

**IMPACT OF SOCIAL INCLUSION POLICY IN
POLITICAL REPRESENTATION IN NEPAL**

A THESIS

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SUBMITTED BY

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DECLARATION LETTER

I, hereby, declare that my thesis entitled **IMPACT OF SOCIAL INCLUSION POLICY IN POLITICAL REPRESENTATION IN NEPAL**, submitted to the Department of Sociology, Doti Multiple Campus, Silgadhi, Doti, Tribhuvan University is entirely original work prepared under the guidance and supervision of my supervisor. I also confirm that the reference section of the thesis includes all information sources and citations of works cited. The results of this thesis presented, or any other submissions made as part of the requirements for the degree, have never been used to obtain the degree. In addition, I certify that no part of the content of this thesis has been previously published in any form.

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LETTER OF RECOMMENDATION

This is to certify that MR. LOKENDRA BAHADUR BIST has prepared this thesis entitled, “IMPACT OF SOCIAL INCLUSION POLICY IN POLITICAL REPRESENTATION IN NEPAL” under my guidance and supervision. I hereby, recommended it in partial fulfillment of the requirements for the Degree of MASTER OF ARTS IN SOCIOLOGY for final evaluation.

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APPROVAL SHEET

We certify that this thesis Entitled **IMPACT OF SOCIAL INCLUSION POLICY IN POLITICAL REPRESENTATION IN NEPAL** submitted by **MR. LOKENDRA BAHADUR BIST** to the Central Department, Faculty of Humanities and Social Sciences, Tribhuvan University, in partial fulfillment of the requirements for the Degree of **MASTERS OF ARTS IN SOCIOLOGY** has been found satisfactory in scope and quality. Therefore, we accept this thesis as a part of the said degree.

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This thesis, entitled "IMPACT OF SOCIAL INCLUSION POLICY IN POLITICAL REPRESENTATION IN NEPAL" was prepared in partial completion for the Master's Degree (M.A.) in Sociology under the course designed by T.U.'s Faculty of Humanities and Social Sciences. This research is based on the prescribed research format and involves the use of qualitative and quantitative data through the field survey and focused group discussion.

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ABSTRACT

There are many topics for research in sociology. But here I have tried to study the "Impact of Social Inclusion Policy on Political Representation in Nepal". Politics itself dictates social inclusion. In the context of Nepal, many documents have been made on the question of inclusion. The condition of their implementation and the measurement of their effectiveness is indispensable. Therefore, in this study, what is the impact of the inclusion policy document on political representation? The study is for finding the greatest influencing social inclusion policy in the current situation.

In order to find out the facts about the impact of the inclusion policy, researcher has selected the two different political areas one in Dadelhdhura other in Kathmandu for comparative study. A quantitative and qualitative mixed study method has been adopted in this study. On-site data collection has been done through quantitative study method, while its detailed analysis has been done through qualitative method. Through analysis, it was found that the differences in the two regions' identification of socially excluded groups highlight the necessity of tackling social inclusion initiatives with context-specific techniques. The analysis found the complexity of the obstacles that socially excluded groups must overcome to obtain political representation and emphasized the necessity of focused actions to remove these obstacles.

In terms of political representation, social inclusion policies are not the same in rural and urban areas. Due to the effect of education, awareness level etc. of people in urban areas, the inclusion policy seems to be more effective, while it is less in rural areas. Therefore, inclusion policies need to be made based on needs and the state should be involved in its implementation.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal, a nation well-known for its intricate social structure and diversity of cultures, has long struggled with systemic inequalities in caste, ethnicity, gender, and geography. These differences have historically led to some communities being marginalized and prevented from participating in a variety of societal activities, including politics. To address this issue, the Nepal government has adopted policies that concern social inclusion.

Social inclusion, as a political discourse and policy response, aims, “to erase centuries of inequality based on caste, race, religion, gender, and area as a result of the end of the 10-year conflict in 2006 in Nepal” (Gurung, 2009). In the present time, the "social inclusion agenda" also refers to inclusion in democracy, federalism, and affirmative action. When Nepal underwent a democratic transition, exemplified by the monarchy's dissolution and the federal democratic republic's formation in the twenty-first century, expectations for increased inclusivity and representation arose. Nepal implemented several social inclusion policies in response to past injustices, intending to resolve these differences and guarantee the fair participation of marginalized groups in a range of spheres, including politics. For instance: The Constituent Assembly Election Act of 2007 in Nepal mandated that parties fielding more than 100 candidates under the proportional representation system should include, “50 percent of the seats for women, along with the inclusion of 37.8 percent of candidates from indigenous communities, 31.2 percent Madhesis, and 13 percent Dalits for the proportional segment of the election” (Cali, 2008).

Social inclusion aims to guarantee that every individual may engage with society, irrespective of their origins or particular attributes, such as ethnicity, dialect, culture, gender, handicap, social standing, age, or other variables. In order to fully participate in economic, social, political, and cultural life and to enjoy a standard of living that is deemed normal in the society in which they live, people who are at risk of poverty and social exclusion must be given the opportunities and resources to do so call social

inclusion. Social inclusion is multidimensional: it encompasses social, political, cultural, and economic dimensions, and operates at various social levels.

