lack of village focused strategies and unmanaged and narrowed roads for transportation are the prime causes to have slowed economic growth of the district. The largest river of Nepal flows through the district and as a result a fraction of people involve themselves in fishing for their survival. In addition, trades and tourisms have also additional contribution to promote rapid, sustained and inclusive economic growth of Sunsari district.

### 4.2.2    Ethnic and linguistic composition

Sunsari is made of different ethnic groups, such as Tharu speaks Maithili language, Braman and Chetteri speak Nepali. Newar speaks Newari, Muslims speak Hindi and Urdu, Tamang speaks Tamang language, and Limbu speaks Limbu language. The population of Sunsari is also made of several cultural and linguistic groups or ethnic groups living in different regions of the Sunsari district. Each ethnic group has their own unique costumes, speaks their own language or dialects, and follows their own religion.

Southern part of Sunsari district is in the caste system Maithili dominated area. Maithili is a second dominant language, spoken by 11.7% while 44.6% people speak Nepali language. The northern part is a mixture of Kirat and Buddhism cultures. Muslim population is also strong in Sunsari. Despite the Maithili speakers being a majority community in this area, economically, many families from this group are poor. The Maithili people inhabit the Terai flat southern part nearby the border of Bihar state of India

Maithili language speakers are very closely related to Indian especially the Bihar people. For example they have family relationships through marriage and together celebrate feasts, festivals and religious attachment of Hinduism because of having same language and culture.

### 4.2.3    Religious composition

As already mentioned above, a Nepal census was conducted in 2011, shows the following distribution of the total population of Sunsari district (of 763487 inhabitants): 559453 Hindu, 88072 Muslim, 52558 Kirat, 33714 Buddhists, 14807 Prakriti, 11379 Christian, 3035 Undefineded, 388 Jainism, 30 Bon, 26 Sakkism, 25 Bahai, (NPHC 2011:189).

There are many Christian faith-based organizations working in the area in order to render a helping hand to the poor. While rendering this help, some of the Christian FBOs and Churches mix evangelization and social services. Local people in the area claim that the FBOs aim at making converts in the name of offering humanitarian services. According to Churches Network Nepal, there are more than 92 different Christian churches in Sunsari district. They are specially focusing on Bible distribution Ministry that is evangelizing, working for the poor, and marginalized through different charities.

Sunsari district is a place where different people with different religions live together in peace and harmony. So many religious groups are found here such as Hindu, Christian, Buddhist Muslims and others. There are many holy places from different religious groupings, such as temples for Hindus and mosques for Muslims. Most of the Maithili speakers are Hindu and

Urdu speakers are Muslims, Kirat pray to their own God. Dashain is the biggest festival of Hindu religion many of the religious activities are performed during the different occasion in this place. Nowadays data shows that more people are converting from their religions than before because in the new constitution Nepal is a secular state and no longer a Hindu state, which makes it easy to conduct their mission for the Christian agency. In Christianity, there is no discrimination on the caste system basis. Christian agencies are focusing on inclusive community life.

### 4.2.4    Dalit population

In Nepal Dalits are historically a minority they are taken to be at the bottom of the society due to the caste system and extreme Hinduism from long centuries. According to NNDSWO, "King Jayastisiti Malla (1360-95) started caste system about 700 years ago and National Civil Code legalized it from 1854"(NNDSWO) Geographically *"Dalits"* are divided in three hilly regions, where we find hill *"Dalit",* in *Tarai* we find *Madhesi Dalit* and in valley *Newari Dalit*.

Dalits are behind in basic social indicators, such as education, health and employment so that they are known as the poorest community in Nepal. According to NNDSWO, "the literacy rate of the Dalit is 33.8% compared to the national average 54%, the life expectancy 50.8% compare to the national average 59%, infant mortality rate 116.5 per 1000 compare to national average 75.2 per 1000 as well as under five mortality rate 171 per 1000 compare national average 104.8 per 1000" (NNDSWO). These data literary shows that "Dalits" are far behind than non-Dalits like *Braman, Chatteri* who are known as an upper caste in Nepal.

The representation of *"Dalit"* in politics is insignificant if we compare to the size of their population. The revolution against monarchy in 2006, which brought the great change in political sphere, did not appropriate opportunity to participation in politics to the minorities. Only 8% "Dalits" were elected in the first constitute assembly in 2008 in Nepal and there was no representation of "Dalits" in the first cabinet of the new republican Nepal.

Dalit women are the most vulnerable group in Nepal. According to NNDSWO, Dalit women face three-fold discrimination: from being women, from being "Dalit" and specially from being "Dalit" women". But that in Sunsari, in Madhesi community, they are discriminated against four–fold. Being Madhesi is the fourth one. They are deprived of their rights, which they should have to get by legally. They are suffering from sexual violence, accused of *Boxi* (witchcraft) and child marriages. Dalit children are not permitted to drink water as the same

place where *"non-Dalit"* children do. They are used in child labor. This has serious impact on their social development. Thus *Dalit* children are most vulnerable not only in Sunsari but also in the rest of Nepal.

### 4.2.5 Political context

Politics is a vital and the most effective weapon to bring social transformation and to encourage the masses for the development of the whole nation. The politics of Nepali society function within the framework of republic with multiparty system in which, people can access political participation and representation to public affairs.

From a long time The Village Development Committee (VDC) election is not finished because of the political changes and different political views. In the first constitution assembly election, there were 6 candidates in which 2 from UML 1 from Maoist and 3 from Madhesi People's Rights Forum, Nepal. In 2013 second constituition celction 3 from UML 1 from NC and 2 from Madhesi People's Rights Forum. There is reduction in presence of Maostists who are strong supporter of secularisim. UML is the second stromg supporter of secularism.

There are so many communities in Sunsari district, where people do not have direct access in participation for the development; there is a class disparity and many sorts of discrimination in the name of castes and others social disparities. This district has suffered for a long period as a result of different political issues. It remains backward and became victim of long civil war led by the "Maoist".

## 4.3 Faith Based Organizations

### 4.3.1 Background

In Sunsari there are many organizations working for the poor and different developmental charities. About, Sixteen International Non-Government Organizations and more than 50 National Non-Government Organizations have been working in this area. Some of the organizations are faith based and some are secular. This study deals with three organizations. United Mission to Nepal (UMN) and World Vision/ Nepal (WV) are Faith Based International Non-Government Organizations while Adolescent Development Group for Creative Awareness (AGC) is one of the local organizations working under World Vision/ Nepal. My choice of the three is based on their placement as Faith Based and also Local in the case of AGC. In addition, they are working for the poor and giving aid in the name of God and related to Christian faith.

United Mission to Nepal (UMN) is a Christian international non-governmental organization (INGO), founded in 1954 as an international interdenominational Christian mission that has been working exclusively in Nepal since 1954. In its long history, UMN has always sought to maintain two characteristics. First, it is a united mission of people from many organizations, denominations and parts of the world joined together in the name of Christ to serve Nepal, alongside Nepali colleagues. Secondly, UMN works with the aim not of owning projects and institutions permanently, but of training Nepali people and building the capacity of Nepali organizations. During the 1970s and 1980s, UMN's work became more focused on development projects, which directly impacted on communities. Instead of working solely in schools, UMN began Non-formal Education project. UMN also pioneered work in bio-gas, mental and dental health, micro-hydro and partnerships with government schools. From 2002, UMN moved away from directly implementing projects to building partnerships that support local organizations. Now, UMN has more than 50 partners: local and national non-governmental organizations, co-operatives, Christian organizations and government institutions.

