

IMPACTS OF BUDDHISM IN NEPALESE DAIRY CO-OPERATIVES ON ECONOMIC DEVELOPMENT

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Abstracts

With the kindness, getting milk from animals by natural process with love and care with virtues such as right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration could not be misdeed. Buddhists believe that nothing is fixed or permanent. The movement of time and lifestyles for upgrading the production value, People detect to improve in sectors, the co-operative concept emerged and is taken as the universal instrument of creating economic miracles by living, thinking and working together to accomplish common goal through cooperative principles. Later on, it gives a huge contribution to global economy. The main theme of the study is how Buddhism and dairy co-operatives eradicates negative consequences from livelihood and plays a vital role on economic development. How it creates right livelihood from a philosophy of noble eightfold path. Buddhists Economics as a new dimension of economic development is developing through dairy cooperatives in Nepal. Objectively, the study is to identify the impacts of dairy cooperatives to economic development of Nepal from Buddhists' perspective. Methodologically the study is a descriptive qualitative analysis from different secondary information depending upon the reviews of different literature. In conclusion the study found the status of Nepalese dairy cooperatives to generate the opportunities and income determinants to uplift national economy. Buddhism has not any significant impacts on Nepalese dairy cooperatives.

Keywords: Buddhism, Dairy co-operatives, Economic Development

Introduction

Human suffering is inherent in life and that can be liberated by cultivating wisdom, virtue, consciousness and concentration. Non-Violence, love and peace are the paradigms of human happiness. The epistemology of happiness was started by Buddha and spread all over world as a theory of Buddhism. Animal domestication for producing dairy products, uses of dairy products are taken as a nutritional from Neolithic era to till date. For the purpose of survival, people started to do agricultural activities of cereal cultivation and animal domestication. Buddhist teachings focus on purifying the mind from greed, anger and delusion (Guruge, 2008).

Food is the first priority of every living being is for survival. So human beings are taken as

the greatest and intelligent living creature naturally they consider for the development works. Upgrading of needs and desire of human behavior creates advance invention later it plays massive roles to development of others indicators. The word development was not invented by unhealthy body and empty stomach. So human invented agricultural activities in Neolithic age the final stage of Stone Age for food, on the process of advance civilization it develops as an economic indicator. It is assumed that the major proportion of the human population underwent this process in the period between 10,500 and 6,000 years ago. The Neolithic Revolution was a consequence of a transition from gathering food, which was typical of pre-agrarian societies, to food production, which is observed in agricultural societies it allowed humans to satisfy basic needs in a permanent and stable way (Sadowski, 2017).

Buddhism encourages its people to avoid self-indulgence but also self-denial. The history of dairy started with entry of cows in Nepal by Gopal dynasty probably 4000 years ago. In modern era, the first step in this direction was taken by Prime Minister of Nepal Jung Bahadur Rana in 1850 A.D. Today, dairy farming is the second most important income-generating element which contributes 2/3rd to Agriculture Gross Domestic Product of the nation. Nepal is agricultural country with a special focus on dairy sub-sector. Almost 80% of milk in market, which have been produced by small holder farmers, developed dairy value chain. Rural population (% of total population) in Nepal was reported at 80.26 % in 2018, according to the World Bank collection of development indicators, compiled from officially recognized sources. Nepal is an underdeveloped country in South Asian region. Development and underdevelopment of Nepal is still being national issues and discourse. It is the livelihood of more than 80 percent of rural people who do not have enough land for other agricultural activities and dairy sectors is the best alternative to them (Upadhyaya, 2013).

Dairy farming taken as small farmers' operation and Cooperatives enable farmers to realize their potential, build self- confidence, empowerment, and enrichment and live lives with full dignity. For the Collection and distribution, processing and marketing of dairy products in this essence the dairy co-operative was established. In Nepal, the economy is dominated by agriculture. It has been the highest priority because economic growth was dependent on both increasing the productivity of existing crops and diversifying the agricultural base for use as industrial inputs. Agriculture is the main source of food, income, and employment for the majority. Agricultural operatives are the backbone of agriculture and agriculture are the backbone of development of Nepal (NPC, 2075).