The seven pillars for social inclusion are:

- a. Access.
- b. Attitude.
- c. Choice.
- d. Partnerships.
- e. Communication.
- f. Policy.
- g. Opportunities.

Social inclusion policy is also the process of improving the terms on which individuals and groups take part in politics improving the ability, opportunity, and dignity of those disadvantaged based on their identity, Context, Strategy, and Results. Social inclusion policy is a process that ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social, political, and cultural life and to enjoy a standard of living that is considered normal in the society in which they live.

Initial discourses of social inclusion are widely attributed to having first appeared in France in the 1970s when the economically disadvantaged began to be described as the excluded. The preliminary uses of this new parlance appeared as a means to refer to a variety of disabled and destitute groups.

The World Summit for Social Development in Copenhagen in 1995 defined an inclusive society as “a society for all”, in which every individual, each with rights and responsibilities, has an active role to play (United Nations, 1995). Social Inclusion focuses on the need to “put people first” in development processes. It promotes social inclusion of the poor and vulnerable by empowering people, building cohesive and resilient societies, and making institutions accessible and accountable to citizens.

A core aspect of the 2015 Constitution is ensuring that the policies and systems of Nepal are inclusive, particularly of the rights of women and historically excluded groups, calling for 'ending discriminations relating to class, caste, region, language, religion and gender' and to 'create an egalitarian society. The following are the efforts

that have been made for social inclusion in Nepal for political representation:

- i. Three-tier federal structure.
- ii. A mixed election system with direct and proportional representation.
- iii. Formation of Commissions for Women, Dalits, Muslims, Tribal Tribes and Inclusion.
- iv. Inclusion in key executive positions such as President or Vice President, Village President or Vice President.
- v. Adoption of the multi-party democratic system.
- vi. Inclusive Participation system in the decision-making process.

Identity exclusion, stereotyping, and implicit bias, among other barriers, play a role, and, together with inequitable distribution of opportunities and resources, produce and reproduce racial and gendered inequalities. Inclusion policy in political representation is about giving everyone the same chance and making individuals of all backgrounds and preferences feel welcome in the Political Sector. This should be the case regardless of gender, race, religion, sexual orientation, culture, or background. In essence, everyone should feel safe, supported and encouraged.

Inclusive policy should ensure inclusion from, “the different linguistic groups, inclusion from the different cultural groups, inclusion from the different religious groups and inclusion from the different nationalities” (Rai, 2022). Inclusion policy in political representation creates a sense of belonging among people that can translate to greater productivity, more innovation, and better decision-making. Team performance improves when people feel more connected.

Some people are facing political exclusion in Nepal and those groups are Dalits, Madheshi or Terai people, Ethnic/ Indigenous people, and Women. And in present they are raising their voice for “political inclusion.” The politics of inclusion refers to, “the power dynamics that have developed inside past state structures and international interactions, where uneven political, social, and economic arrangements frequently result in the exclusion of significant portions of the population” (Henderson, 2022). Although many efforts have been made regarding social inclusion policy for political representation constitutionally and legally, its effectiveness has not been seen.

Even with the implementation of these regulations, marginalized populations continue to

encounter obstacles to meaningful political representation because, “social exclusion is entrenched in the political, economic, and social fabric of Nepal and has been a defining feature of its historical development” (Amin et al., 2010). The political climate in Nepal is nevertheless characterized by persisting socio-economic inequality, uneven access to decision-making processes, and the underrepresentation of particular groups in elected office. Initiatives aimed at strengthening women and historically marginalized communities, as well as affirmative action programs and reserve quotas for marginalized groups in legislative bodies, have all been part of the nation's attempts to encourage inclusion. The effectiveness of these measures in converting legislative frameworks into significant adjustments to political representation, however, is still under investigation.

In Nepal's quest for a more inclusive and active democracy, it is critical to comprehend how social inclusion policies affect political representation. Thus, this paper studied and examined the efficacy of social inclusion policies, highlighting the challenges, achievements, and opportunities for development in guaranteeing fair political representation for all residents of Nepal. Along with it, this study has provided empirical evidence and insights that are essential for policymakers, civil society organizations, and stakeholders to improve the efficacy of policies intended to foster inclusive political participation in Nepal by critically examining the relationship between social inclusion policies and political representation.

1.2 . Statement of the Problem

The implementation of social inclusion policies in Nepal aimed at fostering equitable political participation faces challenges in translating legislative frameworks into substantive changes. There are many social inclusion policies. Deakin University, (Druzca, K. 2016) has studied Social Inclusion and Social Protection in Nepal, Gurung, Y.B., Pradhan, M.S. & Shakya, D.V. 2020 from Kathmandu: Central Department of Anthropology, Tribhuvan University, Nepal have studied State of Social Inclusion in Nepal: Caste, Ethnicity and Gender, Evidence from Nepal Social Inclusion Survey 2018, Lama Tamang, M. 2023 A Study of Time Allocation. Research Gate, has studied on the State of Social Inclusion in Nepal all these are for social inclusion policy on behalf of other prospective. But I have been done to measure their effectiveness and make contemporary modifications. Therefore, this study may offer some suggestions regarding

the effectiveness.