World Vision International Nepal is also very active in this district. WVIN is an Evangelical Christian humanitarian aid, development, and advocacy organization. It was founded in 1950 by Robert Pierce as a service organization to meet the emergency needs of missionaries. World Vision started its development initiatives in Nepal in 1982 by donating funds to local groups for building hospitals and providing health care. In response to the 1988 earthquake, World Vision helped local non-governmental organizations in providing assistance to the people affected. Similarly, in 1993, World Vision helped people affected by the floods through local partners. World Vision formally started its long-term development work in Nepal after signing both general and project agreement with the Social Welfare Council in 2001.

Besides these organizations, there are several other organizations, which are working for social welfare like youth creation Nepal, AGC (Adolescent Development Group for Creative Awareness) Sunsari etc. AGC is characterized as a local organization, which is a helping partner of WVIN and the head office is located in Jhumka Sunsari. AGC is working for youth development with Christian values. AGC is working only in Sunsari with the help of INGOS. People knew this organization in local level the name of AGC Sunsari. According to interview, this organization was started working for the childcare (Child club) but now the work has extended and is working different developmental work such as educational aid.

### 4.3.2 Aims/vision or target of CFBO

Aims or target of these organizations can be summarized as follows:

- As a co-operative missionary endeavor between the people of Nepal and a number of Christian groups working around the world.
- To glorify Jesus name by providing spiritual and physical aid, rescue mission is dedicated to show the love of Jesus Christ through act to make community develop and evangelical.
- To help the people when they are in need.

### 4.3.3 Their Method

There are several methods that these organizations adopted to make their presence effective in the society. They employed volunteers for the identification of the needy persons in the society. These volunteers are the active members with an access to the organizations. They identify the poor, marginalized and needy people who are then brought to the organization to receive help according to their nature of the problems. These organizations are found to be very active in very rural and backward communities. They are continuously launching different programs through the volunteers under the monitoring or supervision of the organizations. They strive to address root causes of poverty as it serves the people of Nepal in the name and spirit of Jesus Christ.

They maintain regular contact with the needy people of the community. Multicultural teams of Nepali nationals and volunteer expatriate staff work alongside local organizations in less developed areas of the district, building partnerships that lead to healthy, strong and empowered individuals, families, and communities. These organizations work in Nepal under a General Agreement and Project Agreement with the Social Welfare Council of the Government of Nepal. Both agreements are renewed every five years. These agreements stipulate the type of work they do, the areas where it works, and how they are funded.

### 4.3.4 Challenges they meet and opportunities

These organizations are working under the specific faith of Christianity. The people working in these organizations are found to face many challenges because typically they are working in the different communities following different religions. The people of the village may perceive them as agents of Christianity as a result they are not easily welcomed by all the communities. Some people may think as they are only working for the evangelistic purpose

and only involve in preaching to convince the people to become Christian. One side he main fascinating thing for the members is job opportunity. Because Nepal is facing the problem high unemployment despite a lot of educated people. After finishing the degree it is very difficult to find the relevant job under the education that the person has achieved. Other side some people want to work for the community and they find opportunity to do social charity through the FBOs. Mostly these members are from the local area or rule area, which makes easiest excess to conduct different charitable, works. These members choose the people who are poor in the society and inform FBOs and they decide to give aid by discussing in committee.

## 4.4 Chapter summary

In this chapter, I have presented the context to this study focusing on geography and population of the research site, in order to give picture to the reader of the location on the study. I have also provided the context in terms of social, political, religions and economic nature of the research sight of Sunsari. These backgrounds are meant to lay the ground for the research and shed more light as to why the research is necessary and helpful. It is important that there is clarification of the objectives and aims of the organizations that work in the area with regard to their affiliation to the Christian faith in order to avoid suspicions about proselytizing.

## CHAPTER FIVE

## 5. PRESENTATION OF RESPONDENTS VIEWS

### 5.0. Introduction

In this chapter I am presenting the findings from my research. I conducted the research among people of the Sunsari community, in three categories; workers in the FBOs in my research, beneficiaries of the work done by organizations, and non-beneficiaries who have an experience with the organizations in different ways. The findings I have grouped them according to the themes from the research questions. I have coded the names of the interviewees so that I should easily refer to them. The codes and what they mean are in chapter of methodology. In some parts where necessary I have used some quotations to support as evidence of what is being reported the quotations I have put them in quotes and indented and italicized the passages.

### 5.1. General Knowledge about the FBOs

Among the NBGs, BGs and the SMs there seemed to be different levels of knowledge about the three organizations in this study. Among the three organizations UMN was well know, followed by WVIN, while the ACG was not very well known among the NBGs. There was also general lack of knowledge about the core values of the organizations not only among the NBGs but also among the BGs. With the exception of the SMs, there is generally lack of knowledge about the specifics of each of the three organizations in my research.

NBGs collective knowledge by saying that '*I know about these organizations, and they have been working to improve the life of the poor*' or simply, '*I have heard about these organizations*' some of them gave details but some did not have more details.

### 5.2. What respondents positively think about the organizations

#### 5.2.1   Offering help for the needy

This part has results from respondents that belong to the first two groups that I have already mentioned in the beginning of this paper above. These are the beneficiaries and the non-beneficiaries. I gave the same questions to the two groups in order to be able to compare what the group that benefitted thought of the organizations with what the group that did not benefit thought as well.

My respondents stated that the organizations are helping people that are needy in the area. The type of needy people that were mentioned included the poor, orphans, disabled and the

discriminated people like those from the Dalit Caste. This according to my respondents is done in different ways. The organizations offer some financial assistance to aid education of some students like one of my respondents (BG1) said, while answering on how he had benefited from the organizations; *"of course, I completed my education at the FBO funded school and I was given scholarship for tuition".* They also run Agricultural programs whose aim is to improve the economic status of the people. The programs include Poultry, Fishery and Horticulture among others

*"They are helping the poor, orphans and many disadvantaged groups in our locality. They also provide training for many people in the society in agricultural businesses, like fishery poultry, horticulture and may others. This helps to give empowerment in economic ways to the people of this area" (*BG1).

Some families are given livestock to raise and make profits from the business. In some cases respondents said they received financial assistance in tragic events like death of one person's son; another received financial help to assist with medication of his sick daughter. The participants especially BGs think that the organizations are indeed are rendering help many people who have various needs in the society. These programs in the end help to sustain the families, help to educate children and help to make families to have food security.

### 5.2.2   Transformation agents

Some respondents described the organizations as bringing transformation to the area. This transformation is in terms of the various projects that they run in order to improve the lives of the people. They were for this reason called transformation agents.

*"People consider the organizations as transformation agents the people are transformed, and those who want to transform themselves consider it as an opportunity that the organizations are working here. They have an opportunity to transform their families" (NBG1).*

Most respondents talked about the transformation of the people as the individuals and not as the community altogether. They saw the work of the organization according to them as individuals and in their families. This is especially seen as most of them mentioned individual and family setting and not as community.

### 5.2.3.   That the organizations do not seek to evangelize

Respondents most of them said that they did not think the organizations in the study were wanting to do the evangelism of the people or to make them Christians. They thought that

they just wanted to do the help of the people, and others said they were sacrificing a lot to help the poor people in the region.

*"In my opinion these institutions are run for the benefit of the people. They belong to Christianity. The fathers, the brothers, and the sisters have dedicated their lives in the service of mankind, not to make the people Christians but to give them help. I don't think they force anybody to follow this religion. As the constitution of the Nepali says, anyone has a right to follow any religion that they want to, so I don't think they can force anyone to follow their religion"* (BG1).

Another respondent said,

*"Sometimes these rumors come but I think these people are mainly dedicated to develop the society not to evangelize us. People can in the society get involved in gossiping about that they want to make us Christians but personally I do not think this is true. They just want to help us"* (NBG2).