Buddhist communities have engaged in a harmonious partnership that combines Buddhist values and wisdom with existing economic paradigms. The critical success factor for this paradigm shift lies in the Buddhist discovery of the truth of Karma and *pratityasamutpada*- dependent co-origination (Shi, 2018). Dairying has been considered as one of the activities aimed at alleviating

the poverty and unemployment. Cooperatives in dairy should not just limit to saving and credit they bear a lot of other socioeconomic responsibilities that can be attained by the mobilization and mix up of Buddha's philosophy. Dairy cooperatives act as marketing tool of dairy products come to the collection center and then the cooperative distributes the products to various markets. Dairy products ensure the sustainable future for both cooperatives and the farmers (Shrestha, 2018).

Problem Statement

According to Jeffrey Sachs "Buddhist Economics will give guidance to all those who seek peace, fairness, and environmental sustainability." According to department of co-operatives report of 2074 there are 1658 dairy co-operatives in Nepal where 1,05,893 peoples are directly involved as shareholders. Huge participation of people, massive contribution on economic development is being shown although farmers have complained this area are kept in shadow and could not concerned for upgrade (FAO, 2010). The co-operative sector has not properly established as a pillar in the economy although declared in the Constitution of Nepal as the third pillars of economic development. What should be the dairy co-operatives roles to uplift economic status of Nepal through Buddhism perspective? What implications to do for developmental works through dairy co-operatives? The study is trying to address the issues.

Methods

Methodologically, the study is based on the depth Literature review. To undertake this study, descriptive qualitative research method was used. Because it helped to explain the phenomena in terms of the conditions or relationships that exist, opinions that are going on, affects that are evident, or trends of dairy cooperatives that are developing. It is a library method of inquiry of dairy cooperatives and Buddhism in Nepal.

Discussion

Roles of Dairy Cooperatives in Economic Development

Milk is considered to be one of the most sensitive agricultural commodities, requiring special and timely care, and this can be provided conveniently as well through the collective operation of milk producer cooperative society. The dairy cooperatives in Nepal have adopted a three - tier system of which the MPCs are the first-tier primary level cooperatives. In the second tier, MPCs in different districts have formed district level District Milk Producers' Cooperative Unions (DMPCUs), which are registered under Cooperative Act as district level bodies. Presently, there are 36 DMPCUs in different districts (mainly in Terai and mid-hills). In the third tier, the MPCs and DMPCUs have formed Central Dairy Cooperative Association Limited Nepal (CDCAN). CDCAN is registered as their central-level cooperative organization. Established in 1993, CDCAN is a national level

tertiary organization of all the milk producers' cooperatives at primary and secondary levels. It also implements policy advocacy activities at the central level to represent the interest of member organizations. Currently, 36 DMPCUs and 1,329 MPCS are affiliated to CDCAN. (FAO, 2010) The main objectives of these tire system are the increased production and processing of milk and milk products and to contribute to the financial and social upliftment of the rural milk producers. It aims to bring increased economic benefits to milk producers and to contribute to make the country self-reliant in clean and high-quality milk and related products. History of dairy cooperatives in Nepal dates back to the First Five Year Plan (1956-61) when the dairy cooperatives were formed in Tusal Village of Kavre district. However, the dairy cooperatives became more effective only after December 1981, when Dairy Development Corporation (DDC) initiated the milk producers oriented program by encouraging the farmers to form their own Milk Producers' Associations (MPAs) along with the lines of cooperative principles (RAN, 2019).

Government are commencing about developmental works in rural areas such as access on education, opportunities, social security, health, infrastructural development and productivity of the different communities with momentous disparities still there is something lack due to governmental inadequate physical infrastructure and poor unplanned forecasting. People are applying trickle down model of development, population or community can be involved in their own development process and start to finding out the way of development then the concept of dairy was also emerged to develop opportunities for income source, utilization of local resources, creating new rural job opportunities and helps to create awareness in health, sanitation, and education to the farmers, makes society organized, harmonized and helpful. It also helps to promote woman's empowerment program in the society, to improve entire socio-economic condition of rural people. The main function of dairy co-operatives is handle the collection, chilling and distribution of milk to milk-processing plants.