Factors such as deep-rooted societal prejudices, inadequate implementation strategies, and a lack of genuine empowerment initiatives hinder the full integration of marginalized groups into political processes. This study critically examines the gaps between social inclusion policies and the actual political participation of marginalized communities in Nepal, exploring the barriers that impede their effective engagement and representation within the political landscape. The question is that why awareness level is different for existing social inclusion policy regarding political representation? Which policy has played greatest role in the current situations? And how social exclusion related with demographic factors?

1.3 . Objectives of the Study

This study has studied the measure of social inclusion in terms of time allocation. This research provides a well-rounded and comprehensive understanding of women's and men's participation in political life—an essential element of social inclusion and well-being.

1. To analyze the awareness level of existing social inclusion policies between Kathmandu and Dadeldhura Districts in Nepal.
2. To identify the greatest influencing social inclusion policy in the current situation.
3. To examine the relationship between social exclusion and other demographic factors.

1.4 Significance of the Study

Nepal's society is intricate, with a long history of caste, ethnicity, and gender-based inequality. In order to solve these deeply ingrained gaps, it is imperative to comprehend how social inclusion policies influence political representation. Therefore, it is important to study social inclusion policy in political representation in Nepal. Thus, this study has informed about the government mechanism regarding the weaknesses of social inclusion policy in Nepali Politics.

The findings from this research serve as a critical evaluation tool for policymakers. It aids in assessing the effectiveness of current social inclusion policies and informs future policy formulation to enhance political representation. Effective

political representation is fundamental to a healthy democracy. This research shed light on how inclusion policies contribute to a more representative and participatory democratic system in Nepal. By understanding the effectiveness of social inclusion policies, the research contributes to strategies that empower marginalized communities, fostering their active participation and influence in political processes.

Nepal's experience with social inclusion policies could provide valuable lessons and insights for other countries facing similar challenges related to marginalized community representation in politics. This research contributes to the academic understanding of the intersection between social policy and political representation, providing a nuanced understanding of the complexities involved. Findings from this research empower the civil society organizations and advocacy groups working towards inclusive policies by providing evidence-based insights and data.

In essence, investigating the impacts of social inclusion policies on political representation in Nepal serves not only the academic community but also has far-reaching implications for policymakers, democratic practices, marginalized communities, and societal equity on a national and potentially international scale.

1.5 Limitations of the Study

Normally in each study, there is a certain limitation. The limitations of this study are as follows:

- I. Limited access to accurate and comprehensive data regarding political representation and the impact of social inclusion policies, especially at local or community levels, might restrict the depth of analysis.
- II. Determining direct causation between social inclusion policies and changes in political representation can be challenging due to the involvement of various socio-economic, cultural, and historical factors.
- III. The research might face challenges related to sampling bias, especially when studying marginalized communities that are harder to reach or represent within the data due to socio-economic or geographical constraints.
- IV. The study might capture a snapshot of the situation, but changes in policies or socio-political dynamics after the research period could impact the relevance or applicability of findings.

- V. Assessing the impact of social inclusion policies on political representation might involve subjective interpretations, as perceptions of representation can vary among different social groups.
- VI. The research might highlight the impacts but could fall short in extensively examining the systemic challenges related to the implementation of social inclusion policies, which are crucial for understanding the gap between policy intent and execution.
- VII. Given the broad nature of the topic, the research might not comprehensively cover all aspects of political representation affected by social inclusion policies, potentially overlooking specific nuances or dimensions.

1.6 Organization of the Study

This organizational structure provides a coherent flow of information, starting with an introduction to the research topic, progressing through the methodology, findings, and discussions, and concluding with policy implications and recommendations based on the study's outcomes. Here's an outline of the organization of a study:

- I. Introduction
 - i. Background of the study
 - ii. Statement of the problem
 - iii. Objectives of the Study
 - iv. Significance of the Study
 - v. Limitations of the Study
 - vi. Organization of the Study
 - vii. Operational Definition
- II. Review of the Related Literature
 - i. Theoretical Review
 - ii. Empirical Review
 - iii. Policy Review
 - iv. Reaserch Gap
 - v. Conceptual Framework

III. Research Methodology

- i. Relation Of the selection of study Area
 - ii. Research Design
 - iii. Nature and Sources of data
 - iv. Universe and Sampling Technique
 - v. Data Collection Tools and Techniques
 - vi. Method of Data Analysis and Presentation
 - vii. Ethical Considerations of the Study
- IV. Data Presentation and Analysis
- V. Summary, Findings, Recommendations and Conclusions
- a) Summary
 - b) Findings
 - c) Recommendations
 - d) Conclusion

References: Citation of all sources referenced in the study

1.7 Operational Definition

Social Inclusion Policies:

Policies or initiatives aimed at reducing societal inequalities based on caste, ethnicity, gender, and other factors. These can include affirmative action programs, quota systems, educational outreach, economic empowerment initiatives, and legislative measures.

Political Representation:

The extent to which individuals or groups from diverse backgrounds, including marginalized communities based on caste, ethnicity, gender, etc., are proportionally and effectively included in decision-making processes, hold elected positions, and have their voices and interests represented in governmental bodies.

Marginalized Communities:

Groups who have faced social, economic, or political exclusion based on caste, ethnicity, gender, or other factors. This includes but is not limited to Dalits, indigenous groups, women, and minority ethnicities in Nepal.