Thus some of the respondents do not believe that the organizations are aimed at evangelizing but only they want to help the people. In this case evangelism was understood as offering help with the aim of wanting to make conversion of the people. The respondents who said they did not think that the FBOs were evangelizing said so because they did not see actual actions or words spoken to the beneficiaries trying to ask them to become converted. It is not clear if they thought there could be hidden agenda that the people of the FBOs can have when doing the work.

### 5.3. What respondents negatively think about the FBOs

### 5.3.1. Their values are not known to the people

My interviewees said that they did not know that the values of the FBOS were. Most of them only speculated about the values but did not know what the organizations' values were. Because of the lack of clear knowledge of the organizations, many confused the values with the interventions that the people of the FBOs were doing. However they thought that they do not think the values are suitable for Nepal like one said,

*"No, I don't think so (that the values are suitable for Nepal) it depends upon how one perceives on the values of the organizations. If taken as positive means of transformation then one can set up an example and make the values a positive identity. If not then the values can become means of something different"* (NBG2).

This respondent it seems did not know what the values were, because when asked about the values he only mentioned that the organizations focus on development, personal development and want to achieve socio-economic development. This shows that he either did not understand the values or does not know the values of the organization are.

Another indicated similar sentiments, and also showed lack of knowledge of the values so that he could indicate whether or not the values were suitable for Nepal.

*"Although the constitution of Nepal says people are free to belong to any religion, the people of Nepal are mostly Hindu. Because of that the organizations' values may or may not be suitable for Nepal" (BG3).*

Knowledge of the values may help the people who worked with the organizations or those who were in the area to know the targets and the methods that the organizations use in their work. These in turn can help to understand if the organizations want to achieve other unspecified agenda like proselytizing. It also helps to evaluate their work and to know if they do what they say.

### 5.3.2. They are evangelizing

A small number of the interviewees said that the organizations in their view were carrying out evangelism and they wanted to convince people of the area of the good of Christianity so that they can join. They said that they think the organizations have some agenda that are hidden that they want achieve when doing their work. Those who held this view said that this is done in an indirect way, because they said that they don't see the groups telling the people to become Christians but that they think this is done indirectly. They think that the works that the FBOs do is only aimed at trying to convince the people of the good of Christian religion. This is partly because of the names of some of the organizations, for instance United Mission to Nepal, which because of the word mission they think the organizations are wanting to make followers.

*"In my opinion, the major concern for these organizations is to convince people to become Christian, even if they are dedicated to development work. While delivering services, they use to explain about norms and values of a particular religion. I heard this through neighbors, papers and even some authorities. They do not convince people directly to become Christians, but they convince people by their deeds, even if they are effective in providing services"* (NBG2).

In this case evangelizing is interpreted in terms of actions that are thought to want to promote values of a particular religion as seen before. I want also to note that those who thought the FBOs are aiming at conversion do not necessarily dislike what the organizations are doing. What I mean is that the respondents despite saying this, they recognized the good work that the FBOs are doing in order to improve the lives of the peoples. So I think that this view does not mean they dislike the FBOs or that they don't want them to be there.

## 5.4. What organization workers think and know about their work and how people react to their work

This part is presenting results of what the workers in the organization think about their work, in relation of the subject of this research. It also includes what they experienced in terms of what the people thought about them.

### 5.4.1. FBOs as Christian and working in social welfare and transformation

Workers understood that their organizations are in terms of identity Christian, and that they were established by Christian church more than sixty years ago. This identity as Christian then relates to the motivation and the kind of values that they follow, and also explains the reasons some beneficiaries and non-beneficiaries in the community view them.

*"In terms of identity, our organization it is a faith based organization and it is Christian. We are a Christian organization who wants to help people by working in social welfare and social transformation. We work under the faith of Christianity"* (SM2).

They also indicated that despite being Christian, the organizations work from an inter-faith perspective. They work with native religions as well as other religions that have come to Nepal like Christianity. For them this means the FBOs is not meant to enforce their Christian identity on the people that work for them because there different people working in the organizations who are not Christian only. They indicated that they do not work for the purpose of making people become Christians. Says SM3; *"we do not carry out preaching as part of our work"*. All the participants from the working group stated that they do not necessarily convince people to convert directly or indirectly. They claimed that locals used to ask them if they intended to evangelize while doing their work, especially after learning that they were Christian organizations.

*"Yes people used to ask us, journalists used to interview us regarding to the aim or objectives of our organization. Some members also used to raise such questions about our objectives,*

*but we clarify that we are not here to establish our faith. Even when employing, we do not employ Christians only, but we take people from the different backgrounds of religion. For instance, at present there are more non-Christians than Christians that are working with us. This shows we are not here to form Christianity using our works"* (SM2).

It means therefore that the staff members do not see the organizations are in any way trying to evangelize to the people of Sunsari. They are thinking that they are misunderstood that's why others see them as carrying out evangelism. It should be noted that these staff members that were interviewed they all of them belong to the Nepali society. Here it shows that there is a difference of perception between the staff members and the members of the community where the FBOs in my research work. But it also shows that some members of the community agreed with what the staff members said, that they indeed did not think that the FBOs were there to make establish their religion which is Christianity among the Sunsari people.

### 5.4.2 Their work is not appreciated by some, yet appreciated by many

Respondents said that some of the people among whom they work do not appreciate their efforts. However, many other people in the communities appreciate their work that is why they have been able to work for a long time. In some cased some who doubt when they encounter their services change their minds.

*"Some people who do not have a clear idea of our work they think that we want to evangelize as well as other agendas do not appreciate our work. But at last they would be very happy with our work and services, when they see the services and prove that we do not want to evangelize"* (SM1).

Again the staff respondents agreed on that they sometimes are appreciated while at other times they are not appreciated. They indicated that sometimes they may be insulted, or rather the Christian faith be insulted, but they try not to be biased in any way, but offer the services regardless of what people say of think about them.

*"We do not have to consider what people say about us or think when it comes to helping the people. There is not bias or favoring any views, even if we should be insulted. We give our services driven by need, not by what the people think and speak about us and our work"* (SM3). SM1 said; *"we do not discriminate people because of their views about us, we provide help for all when they are in need".*

The above tells us of the perception of the people among whom the FBOs in this study work. The ideas of the people can lead to that we ask if the FBO will be accepted in the community or not accepted. This is because the organization is in the community. There should be harmony and they should be accepted so that they can offer meaningful help for the peoples of the area. But here it seems that the majority of the people appreciate although there are some people that do not appreciate their work.

They also highlighted the problem to show the people that they did not come to destroy their community but to help them. What these workers said is that they meet the challenges in the work that they do because they find it difficult to convince the people. This happens mainly because most people in Sunsari are Hindu, and they cannot easily to understand the another religion. As a result the workers find the challenges.

*"In our work we find people who don't understand us, so to convince them it is not always the easy to do, but we try because we are not here to preach, they understand us. Sometimes they ask about our logo, which has a cross, that why do you bring the cross, but we try to explain that this is just our identity, we will not mean to convert the people…."* (SM1)

From what we have seen, there are challenges that the workers meet as they do their work, but most of them it is because of prejudice due to different religions.

### 5.4.3. Values of the organizations

According to some of my informants, the organizations have the values and these values which guide the work they do. They said that the values are important because they help them to have focus when doing their work but also to have their job done with proper value and competence.

"*This organization works under the norms and values of Christianity. We do have the values, and some of our values are truth and honesty, love and service, equality and social justice. We also work for creativity and social transformation*" (SM4).

Another respondent indicated that they do not bring the values in public:

*"I cannot assure you that the people have clear idea about our faith based values, and this is because we do not bring our values in society. Those values we keep them for us as staff so that we can work guided by them (SM3).*

The above shows that the FBOs workers know the values but they are not known by the people who receive the aid.