Food and Agriculture Organization (FAO) estimates that nearly 70 percent of the populations engaged in agriculture keep livestock and women provide more than 70 percent of the labor. With a rapidly growing market for dairy and dairy products, the livestock sector provides significant scope and opportunity to engage/retain men, women and youth. The malnutrition rate in Nepal is alarmingly high with stunting of children under five at 37.4 percent, underweight at 30.1 percent, and wasting at 11.3 percent. Consumption of mother as well as animal milk as a food during the first 1000 days of a child's life is critical to the physical and mental wellbeing of the child. The investment in this sector will not only help increase income, employment and import substitution, as well as opportunities for returnee migrant workers, it will also help address nutrition deficiency (Sharma, 2017).

The goal of development cannot be achieved without infrastructural development, commercialization of agriculture, proper utilization and mobilization of resources and inclusive social development. The term is for development with a view to improve the quality of life of rural people. It involves helping the poorest among those who seek a livelihood in the rural area to demand and control more of the benefits of rural development. The group includes small scale farmers, tenants, and the landless (Acharya, 2008).

This aims to bring increased economic benefits to milk producers and to contribute to make the country self-reliant in clean and high-quality milk and related product. It also implements policy advocacy activities at the central level to represent the interest of member organizations. The overall project objective is to reduce poverty among rural poor through gender and socially inclusive development. Its purpose is to improve the levels of food security, nutrition, incomes, and employment through increased productivity of the livestock sub-sector in an environmentally sustainable and socially equitable manner. Dairy cooperatives agree on the production of good quality milk and milk products. They have not been able to play their role in improving the quality of raw milk as well as finished products. Enabling local community to identify their resources and let them to mobilize for local development can best support to infrastructural development concerning to the rural areas. It is essential to identify patterns of poverty, inequality, exclusion and vulnerability of the sector or community to prepare proper development plan and economic change in Nepal. (RAN, 2019).

Dairy Development in Nepal

In 1954, a Dairy Development Section was established under the Department of Agriculture (DoA) and also a small-scale milk processing plant was started in Tusal, a village of Kavre district. In 1955, a Dairy Development Commission was formed. The First Five Year Plan (1956-61) stressed on the need to develop a modern dairy industry. Accordingly, in 1956, a Central Dairy Plant, with an average milk processing capacity of 500 liters/hr was established in Lainchaur, with the financial assistance from New Zealand and technical assistance from FAO. Around the same time, a second mini milk processing plant was established at Kharipati, in Bhaktapur district. The plant started processing of milk and marketing activities from 1958. In the process, prior to 1960, two additional cheese factories were established under the DoA in other two alpine districts of the country. In 1960, a Cheese Production and Supply Scheme was also established. The Dairy Development Commission was converted to the Dairy Development Board in 1962. So as to meet the growing demand for milk in Kathmandu, the Board was converted to Dairy Development Corporation (DDC) in 1969.

The dairy cooperatives were becoming more effective only after December 1981, when DDC

initiated the milk producers oriented program by encouraging the farmers to form their own Milk Producers' Associations (MPAs) along the lines of cooperative principles. to enable the MPAs with the formal legal identity and to make them more autonomous, DDC took initiation to convert these MPAs into Milk Producers' Cooperative Society (MPCs) in February 1989. For this, it encouraged and facilitated to register these MPAs in the Cooperative Office of Government of Nepal (GoN). The Cooperative Act, 2074 of the government governs these MPCs. According to the available information, there were 1,658 MPCs all over the country in July 2017 (www.deoc.gov.np). 1,658 MPCs are working in 58 districts of the country that have 1,653 Board members elected out of 105,893 general members. They are supported with 1,651 staff/personnel. The total investment in the sector is more than Rs 822,050,000 throughout the country.

Buddhism

Sujata fed rice pudding to Buddha which is the product of dairy that is milk and still entire *Arahants* take *Khir* as Prasad on their reciting the Buddhists epics can be used in local tourism development (Badal, 2019). "Right Livelihood" is one of the requirements of the Buddha's Noble Eightfold Path. Work and leisure are complementary parts of the same living process and cannot be separated without destroying the joy of work and the bliss of leisure. Recent attention to the topic of happiness is encouraging. Humanity has often envisioned a better world or economic ideas that stem from Buddhist towards a Golden Age of peace, harmony, stability and rule by the wise and compassionate. This universal pursuit finds common ground between economics and Buddhism. The highly-competitive and global agenda today represents one extreme of radically autonomous and self-interested societies while connected, altruistic and cooperative economy another extreme. Buddhist economics is determined by an individual's behavior which is governed by the mind. Hence, Buddhist training emphasizes and begins with the acquisition of right view through education. Decision-makers need to be aware of the problems created by the existing economic system and the inescapable laws of dependent co-origination (Shi, 2018). Two types of impact are categorized which are economic and social impacts. Economic impact deals with the financial achievement from dairying of individual and the social impact deals with their links in the achievement of the whole society. All the economic impacts are inter-linked in terms of social impact such as income from sale of animals, milk cash, fertilizer, draught and biogas. They will contribute for education and health leading to better life (Upadhyaya, 2013).