Impact Assessment:

The systematic evaluation of the effects or consequences of social inclusion policies on political representation, involves quantitative measures such as representation in elected offices, voter turnout, and qualitative assessments of perception, engagement, and empowerment among marginalized communities.

Policy Effectiveness:

The degree to which social inclusion policies in Nepal have achieved their intended goals in improving the political representation of marginalized groups, considering both the quantitative measures and qualitative changes observed.

Barriers to Representation:

Factors that impede the full and equitable participation of marginalized communities in political processes include societal prejudices, institutional hurdles, lack of resources, and limited access to opportunities for engagement.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides a literature review in terms of both theoretical and empirical literature reviews. Concepts, ideas, and concepts of social and political inclusion policies, and inclusion policy agenda were highlighted in the theoretical literature assessment. Similarly, the researcher was focused on procedures of social inclusion in Nepal and its developing challenges in the empirical literature inquiry.

2.1 Theoretical Review

This chapter mainly consists of a review of relevant literature and theories. A researcher has mainly channeled my effort to focus on the emergence of the Social Inclusion policy agenda in Nepali Politics and its enactment. In this connection, the conceptual aspect and understanding of political exclusion and inclusion have been critically and analytically reviewed. In addition, a researcher has also explained how this concept has become popular at the policy level and how it has been brought into practice.

Understanding Political Exclusion and Inclusion In this section, Researchers have explained the meaning and understanding of the concepts of Political exclusion and inclusion based on several authors and organizations. The concept of Political exclusion has recently taken root in sociology. It indicates marginalization in the broadest sense of the term, i.e. it covers the outcome and results of processes that determine and define certain groups as being not a constituent part of “normal” society (Beresnevièiûtë, 2003, pp. 101-102). Also, as Sen (2000) originally says: “Indeed, the language of exclusion is so versatile and adaptable that there may be a temptation to dress up every deprivation as a case of social exclusion. There is, I fear, some evidence in the vast and rapidly growing literature on social exclusion that the language has run well ahead of the creative ideas involved” (p. 9).

Also, Fischer (2008) supports this by mentioning the three main problems in the literature dealing with Social exclusion that result in the ambiguities surrounding both the definition and the application and the application of the concept:

1. Most authors invariably operationalized social exclusion as a static description of outcomes,
2. Taking social exclusion as an alternative way to look at deprivation

and much of the theoretical imprecision of the concept derives from the use of the terms, relative and relational (Fischer, 2008).

In this line, Ainscow et al (2000), note that there is still considerable confusion in the field about the actual meaning of Political Inclusion (Ainscow, Farrell, & Tweddle, 2000). The terms Social exclusion and inclusion have been abundantly found to be used, mostly in the social sciences. For example, in health sciences, political sciences, education, and other sectors as well. These words, however, cannot be explained keeping away from a sociological perspective and one should agree with the fact that these occur within the social paradigm.

However, “exclusion is as old as hills” (Oommen, 2010, p. 1). The term exclusion is found to be described even in the Vedic Period. Chaturvarna or the caste system has been also described in the Vedic texts. According to this, the exclusion through the emergence of the caste system first took place from the sacrifice of the primordial man. According to the text described in the Vedic texts Brahmins were born from the mouth of the primordial man. Similarly, the Kshetriyas were born from the shoulders and those of Vaishyas and Shudras were born respectively from the thigh and the legs/feet. The hierarchy here is shown due to inequality from mouth to legs or feet, with feet being the lowest part of the body (Omvedt, 2008).

According to Omvedt (2008), the exclusion prevailed in the several Sanskrit stories. In the story of Shambhuk, Eklavya, and Sita, the youths Shambhuk and Ekalavya who were from Dalit and Adivasi were excluded from the opportunity to participate in the archery competition (Omvedt, 2008). Though the realization of social exclusion has been experienced since long back, Oommen (2010) endorses that the history of inclusion commenced in the seventeenth century with the enunciation of the concept of citizenship.

Exclusion as a subject of debate began in France, Europe in 1960 and the concept of social exclusion originated there in the early 1970s when a French administrator referred to a variety of socially stigmatized individuals as socially excluded. According to Silver (1994), politicians, activists, officials, journalists, and academicians made vogue and ideological references to the poor as the excluded. However, the discourse of exclusion was unable to be widespread until the economic crisis (Silver, 1994). Beal and Piron (2005) say that it is a concept commonly used in the development context following "the World Social Summit" in Copenhagen in 1995. Several multilateral development agencies have adopted this concept of social

exclusion as a multidimensional framework. It has served to broaden poverty analysis and focus attention on both the causes and impacts of social disadvantage (Beal & Piron, 2005).

It was a response to the crises of the welfare state and the fear of social disintegration caused by the social and economic crisis. In recent days, the concept of social exclusion has been related to discourse about poverty, inequality, and justice in the context of social and economic changes in the north (Kabeer, 2000).

Social inclusion does not seem to have a positive effect on the mentally and physically disabled, the elderly, survivors of suicide attempts, abused children, single parents, people involved in drug abuse, criminal behavior or prostitution (Lenior 1974 cited in Oomens, 2010).