## 5.5.  Comparing Beneficiaries and Non Beneficiaries' view of the FBOs

The research also shows that there were different ways of perception about the organizations between the people that benefitted and those that are not part of the programs. To begin with, the beneficiaries most of them had positive view of the organizations, while the Non beneficiaries were divided between those with positive mind and those with negative minds. In some cases the same person would express both positive and negative sentiments about the organizations. The negative view of the non-beneficiaries mainly concerned fear that the organizations were trying to make converts, like this respondent stated:

*Some people are doing political activities, related to religions, as the names of the organizations show. It is heard that some organizations are convincing people to change their religion. But in my opinion, organizations must entirely be devoted to development not convincing people to change religion (NBG3).*

This respondent claims that he had heard which may simply be speculation, or general prejudices, because the beneficiary group indicated that they were not evangelized. The staff members also indicated that they do not evangelize in any way. General prejudices also can be seen in the tone in the statement above. He mentioned political agenda and the relation of the aid to religion. It is possible for the locals who belong to a different religion to think that the FBOs are suspicious of some hidden agenda in their work.

## 5.6.  Chapter summary

This chapter has presented the main findings of my questions that I gave to the people in my research. I will discuss these findings in the same order in the next chapter. I have listed the identity of the organization the way the recipients of the aid think about them, I have also presented the view that the FBOs are not evangelizing according to some people and that the FBOs are viewed as transformation agents. These are the positive pictures that the people had. The negative picture is that the organization does not have values that are known to people and that the locals suspect them of carrying out evangelism as they do their work in order to make converts.

The last part is about the views of the staff members who work in the FBOs. The staff members think that some people appreciate their work, while others do not appreciate what

they do. Beneficiaries of their programs are among many that do appreciate, while they claim that those who are not part of the programs and do not understand their work can easily accuse them falsely. It is also about the values of the organizations, that some people think are not known to the people but they are important in the work. The next chapter will discuss these opinions further.

## 6.  GENERAL INTERPRETATIONS AND DISCUSSION OF FINDINGS

### 6.0. Introduction

In this chapter I present the interpretations and my discussion of the research findings in the study. I terms of structure I discussed following the themes that are presented above in my findings chapter. The interpretations and the discussion are in light of the theories used in the paper and my opinions on the issues discussed. The discussions are based on six main themes which are, General knowledge about the FBOs by both beneficiary and non-beneficiary groups; Respondents positive views about the organizations; the respondents' negative views about the organizations; workers views about their work and how people perceive it; the values of the organizations; comparisons between beneficiary and non-beneficiaries' and workers experiences in their job.

### 6.1. General knowledge about the FBOs in the study

Respondents in the study expressed differences about the FBOs and their work. The differences are in terms of popularity of the FBOs, their core values and objectives. Beneficiary groups showed a little more knowledge than the Non-beneficiary group, about the organizations. In terms of popularity, among the three organizations, UMN was well known in comparison to WVIN and ACG. In terms of core values and objectives, generally beneficiary group could recite some of the values of the organizations, but they failed to show convincing knowledge about these values and objectives.

The popularity of UMN could be attributed to the fact that it is multi-denominational, and has worked in the area for a very long time compared to WVIN and ACG. AGC on the other hand is the least known among the three, which could be because it is the smallest, and that it works under WVIN. In terms of the knowledge of the values of the organizations, the workers group was cite the values and objectives of the FBOs. The Beneficiary had a general picture while the Non-beneficiary groups were the least on general knowledge of the FBOs values.

This lack of thorough knowledge by the people in the area can leads to failure to understand the main reasons why the organizations are in the area of Sunsari. It also means the people may not understand the group or category of which a particular FBO belongs. Clarke (2006) stated the five categories of FBOs, which are, Faith based representative organizations, Faith

Based charitable or development organizations, Faith based social political organizations, Faith based missionary organizations, and Faith based illegal or terrorist organizations. UMN, WVIN and ACG are all Christian organizations and without the people knowing to which group of FBO they belong, it is easy to misinterpret their work and accuse them of engaging in evangelism when they are not intending to, or saying to them they should not evangelize, when their organization type and goal is showing that they are not intending to evangelize. It is necessary therefore that the people of the Sunsari should know which type these FBOs belong so that they can assess them in the correct way.

In the four elements of sense of community theory, there is the element of membership of which one of its factors is boundary. Boundary factor defines the traits of particular groups in a community. Through this element some groups within a community may either be integrated in the community and taken as belonging or segregated. These FBOs have particular traits which distinguish them from other groups within the community. In this sense, the FBOs can hold influential position in the community or can be subjected to rejection by other groups in the community (McMillan and Chavis 1986). This can be as a result of the way the FBOs relate to other members or groups in the community. Mutual respect, understanding and inclusive approaches can enhance understanding, tolerance which in the end may lead to sense of belonging which is the goal of sense of community.

### 6.2. Respondents' views about the organizations
#### 6.2.1. Offering help for the needy

Respondents indicated that the organizations are doing commendable job of offering help for the needy people. This picture was from both the group that benefitted, and the group that was not part of the projects run by these FBOs. Their programs positively impact the poor people and the socially discriminated like the Dalit community. These peoples through the organizations work find help to improve their households especially in economic terms. They were described as '*helping hand*' by a non-beneficiary interviewee (NBG1), showing that their impact is known by both groups of the study.

FBOs effectiveness in helping the needy people in communities is well known. That is why in the recent times there are more FBOs working in developing countries because they are effective and good at connecting to the local people. The FBOs in this study work among people that are discriminated against, therefore promoting inclusiveness and non-discrimination. In the theory of Prophetic Diakonia, diakonia is aimed at creating inclusive

societies, caring for creation and fighting for justice. All these are done first because of love for neighbor. The needy people in Sunsari are like the needy neighbor which means the FBOs have a duty to help the people in the Sunsari area. However, the word helping the needy, as it was used by the respondents gives us a question. This question is that how are the needy people related to the organizations. Also how do the organizations relate to the needy people?

This question comes because in prophetic diakonia there is new dimension in which the needy people are supposed to participate in the work. In the new paradigm of diakonia, diaconal institutions or FBOs are supposed to exercise mutuality in doing their work. The FBOs and the needy people must work together, instead of the FBOs to giving the help to the poor or the needy and not involving them in participation. Korslien (in Dietrich et al: 2014) says that mutuality and reciprocity is important in working with the needy, because of the need that everyone should participate in the task of improving the human conditions.

The new paradigm has offered insight on giving help and receiving help. Both the helper and the helped must participate in the process, because they needy have dignity which the helper needs to recognize. Like Dietrich indicates,

"The main emphasis today is on mutuality, helping each other because we are part of a community of human being, called to share with each other. We are not merely 'donors' or merely 'recipients' of help but bound together in this community…" (Dietrich et al, 2014: 14).

This means that the faith development actors are being expected to value the contributions of the needy people, and involve them in their activities, and honor their input. This did not seem to be the case in the organizations that are in this study. This is because their methodology whereby they use local people to identify the needy, gives little room for the needy people to participate in the programs. It is easy to assume that the programs that the FBOs run are fixed programs, which come like already made packages for the people in the area to receive and benefit from. This minimizes the level of participation by the local beneficiaries. Not only that, but also it creates power inequalities between the beneficiaries and the FBOs. The new paradigm in diakonia offers insight for the FBOs working in Sunsari to value reciprocity and mutuality in order to increase participation and effectiveness of their work in offering help for the needy. The beneficiaries should not be seen simply as receivers of the aid, but as mutual partners together with the FBOs in the work.