Buddhist Economics a middle way for the market place in 1992. He proposes a spiritual approach to economics based on personal development called "harmonious happiness." In this model, economic transactions are altruistically based motivated by goodwill and compassion directed towards the wellbeing of society. Buddhist and western economic paradigms are not necessarily conflicting.

They propose different measures and paths to help humanity be happier. While Buddhists focus on mental/spiritual attributes economics emphasize the tangible. Buddhist practices of altruism, mindfulness and ethics (Guruge, 2008). The path to co-operative harmony can take place in one's personal, work and community life, with every action taken, speech made and thought generated. Many Buddhist leaders like Schumacher believe economists need a new set of values, to obtain maximum well-being with minimum consumption." In the tradition of Small Is Beautiful, renowned persuasively for a new economics built upon equality, sustainability, and right living. It begins with one opening up one's heart to the needs and conditions of human beings, as well as all animate and inanimate things beyond theory into practice. Nothing less than a full-scale assault on conventional economic wisdom and communities have engaged society to demonstrate possible ways to minimize one's self-centered needs as the origin of economic relationships (Shi, 2018). Economists themselves, like most specialists, normally suffer from a kind of metaphysical blindness, assuming that theirs is a science of absolute and invariable truths, without any presuppositions. Some go as far as to claim that economic laws are as free from "metaphysics" or "values" as the law of gravitations. Traditional economics measures the ways in which we spend our income, but doesn't attribute worth to the crucial human interactions that give our lives meaning.

Buddhist has developed a holistic model one based on the notion that quality of life should be measured by more than national income. Brown advocates an approach to organizing the economy that embraces rather than skirts questions of values, sustainability, and equity incorporates the Buddhist emphasis on interdependence, shared prosperity, and happiness into her vision for a sustainable and compassionate world (Shi, 2018).

Buddhist economics leads us to think mindfully as we go about our daily activities and offers a way to appreciate how our actions affect the well-being of those around us. By replacing the endless cycle of desire with more positive collective activities, we can make our lives more meaningful as well as happier. Inspired by the popular course Professor Brown teaches at U.C. Berkeley, Buddhist Economics represents an enlightened approach to our modern world infused with ancient wisdom, with benefits both personal and global, for generations to come.

Conclusion

Nepal is a resourceful country. Buddhism relates with two types of mechanization which must be clearly distinguished one that enhances a man's skill and power and one that turns the work of man over to a mechanical slave, leaving man in a position of having to serve the slave. In order to achieve accelerating economic development in Nepal, coordination among farmers, enhanced local government partnership, local participation and ownership are essential with the progress of economic, social, cultural, and political aspects. 'Small is Beautiful' Co-operative is the micro tool

of economic indicators which is giving a massive contribution to nation economy. Currently, we are facing the corona virus pandemic has stoked concerns of a global economic recession. People are facing economic hardship, bearing all kinds of burden and distressed with components equivalent to financial system. For overcome the problems we focused on production activities from national available and possible raw contents, promote agricultural production and dairy products supply which would help for livelihood and gives huge collaboration on development which donates massive contribution to national economy.

This sector has enormous initiation to mobilize the resources in developmental works which gives big contributions to the long-term development process. Development of agriculture including dairy sector is probably the most important to improve livelihoods which shows the concept of cooperative approach for gaining common goal of farmers. Dairy cooperative is a common venue where farmers meet in the morning and evening daily during milk delivery. So regular meeting has provided them opportunity for mutual harmony and sharing their socio-economic impact it makes society organized, harmonized and helpful which helps to create awareness in health, sanitation, and education to the farmers. It also promotes woman's empowerment program in the society which precisely motivate to authentic for the economic developmental growth.

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