Howarth, Caroline, Andreouli, Eleni, and Kesi, Shose (2014) Explained about the Social representations and the politics of participation. Social representations are therefore keys for conceptualizing participation as the activity that locates individuals and social groups in their sociopolitical world. Political participation is generally seen as conditional to membership of sociopolitical groups and therefore is often linked to citizenship.

Few studies have been done to measure their effectiveness and make contemporary modifications. Therefore, this study may offer some suggestions regarding the effectiveness.

2.2. Empirical Review

There have been many researches on the subject of social inclusion policy in Nepal. Some of these researches are focused on the effectiveness of inclusion, while some are focused on the extent to which inclusion questions are useful. Some of those research studies are as follows:

Dr. Mukta S. Lama Tamang Lecturer, Central Department of Anthropology, Tribhuvan University, Kathmandu, Nepal has made his study on State of Social Inclusion in Nepal: A Study of Time Allocation which initiative, “to measure social inclusion and gender equality through time allocation in Nepal” (Lama Tamang, 2023). Study seeks to deepen our understanding on how social exclusion and gender inequality affect time allocation among women and men from the top 20 percent most included and bottom 20 percent most excluded castes and ethnic groups.

Similarly, Kristie Druzca made a study on Social Inclusion and Social

Protection in Nepal in which she concluded that “the combination of political settlements with the adverse incorporation and social exclusion framework worked well” (Drucza, 2016). The theory of adverse incorporation and social exclusion should be redeveloped to more comprehensively specify its relevance in low-income and fragile or post-conflict states and incorporate political settlement typologies.

Evidence of the benefits of this combination was shown in the analysis of social protection, federalism, and affirmative action. Given the relationship between social protection and political settlements, more analysis and cross-country perspectives on the way political settlements shape welfare regimes are needed.

Om Gurung, Mukta Singh Tamang, and Mark Turin jointly researched Perspectives on social inclusion and exclusion in Nepal. They made a conclusion that

How can a nation-state like Nepal launch programs of social inclusion and boast about this policy when at the very same time a large part of its population, either out of economic necessity or because people no longer trust their political representatives, flee the country every year to live in miserable conditions, deprived of all fundamental rights, with a dubious legal status? Large mass migration no doubt must be taken into account.

Given the different movements brought about by the tidal forces of globalization, and the various responses to it, the construction of a more inclusive state calls for sustained and deep reflection. The crux of my argument is that, without adopting such a global viewpoint, the concept of social inclusion remains far from perfect and indeed ignores numerous forms of segregation.

Overview of Gender Equality and Social Inclusion in Nepal publication builds on the experience gained by the Nepal program of the Asian Development Bank in supporting gender equality, social inclusion, and women's empowerment.

2.3. Policy Review

The Constitution of Nepal (2015), “envisions Nepal as an inclusive state and guarantees the right to equality for all its citizens” (International Development Partners Group, 2017). A core aspect of the 2015 Constitution is ensuring that the policies and systems of Nepal are inclusive, particularly of the rights of women and historically excluded groups, calling for 'ending discriminations relating to class, caste, region, language, religion and gender' and to 'create an egalitarian society.

Gender Equality and Social Inclusion (GESI) Strategy 2021 – 2023 has been traced out. MDG: In the history of the planned development efforts, the Government of Nepal included, for the first time, policies and programs related to the development of indigenous peoples, women, Madhesis, Dalits, and other marginalized communities in the Ninth Five-Year Plan and SDG plan has been made for inclusion effective.

Representation of Marginalized Groups in Decision-making Processes: Indigenous peoples, women, Madhesis, Dalits, and other marginalized groups are not proportionally represented in the state's politics, legislative and executive bodies, and judicial and civil and military services. This situation remained the same even after the establishment of the multi-party democratic system in 1990.

Constituent Assembly Election and Restructuring of the State: One of the major issues raised strongly by indigenous peoples, women, Madhesis, Dalits, and other marginalized communities is to increase their participation in the policy-making processes and restructure the state of Nepal to make it inclusive, participatory and representative accommodating various communities in the state mechanism.

Government's Strategic Measures for Social Inclusion in Interim Development Plan: The Interim Constitution has guaranteed Nepal as a multi-ethnic, multicultural, and multi-lingual secular federal democratic republican state. The decade-long armed conflict has turned into a peaceful settlement. To eliminate caste, ethnic, linguistic, religious, gender, and regional discriminations and to address the issues of indigenous peoples, women, Madhesis, Dalits, and other disadvantaged groups, the state restructuring has been committed in the Constitution.

2.4 Research Gap

A lot of research was done on the issue of social inclusion policy, according to which other policies and rules were made and their implementation was also done. However, the expected achievement has not been achieved. In some cases, there is also a complaint that the inclusion was only for the elite classes. Considering all this, where is the gap in the policy and implementation side? This study focuses on the topic of why the expected results are not being achieved.

2.5 Conceptual Framework

The researcher analyzed the impact of the social inclusion policy on political representation in Nepal. The contribution, awareness, and the impact of inclusion

policy in the betterment and the improvement of marginalized and excluded groups was studied and for it, the researcher has developed the following conceptual framework for the study. We can see that social inclusion policy and political representation are interrelated with each other. Fulfillment of one is complementary for others. Social inclusion policy when have the contribution of policies for equity and has positive impact of policies on employment it makes political representation more effective. Similarly while political representation made inclusion policies and they made aware about inclusion policies social inclusion policy can be enhanced.