### 6.2.2. Transformation agents

Respondents reported that there is transformation in the lives of the people in the area. They said that the families are transformed and those who benefit take the FBOs are agents of transformation. According to the people, the transformation is seen by the people having economic empowerment through projects like animal and crop husbandry. Transformation can also be seen in terms of inclusiveness, especially for the marginalized people like the Dalits. For such groups, including them in society and development work can mean real transformation. The same applies to the poor people, who have economic marginalization, when they get empowered they see transformation.

Transformation as a result of the work of FBOs can be difficult to measure. This is so because according to Nordstokke, transformation is an ongoing process, which refers to wider perspective including "aspirations, ideologies, structures, and values" (LWF: 2009: 43). It is an ongoing process that seeks to change the practices in society which are causing dehumanizing behavior among the people. From this background, the views of the respondents that they have seen transformation can be seen to be limited to economic gains that they have benefitted from the organizations. However, Prophetic Diakonia is about transformation of society, and it calls the Faith actors to engage in transformative practices and programs in order to bring change to society. This means that the FBOs working in Sunsari are called to address not only the sign of poverty but also the causes of the social difficulties that the people are going through.

If the FBOs will be transformation agents as they were called by respondents, it means they will experience some resistance and conflict with the local people, who may not want to change their ways. Christian values which are represented by the FBOs represent change to the tradition ways of the peoples who will not want to change their traditional practices. However, the FBOs should be challenging as well as accommodating the local culture in order to bring transformation. This means that the FBOs should make programs that are aim to challenging the harmful cultural practices in order to fulfil the goal of diakonia which is creating inclusive societies, fight for Justice, caring for creation and love for the neighbor (Church of Norway National Council, 2008: 5). In order to fulfil this, the FBOs must be ready to challenge evils in the community which cause poverty and also they should practice mutuality and reciprocity in order to work together with the community to bring transformation.

### 6.2.3. The FBOs are not interested in Evangelizing

From the beneficiary group the interviews said that the three FBOs were not interested in evangelizing but only to help the needy in the Sunsari and the rest of Nepal. Clarke has described types of FBOs in order to give identity to FBOs. This identity can at the end serve to know and assess the objectives of the FBOs. The three organizations in this area will fall under the second type in Clarke's description. They are Faith Based Charity or Development organizations (Clarke 2006). This means they do not represent particular religious bodies, even though they are Christian based.

The identity and the objectives of these organizations show that they are interested in charity and development, and not making converts. Workers responding to the questions indicated that they are only interested in improving the people's standards, because that is what their objectives and values are about, for them to do. UMN specializes in education, health, peace building and sustainable livelihoods. In their work they do not engage in evangelism. WVIN as an organization too does not evangelize in their works. They only work to serve people's needs and make Sunsari a better community. As stated by Davis (2013), World Vision was challenged to change its initial first approach about the evangelism and since 1975 WVIN took a more inclusive approach and does not proselytize. AGC since it works under WVIN also does not seek to make converts. This agrees with what the respondents who thought that the FBOs do not evangelize.

However, some respondents said that the FBOs they are involved in proselytizing. This was mainly said by the non-beneficiaries. They claimed that "*while delivering their services they use to explain about values of a particular religion…*" (NBG2). We can ask questions that why do some people think about the FBOs that they promote religion? Also, who is the cause of this idea, can it be the FBOs approach, or can it be the people are having some prejudices? One of the respondents said that they heard that people were saying. And one of the workers said that the people used to ask them why they had a cross on their logo. In addition, they said the journalists asked them if they will include evangelism in their work. This reveals that there are mixed reactions to the idea if the FBOs are evangelizing or not.

Johnson states that the word evangelism is taken from Latin word *evangelizare* and at the start it meant preaching about Jesus. Later this word was stopped using and instead they used preaching. The word was used to refer to preaching and converting people. It also came to be used to refer to general mission of church without limiting to preaching or making converts (Johnson, 2003). This means that evangelism can happen without preaching the words of

Jesus or saying that somebody wants to convert someone. It can also means that that the people who suspect the FBOs to evangelize have seen other things that can show that maybe the FBOs are trying to make converts, since evangelism is not only by words. It also shows that there can be suspicions from the local peoples although the FBOs do not intend to evangelize them.

The last point to mention here is that for UMN, the name that it carries can contribute to making the people to suspect them that they make converts. In Christianity mission is connected to planting churches. Because of this, United Mission to Nepal, which is Christian, can make the people to think that they want to plant Christianity. However, like argued above, the objectives of the FBOs and their practices can be assessed by looking at what type of FBO they are, and what their goals and objectives are. This can help to settle the tensions that can come in the community because of the suspecting of the people.

### 6.2.4. General lack of knowledge about the values of the FBOs

As shown in chapter five above, some interviewees from both BG and NBG said that they did not have enough knowledge of the values of the organizations. This lack of knowledge leads to the people confusing and misjudging the values because they did not understand them. This is the case if we take that some of their values are closely related to the Christian faith.

The work of FBOs in community requires that they should be well integrated in order for their works to be smooth and for the peoples to participate without any problems. The theory of sense of community reveals that the perceptions of the people in the community are important to the work of the FBOs and wellbeing of the society. As argued by Sarason (1974), the individual's perception, understanding, attitudes, feelings about community and the things happening in the community as well as his/her relationship to the community and to others' participation are important in order to determine the whether the members of the community are satisfied or not. In order to achieve satisfaction, there should be acknowledgement and willingness. Acknowledgement and willingness in this case refer to members of each group recognizing the differences and traits of other member and their interdependence. It also refers to recognizing of the importance to each of the members, and willing to give to or do for others what one expects them to do. In the end this brings acceptance in the community and avoids tensions in the community. Acknowledgement in this case cannot come if there is no adequate knowledge about the members that form the community.

This tells us that the FBOs have to do more than just reaching out to the needy, but they need to make efforts to have the community know their agenda and boundaries, and to acknowledge them. In the need to increase mutuality between the people receiving aid and those giving the aid, this knowledge is very, very important too. It can help the community to understand well the kind of organizations that work in their area, and clear them if there are prejudices.

### 6.3. Workers views about their work and what the people think about them

The workers identified their organizations as Christian, because they are formed by Christian people. They also indicated that their values are drawn from a Christian faith. They indicated that while having a Christian identity, their work is in social welfare of the people and development. They are charitable and development organizations with a Christian identity, which they do not seek to promote in their work. These staff workers are of the view that their organizations are not in the area to make converts, but to improve people's lives. The workers being native members of the Nepali society have presented the views that are refuting the claims made by some of the NBG group.

These workers as the representatives of the FBOs have a crucial role to play in order to give a correct picture of the organizations in the people that they work with. They have a very important position to represent the organizations to the people but also to represent the people to the organization. In order for them to give a good representing of both sides, they need to take the views and the worries of both groups. For them to do this, they need to employ the mutuality approach to hear the views of the needy people, and consider them in their work. To achieve mutuality these workers have a challenge to see the needy as partners, not just as receivers of the help (Dietrich 2014).

Gusfield (1975) tells us that there are four elements to the theory of sense of community. These elements are membership; influence; integration and fulfilment of needs, and emotional connection. Considering the elements of membership and influence, the workers of the FBOs have a task to present the organizations are equally embedded in the community, and they also should regard the needy as equal members and participants in the development. The members of the community must be empowered to have influence in the doings of the FBOs, apart from just receiving the aid that the FBOs bring to the community. If the people are be given the chance to make influence into the FBOs, then I think that the FBOs cannot appear to be strangers in the community. When there is influence, the members have

willingness and motivation to take part in the activities of the community. These can lead to satisfaction and reduce misunderstandings and clear bad prejudices if there are any from the local population. In additional, if the members have participation chance and if the community has influence on the way the organizations work, then will help to bring cohesiveness in the community (MacMillan & Chavis, 1986).