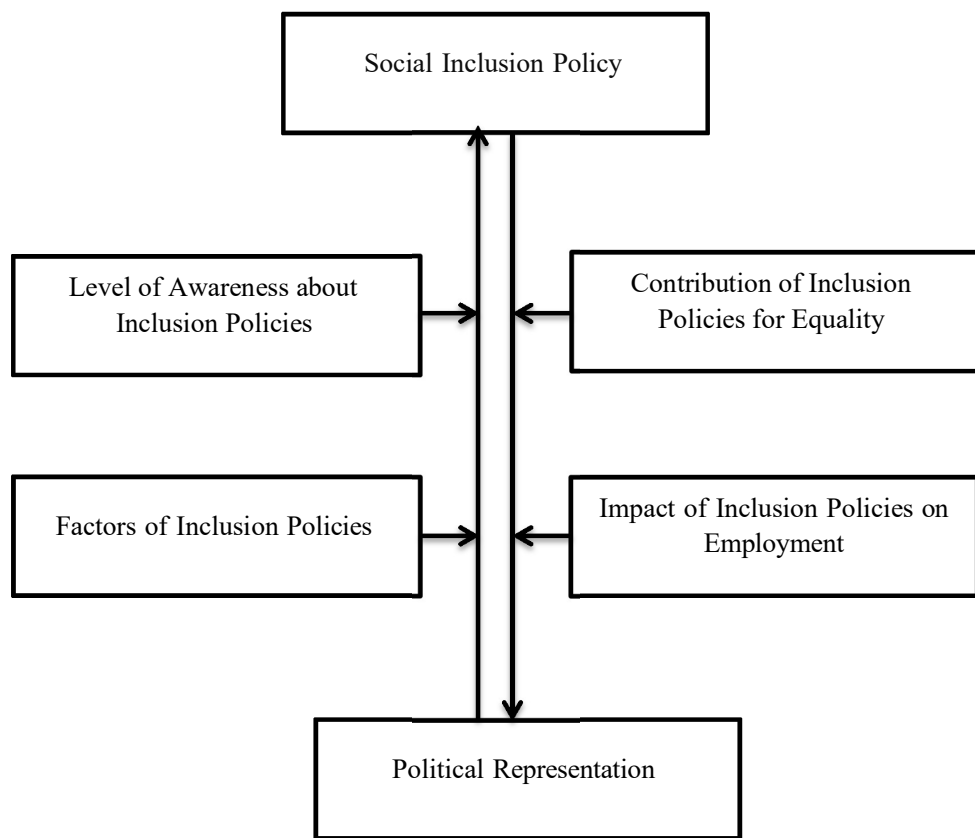


Figure i. Conceptual Framework

CHAPTER III

RESEARCH METHODOLOGY

The study design, target population, sample size, sample methodologies, research instruments, research procedures, and data analysis tools are all discussed in this chapter.

3.1 Rationale of the Selection of Study Area

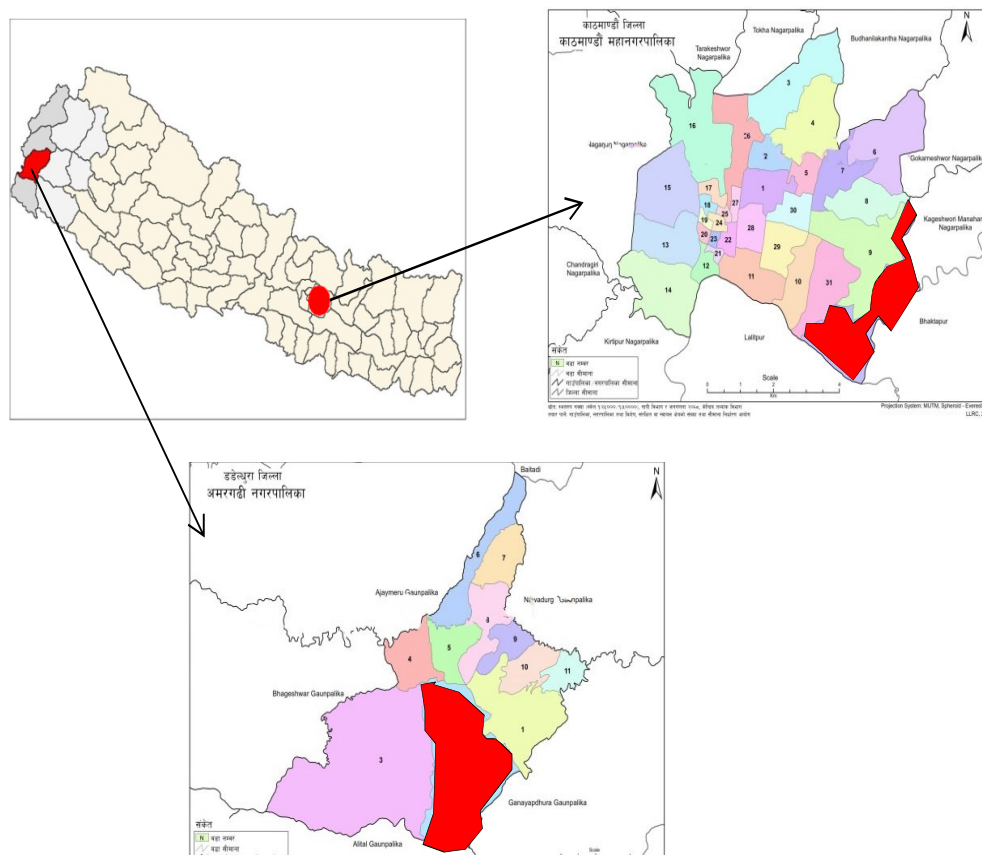


Figure ii. Map of the Study Area

Social inclusion is a means of socialization to maintain social justice from long-standing differences between different castes, different religions, different classes, and different economic communities. Therefore, whether it has a positive or negative effect, it is useful to choose a place inhabited by different classes, castes, genders, and economic communities to keep information in this regard. Therefore, researcher chose Kathmandu Metropolitan City Ward No. 32 and Amargadhi Municipality Ward no 1 Dadeldhura as suitable for my study.

3.2 Research Design

This study is a descriptive and explanatory mixed research study that relies on quantitative data and qualitative information. The study's major goal is to study the impact of social inclusion policy on political representation in Nepal. The researcher then did a field study, and after processing and evaluating data and material, the study report was created in the form of a dissertation for a master's degree.

3.3 Nature and Sources of Data

This study will be heavily based on primary data collected through questionnaires. Along with primary data, secondary data was also analyzed to get comparative information about the social inclusion policies. The data evaluation depends on the quantitative analysis. The sources of data and collection procedure will be as follows:

Primary data: It is gathered utilizing in-person questionnaire techniques with interested parties. There are both closed-ended and open-ended questions in the questionnaire.

Secondary data: It is collected from published and unpublished documents such as Annual reports, prospectuses, and bulletins of the Election Commission, Inclusion Commission, Dalit and Female Commission, Central Department of Statistics, books, Newspapers, etc.

3.4 Universe and Sampling Technique

A ward of Kathmandu Metropolitan City and others from Amargadhi municipality Dadheldhura have been selected for the study of this questionnaire. It is assumed that the general representation of the country can be considered because almost all the communities of the country are living there. 30 respondents were selected from sample households of marginalized (I used snowball sampling. To conduct a snowball sample, I started by finding one person who is willing to participate in my research, then asked them to introduce others) groups from the selected area to examine the positive and negative impacts of the social inclusion policy practice on the human community and to present suggestions regarding proper improvement initiatives. The respondents are the grassroots people who are not the political leaders.

3.5 Data Collection Tools and Techniques

Data were collected regarding access, participation, decision-making ability, and leadership of various castes, religions, cultures, economic communities, etc. with the

help of a questionnaire. For this I had some set of questions by which I could identify the focus group. With help of first interview I got others through first responder.

3.6 Method of Data Analysis and Presentation

The collected information was edited, coded, tabulated, and classified according to the purpose of the study, analyzed, and presented mathematically in form of tables.

3.7 Ethical Considerations of the Study

Research is also an ethical and moral process. In the research, there are various codes of behavior. Following these, the study addressed the following issues:

- i. The researcher was obtained with prior consent and requests from local representatives.
- ii. The interviewees were well informed about the goal of the data gathering.
- iii. Data confidentiality and anonymity was maintained.
- iv. No cultural, religious, economic, political, or other prejudices were tolerated.
- v. Sensitive questions were not asked until a good relationship has been developed with the respondent.

FIELD EXPERIENCE

The awareness level of the people in my study area was somewhat positive, so it became easier for me to study. The respondents were all helpful and friendly. Helping hands in both the fields that I have chosen have helped me to make the study more effective.

It was very difficult to combine work and studies. However, I was able to take a week's leave from the office to study in Dadeldhura. There was no problem for studying in Kathmandu. However, with the great help and support of helping hands, I have succeeded in doing this task.

Although the study focuses on the impact of social inclusion on politics in Dadeldhura, some common people have no experience of what inclusion is, so what is the first task of inclusion? And in this regard, there was a situation where the answers to the questionnaires had to be collected by reminding them with examples of what is being done in the society. However, there was not much problem in Kathmandu.

CHAPTER IV

Data Presentation and Analysis

Fundamentally, this chapter comprises of data presentation and data analysis based on gathered data insights and discusses the research findings.

4.1. Demographic Characteristics of Respondents

This title includes the statistics of participation based on respondent's gender, educational status, religious status, and occupation.

Table no. 1 Demographic characteristics of respondents

Gender	Frequency		Percent	
	Dadeldhura	Kathmandu	Dadeldhura	Kathamandu
Female	8	7	53.33	46.67
Male	7	8	46.67	53.33
Total	15	15	100.00	100.00

Religion of Respondents

Christian	6	20
Muslim	3	10
Buddhist	5	16.7
Hindu	16	53.3
Total	30	100

Education Level of Respondents

Illiterate	3	10
Literate	10	33.3
Basic	5	16.7
Secondary	6	20
+2	5	16.7
Bachelor	1	3.3
Total	30	100

Occupation Level of Respondents

Farmer	9	30.0
Business	6	20.0
Government Job	2	6.7
Teacher	2	6.7
Foreign Employment	5	16.7
Private Institution	6	20.0
Total	30	100.0

(Source: Field Survey, 2023)

The demographic features—gender, religion, degree of education, and occupation of the respondents—are presented in Table 3.1. To assure the credibility of the study, an equal number of male and female respondents—that is, 15 male 8 from Kathmandu and 7 from Dadeldhura and 15 female 7 from Kathmandu and 8 from Dadeldhura were selected for the study, making a total of 30 respondents. Additionally, 16 (53.3%) out of 30 respondents were Hindu, making up a larger percentage of the sample. Additionally, 6 (20%) of the respondents were Christians, 5 (16.7%) were Buddhists, and 3 (10%) were Muslims.