### 6.3.1. Their work is not appreciated by some, but appreciated by many

Workers acknowledged that there are some members in the society who do not appreciate what they do, although they argued that majority appreciates their work. This is one of the challenges that the workers find, that some in the community do not fully understand their work. This is telling us that some members of this community are not satisfied with the work of the development group in their community. From what the people in my research said, it is mainly those who have less knowledge and have not benefitted from the organization who did not appreciate the work. This can be caused by some reasons, like misconceptions or prejudices, and failure for the FBOs to integrate well. If the organizations do not educate the local population and engage in activities that bring them close to the people, and be transparent in their work, it can affect their integration and bring suspicions.

Klineberg (1964) defines prejudice as a 'prejudgment' or a pre-concept that someone has *before* they have relevant information. This means that the ideas that people already have before knowing something fully is based on inadequate or evidence that they think or imagine on their own. In social science this notion is mostly used in connection to the ideas and the opinions that people about other individuals or groups that are being prejudiced about. Prejudice also refers to an attitude *for* or *against as well as* giving something or someone either a positive or a negative value, an affective, or *feeling*. Prejudice can be both positive when one has positive bias towards another and negative when one has negative bias towards another. In this case I am talking about negative prejudice that people have for the FBOs and therefore fail to appreciate the work they do, even though the FBOs think that they are doing commendable job and they want everyone to see and appreciate.

Again in the theory of sense of community, Gusfield (1964) speaks of integration as another important element. In a community for there to be a satisfaction by the members, there should be enough integration of the members of the community in different levels. Integration ensures that the members that are part of the community benefit from each other. In order for this to happen, there needs to be creative ways that can ensure interaction. This integration is

on both sides. The people in the community need to be integrated in the FBOs. This the FBOs have taken into action, because they employ local people to lead their programs. WVIN has introduced a local organization ACG in order to ensure increased local participation. However, it is not very clear from my findings that how much the local people working in the FBOs have influence about making of decisions in the work. I think that if the FBOs want to increase integration which can produce high result, they need to involve the local people in the decision making, not only in the implementation. In this way, they can make the workers job easy to represent them because they know the decision about the FBOs.

## 6.4. Values of the FBOs

Values are an important aspect of organizations especially FBOs. Some scholars argue that sometimes the values of FBOs are also the same values of secular NGOs. Most common values of faith organizations include compassion, justice, character, cultural sensitivity, cultural transformation, accountability, empowerment for service, participation, sustainability and integration (James 2009: 4). Workers in the FBOs in this study mentioned values like truth, honesty, love, equality, social transformation and social justice. As I already observed, these values are known to workers but not very much to the local people.

The difference between FBOs and secular NGOs even though the values may be similar is that the notion of the faith. Faith committed employees might in the work emphasize certain values, while employees who have different faith or no faith might emphasize different values among those that the FBO has defined. The application of values by FBOs can sometimes lead to notions of witnessing or showing people about the goodness of a religion which might in the end win members. Most organizations will indicate their Christian affiliation as a driving force of the work that they do. They can show this in their logos, or in the mission statements. UMN, one of the FBOs in this study for example, has a cross in its logo. James (2009) argues that the aspect of faith adds a notion to these FBOs that the work they do is like a divine duty that they fulfil. This understanding shows that the values that the FBOs have are according to their faith basis, or are driven by faith in doing development work. Clarke (2006) states that the identity of the organizations as faith related correspond to their functionality. This argues for the importance of their faith related identity in their work. They therefore still need to function as Faith Based Charitable or Development Organizations. However, the FBOs should avoid showing ways that make people to suspect them of different agenda like proselytizing.

### 6.5. Comparisons of the views of BGs and NBGs

Generally, the BGs were able to state positive thoughts about the FBOs while some among the NBGs saw different ideas. As a result of not participating more by not being among the beneficiaries, some NBGs were not sure of the positive contributions of the FBOs. However, lack of the critical view by the BGs gives me questions. Mostly, the BGs gave positive views about the FBOs, but did not mention negative views. Does this mean there are not any other issues that they have experienced, or they were not willing to comment? In the sense of community theory, under the element of membership there are boundaries as one of the factors. The parties involved, that is the FBOs, the BGs and the NBGs need to be aware of the boundaries that exist in the community. Failure to do this may increase suspicions and reduce interaction between the community and the FBOs.

The FBOs need to acknowledge and respect the boundaries and values in the area, and the locals also need to acknowledge and respect the values of the FBOs, as long as their methods and practices do not offend the locals. Respect of boundary can work better with influence. The FBOs have responsibility to respect the religious boundaries that are in the community, while at the same time making known their own identity for the community to respect and relate to. Influence refers to members of the community having power to influence what happens in the group or community (McMillan and Chavis, 1986), and it is also connected to integration, where both sides are able to interact. When these are used properly, they can reduce the misunderstandings and negative feelings by the NBGs. It can also increase the level of participation by the BGs and they can be able to participate fully while being able to offer a critical view, which according to my respondents does not seem to be the case. They are not able to be objective in the responses.

### 6.6. Towards a Common goal

This discussion shows two groups that are involved in a common goal which is to make Sunsari a better place for people to live. There is a common struggle as the people of Sunsari desire to get out of poverty, which the FBOs in the study are trying to help to reach that same goal. However, due to the difference in the characteristics, religious affiliations conflicts of tensions are arising out of this encounter. The coming of Christian Organizations brings tensions because of the other religious establishments in the place, especially the Hindu culture. This means Christianity may be perceived as a threat to the Hindu community, especially in cases where Christian ideologies, values and practices may be in discord with

the Hindu, Buddhist, Islam or other religions in Sunsari. The Hindu people and the other religions want to maintain their beliefs and traditions, while the Christianity wants to oppose their traditions. Because of there may be conflict of interests. Consequently, the Hindu and other religions of Sunsari may not trust the Christian organizations even if they may make it clear that they have no intentions to win people to Christianity.

The above shows that there are challenges which exist in view of the convergence of faith with development. In dealing with such issues, Clarke (2006) states that donor policy has been using constitutional conventions in relation to church state separation. Has stated above FBOs are of different types, and Clarke notes that Western Donors have focused on Charitable and Development organizations presumably in trying to avoid challenges that come with FBOs engagement. However, Clarke says even the FBOs who have focus on proselytizing, there are indications of meaningful development for instance in women empowerment. In the context of this paper, though there maybe challenges, it is also undeniable that FBOs organizations have positive contribution to the society even regardless of their religious agenda. In addition, the constitution of Nepal provides for freedom of religion. This should grant the people of Sunsari freedom to choose which religious affiliation they intend to be part of. From this point of view, even though there may be suspicions the FBOs do not face any legal contraventions based on the constitutional provision of freedom of the religion.

From the concept of sense of community, the members of this Sunsari have one common goal which is to survive and to make prosper in life. Because of this the community and the organizations must together work to bring social cohesions although they have the different views about their religion and traditions. This is not easy because change is not easy always because people can resist change. However, there are certain things that are common goals for all the members of Sunsari, together with the FBOs, which is to fight for the better life of the poor people and the marginalized. Because of this the community and the FBOs can work together to bring the social cohesion. Social cohesion which is the characteristic of a community is concerned about the connections and the relationships of individual, associations and groups of a society (MacCracken 1998). Just like the Sense of Community theory, it is about the members of community interdepending and working to have solidarity. When there is social cohesion the members have strong social relations and feeling of sense of belonging (Wooley, 1998). Because of the common goal, the community of Sunsari and the FBOs, although have different religious and cultural backgrounds, can look for some

values, that are shared or common among them which can make them to work together. As MacMillan and Chavis (1986: 320) indicate, searching for similarities is an 'important dynamic of community development'. That is why the FBOs and the local people of the community of Sunsari must work together to make a common goal of making the lives of the people in Sunsari better. This is connected to the goal of Prophetic Diakonia, to bring transformation of society and to make the community inclusive.

### 6.7. Chapter summary

In this section of my paper, I have discussed the general knowledge about the FBOs by the population of my research. Generally there is lack of thorough knowledge from the BG and NBG groups. I have also discussed the views of the BGs and the NBGs about the FBBs in the study. The BGs and some of the NBGs are aware of the positive impact of the FBOs, and they describe them as agents of transformation. However, there are also other negative views which may be because of prejudice or lack of enough awareness by the FBOs. Further, I have also discussed the views of the workers, who feel that they are doing transformational work, although they are not recognized or appreciated by some people. Not only that but also, I have discussed about the values of the FBOs, that as Christian FBOs their values have meaning within the Christian faith only. Lastly, I have discussed the difference of views between the BGs and NBGs, mainly with regard to positive and negative views. Applying the sense of community theory element of membership and boundary can help the groups of the community to know each other's boundaries and respect them.

## 7.    CONCLUSION OF THESIS

### 7.0.  Introduction

In this chapter I will give the summary of the thesis. The summary will select important issues in the paper, especially on the findings. I will also make recommendations on what can the organizations do and what can the community of Sunsari do about the issues of evangelism and giving aid to the marginalized in the community. I will also write about what the research expects will happen after the concerned peoples read it.

### 7.1. Thesis summary

This study I was investigating about three organizations, World Vision, United Mission to Nepal and Adolescent Development Group for Creative Awareness. I was intended to explore the work they do in the area of Sunsari in Nepal and how the people of Sunsari understand their work. The aim was to find out if the organizations use their works to make people to change their religion. I have used qualitative methodology to conduct interview by my partner from the people who were benefitted from these FBOs, people who were not benefitted and staff members of the organizations. From these interviews the study wanted to find out the knowledge about the organizations that the people have, and about their thoughts concerning the aid that they give to the people of Sunsari.

The data that was collected I analyzed and extracted the themes which I have discussed in chapter six. The main findings were as follows: The three Organizations working in Sunsari are based on Christian faith, and they have Christian values that they use when doing their work. These organizations are among the group of FBOs belonging to Faith Based Charitable or Development Organizations category stated by Clarke (2006: 840), and their aim is not to evangelize but to give the aid to people. This is so although they have Christian values and they are Christian owned. The paper found that there is mixed thoughts among the people because some members of community suspect the FBOs of evangelizing, while others do not think so. The Organizations staff members indicated that their work is not about evangelism. This means there are rumors which can be based on prejudice or misunderstanding.

The Master Thesis argued that the FBOs need to clearly make people to know their identity meaning what is their kind of organization. Because of the types of organization when the community knows, they can understand them better, and cannot accuse them about doing the

evangelism work. Faith Based Theory was used to show that there are different types of FBOs. These types make them to be known to the people their purpose in their work, if they want to give aid and do evangelism or if they do not want to evangelism. These organizations have Christian values which means they have need to maintain the Christian faith. Through the prophetic Diakonia this paper has argues that the FBOs have work not only to address the needs of the people but to also take part in changing some policies and community traditions like caste system which make people marginalized and poor. It also argued that the new dimension of Diakonia shows that when offering the help to the people organizations must allow the poor people to participate because of the reciprocity and mutuality which Diakonia says about. If the organizations do this it means it will increase the mutual understanding between the FBOs and the people of Sunsari. This also can help that the people will not suspicious of the FBOs.

Using the sense making theory the thesis is argued that the FBOs are part of the community and they need to know how to integrate well in the society. Sense making theory showed that each members of the society have different boundaries because of culture ritual dressing and other things. Because of this the members of the community have to understand each other and show inclusiveness. This can happen if the members of the community are allowed to contribute in equal way to the good of the community. Sense making teaches that if the members contribute and have willingness to contribute to the wellbeing of the society, this will bring satisfaction of all members. The FBOs therefore need to make sure that they participate in community and allow the community to participate in their community which can bring mutual understanding and reduce tensions and misunderstandings in their work.

### 7.2. Recommendations

Based on the findings in this research, I would recommend some things that the FBOs and the community can do in order to increase mutual understanding.

- The FBOs need to make sure to incorporate local people in major decision making committees, in order to instill trust in the local people
- The FBOs need to avoid bringing already made projects, but to through reciprocity and mutuality they should decide on projects together with the local people
- The FBOs should do awareness campaigns to give information to the people about their values, objectives and methods in the community even those who do not benefit

- The FBOs and the community of Sunsari should also provide platform or committee where the people who have questions or complaints about their work can go and report.

- Lastly, the people of Sunsari have to recognize and accept the freedom of religion that the Constitution in Nepal provides

### 7.3. Anticipation

After submitting this paper and after the targeted people have read it, I have hope that it will contribute to the improvement of the way the FBOs in the study relate to the community and vice versa. I hope that it will give rise to better mutuality and reciprocity, that the community members will not see the FBOs as outsiders coming to give aid, and FBOs will not see the local community as helpless recipients, but both parties will work together for the better of society.

In addition, I expect that this paper will contribute to the general body of knowledge on FBOs and how they relate to other religions in the areas where they work. This paper is context based, meaning that it is from a context of Sunsari, and I hope being the first of its kind in the area it will provide insight on the process of aid giving and aid receiving as well as community living. The FBOs can also use this paper as a feedback and informative paper on how their work is perceived in the society.

### 7.4. Suggestions for further study

There are other areas that the study would have loved to explore more but it was not possible due to the limited space. It is therefore suggested that more work needs to be done in this area. More research would be important focusing on reciprocity and mutuality in the way FBOs carry out their work in communities. There could also be more research done empirically on the professionalism of the FBOs in their delivery of services. This would be focus on organization methods and objectives. Lastly, there could be more research on identity of foreign organization and the influence this has on the local people.

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**Appendix A: Interview Guide**

**I.    Interview with Beneficiary and Non-Beneficiary Groups**

Questionnaire for individuals of Sunsari:

1. Hello Good day, how are you?
2. How long have you been living in Sunsari?
3. Do you belong to any religious group?
4. Have you heard of any Christian Faith Based organization in your locality?
5. Have you ever benefited from them?
6. Which kind of help did you receive from them?
7. What do you think about these Faith organizations?
8. What is the general impression that people have of these organizations?
9. What do you know about these organizations – where are they from; who are behind?
10. Have you ever heard that these organizations use the help they provide as a means to convince persons to become Christians?
11. If the answer to question 10 is yes, from where do this information come, newspapers, television, neighbors, authorities?
12. Can you say anything about the values that these organizations seek to promote through their work?
13. Do you think that these organizations bring values that are not suitable in Nepal?
14. Would you like to know more about what motivates the persons working in these organizations?

**II.    Interview with Organization workers**

Questionnaire for those working for Christian Faith Based Organization:

1. What is the name of your organization?
2. Where is the main office of your organization?
3. How would you characterize your organization in terms of being global, national or local?
4. How would you characterize your organization in terms of being primarily missionary, diaconal, development or relief?
5. How long have you been working here?
6. Do the people appreciate your work and your services?
7. Are there people who do not appreciate the work you do for the poor?
8. Since this area is a typical Hindu area, have you encountered any people who are interested in converting to Christianity?
9. Do you carry out preaching as part of your work?
10. Do you have any examples of persons who are served by you who ask you to say something about Christianity?

11. Do you have any procedures on how to respond to persons whom you meet and ask about Christianity?

12. Do your organization build on any faith-based values?

13. Do you believe that persons have a clear idea of your faith-based values?

14. Have you employed non-Christians to work with you?

15. If someone insults the Christian faith, will you still give him or her help?

**Appendix B: Consent Form**

This consent Form was given to the participants of the interviews. In order for them to give informed consent the letter was read to the interviewed for them to be informed.

thesis, and providing information that themselves will not be named or identified. For those working in Christian faith based organizations, the name of the organization will be asked for in the interview, to enable for better analysis of the information coming out from the interviews. They might be categorized in the master thesis according to whether they are global, national or local Christian faith based organizations, but the organizations' names will not be given in the master thesis.

They will then be asked to sign a letter of consent which I have attached with this letter.

**The following statement will be read to all interviewees at the start of the interview**:

"Voluntary participation

The project has been notified to the Data Protection Official for Research, Norwegian Social Science Data Services, to ensure that the relevant Norwegian laws are complied with.

It is voluntary to participate in the project, and you can at any time choose to withdraw your consent without stating any reason. If you decide to withdraw, all data will be deleted. Otherwise, the data will be kept until the master thesis has been submitted, and then all interviews will be deleted. Also the letters of consent will be deleted when the master thesis has been submitted.

If you have any questions concerning the project, please contact:

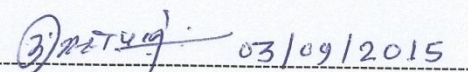Student Angish Neupane email: angish_@yahoo.com Tel: +47 46346027

Supervisor: Professor Hans Morten Email: haugen@diakohjemmet.no Tel: +47 22451797.»

**Consent for participation in the study**

I have received information about the project 'The reaction of Nepalese people towards Christian faith based organization in Sunsari, Nepal'.

I have also received information that participation is voluntary and can be withdrawn.

I am willing to participate in an interview, and I am aware that information will be deleted after the submission of the master thesis in May 2016.

(3)नेपाली _____ 03/09/2015

(Signed by participant, date)

**Appendix C. Agreement with Data Collector: Navin Gautam**

## 1. Intention of the agreement

The intention of the agreement is to regulate rights and obligations pursuant to the Act of 14 April 2000 No. 31 relating to the processing of personal data (the Personal Data Act) and the Regulations of 15 December 2000 No. 1265 (the Personal Data Regulations). The agreement shall ensure that personal information relating to the data subjects is not used unlawfully or comes into the hands of a third party.

The agreement concerns the processor's use of personal data on behalf of the controller, including collection, recording, alignment, storage and disclosure or a combination of such uses.

## 2. Purpose

The Agreement is related to the collection of interviews for the writing of the 30 ECTS master thesis "The reaction of Nepalese People towards "Christian faith Based" organizations in Sunsari", at Diakonhjemmet University College (from 1 January 2016 VID Specialized University), Oslo, Norway, for the completion of the 120 ECTS master in Diaconia and Christian Social Practice.

## 3. The processor's obligations

When processing personal data on behalf of the controller, the processor shall follow the routines and instructions stipulated by the controller at any given time.

The processor is obliged to give the controller access to his written technical and organizational security measures and to provide assistance so that the controller can fulfil his responsibilities pursuant to the Act and the Regulations.

Unless otherwise agreed or pursuant to statutory regulations, the controller is entitled to access all personal data being processed on behalf of the controller and the systems used for this purpose. The processor shall provide the necessary assistance for this.

The processor must observe professional secrecy in regard to the documentation and personal data to which he has access in accordance with this agreement. This provision also applies after the agreement has been discontinued.

## 4. Use of a subcontractor

If the processor uses a subcontractor or others not normally employed by the processor, this shall be agreed in writing with the controller prior to starting the processing of personal data.

**Agreement with subcontractor**

The agreement signed by Navin Gautam 3 September 2015 is attached to this agreement. By the signing of that agreement Navin Gautam is familiar with his contractual and legal obligations and will act accordingly.

## 5. Security

The processor shall fulfil the requirements for security measures stipulated in the Personal

Data Act and the Personal Data Regulations, in particular Sections 13 – 15 of the Personal Data Act and Regulations thereto. The documentation shall be available upon the controller's request. The processor shall report to the controller all discrepancies according to Section 2-6. The controller is responsible for reporting the discrepancy to the Data Inspectorate.

## 6. Security audit

The implementation of regular security audits for systems etc. covered by this agreement shall be agreed by the controller and processor.

### Audit

The audit may include a review of routines, random checks, more extensive site inspections and other suitable control measures.

## 7. Duration of the agreement

The agreement is valid until 15 June 2016.

In the event of breach of this agreement or the Personal Data Act, the controller can instruct the processor to stop further handling of the information with immediate effect.

The agreement can be terminated by both parties with a mutual period of notice of 1 month, cf. Clause 8 of this agreement.

## 8. Termination

The parties shall agree that the processor shall delete or destroy in a secure and definite/irreversible manner all documents, data, diskettes, CDs, etc. that contain information covered under this agreement. This also applies to any back-up copies.

The agreement should specify in which manner deletion or destruction is to take place upon termination of the agreement.

The processor shall document in writing that deletion or destruction has taken place in accordance with the agreement within a reasonable period of time after termination of the agreement.

## 9. Notifications

Notifications under this agreement shall be submitted in writing to: haugen@diakonhjemmet.no

## 10. Choice of law and legal venue

The agreement is subject to Norwegian jurisdiction and the parties agree on Oslo District Court as the legal venue. This also applies after termination of the agreement.
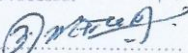
This agreement has been drawn up in 3 – three copies, of which the parties retain one copy each.

Oslo, Norway and Jhapa, Nepal
28 October 2015

Controller

Hans Mata Hauger

(signature)

Processor

(signature)

Collector

(signature)

# Data processor agreement pursuant to the Norwegian Personal Data Act

## Data processor agreement

in accordance with Section 13, cf. Section 15 of the Personal Data Act and
Chapter 2 of the Personal Data Regulations

by and between

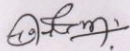| | | |
|---|---|---|
| Hans Morten Haugen | Angish Neupane | Navin Gautam |
| Professor | Master student | Master of Science |
| Data controller | Data processor | Data collector |

**Concerning interviews for master thesis in Diakonia and Christian Social Practice**

As per the matter concern, I would like to inform that my maternal uncle Angish Neupane who is progressing his master at Diakohjemmet University College in Oslo, Norway. He is unable to come in Sunsari district of Nepal to collect the information required for his master's thesis writing on the topic "The reaction of Nepalese people towards "Christian Faith Based Organization" in Sunsari".

Angish Neupane has asked me to conduct 12 interviews for him, in the autumn of 2015, 6 with ordinary people in villages covered by one or more Christian faith based organization and 6 with representatives from different Christian faith based organisations working in Sunsari. The chosen place is close to my residence, giving me insight into the work of these organisations and the Sunsari realities. I will make sure to avoid interviewing persons to whom I am closely acquainted.

I myself assure you that I will do my utmost to ensure that all interviews are conducted appropriately, including that the interviewees are properly informed about the purpose of the project before the interviews, and that they sign the consent form. When writing out the interviews, I will make sure not to include any kinds of false and fabricated information. After finishing data collection, I will send Angish Neupane all interviews. The consent forms will be stored separately, and will be deleted when the master thesis is submitted. The interviews will also be deleted when the master thesis is submitted. I will also provide him with additional information about factors relating to the interview situation upon request. I hereby solemnly urge you to grant me permission for the collection of data.

.... 2015/09/05 .. DATE:

NavinGautam
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Ph.No:009779842734458
Surunga 1, Jhapa, Nepal