In terms of educational attainment, the majority of respondents, which is 10 (33.3%), were literate, meaning they were able to read and write. Similarly 6 (20%) respondents are having a secondary level of education and 5 (16.8%) respondents having a basic level of education. Likewise, 5 (16.7%) respondents had completed their +2, and 1 (3.3%) respondent held a bachelor's degree. In terms of occupation, the majority of respondents, 9 (30%), were farmers. Followed by 6 (20%) of respondents who were in the business sector and an equal number of respondents working in private institutions, each with 6(20%) responses. Next, 5 (6.7%) respondents were foreign employers, 2 (6.7%) were government job holders, and an equal number of respondents were working as a teacher. The data shows the different structure of society and socio economical group.

4.2 Awareness Levels of the Respondents about Social and Political Inclusion

Here, the data regarding the information that the respondents have regarding social inclusion is presented.

Table no. 2 Awareness levels of the respondents about social and political inclusion

Items	Frequency		Total	Percent
	Dadeldhura	Kathmandu		
Yes	11	15	26	86.7
No	4	0	4	13.3
Total	15	15	30	100

(Source: Field Survey, 2023)

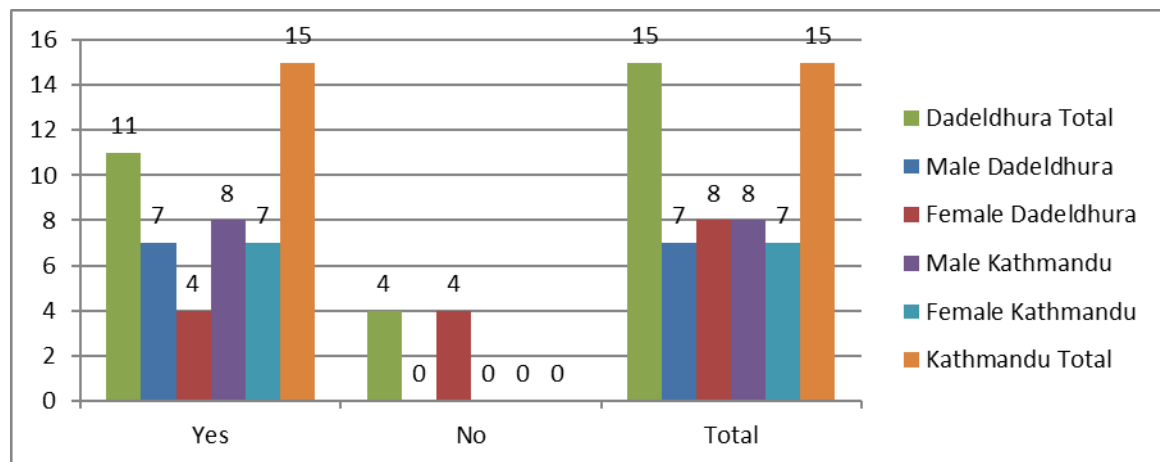
Table 4.2 illustrates respondents' awareness levels of social inclusion and political policy. The majority of 30 respondents, 26 (86.7%), were aware of the inclusion policy,

whereas 4 (13.3%) were unaware of it. It means that the government ought to take steps to increase public awareness of the social inclusion program and the benefits it provides. The respondents were from different social regions from highly developed city Kathmandu and lower developed city Dadeldhura. The 4 People belongs to Dadeldhura having no idea about awareness of social inclusion policy.

Table 2.1 male female respondent's awareness level about social and political inclusion

Items	Male Dadeldhur	Female Dadeldhur	Dadeldhur a Total	Male Kathmand	Female Kathmand	Kathmand u Total
Yes	7	4	11	8	7	15
No	0	4	4	0	0	0
Total	7	8	15	8	7	15

Here the presentation of data with Bargraph below explains the male and female representation for awareness level of social and political inclusion.



(Figure. iii, Bar graph of awareness levels of the respondents about social and political inclusion)

By the given Bar graph it is clear that the Out of 8 female 4 female respondents from Dadeldhura is not aware about social and political inclusion and all 7 male respondents were aware. But that in Kathmandu all male and female are aware about Social and Political Inclusion. This Variety of awareness shows that female at remote area are still back for awareness of social and political inclusion concept in comparison to the Urban Area like as Kathmandu.

4.3. Level of Awareness

Here the facts about the level of awareness of the respondents regarding political inclusion are presented.

Table 3 Level of awareness

Measurement	Frequency	Percent
Extremely aware	4	13.3
Very aware	3	10
Moderate aware	10	33.3
Slightly aware	9	30
No Aware	4	13.3
Total	30	100

(Source: Field Survey, 2023)

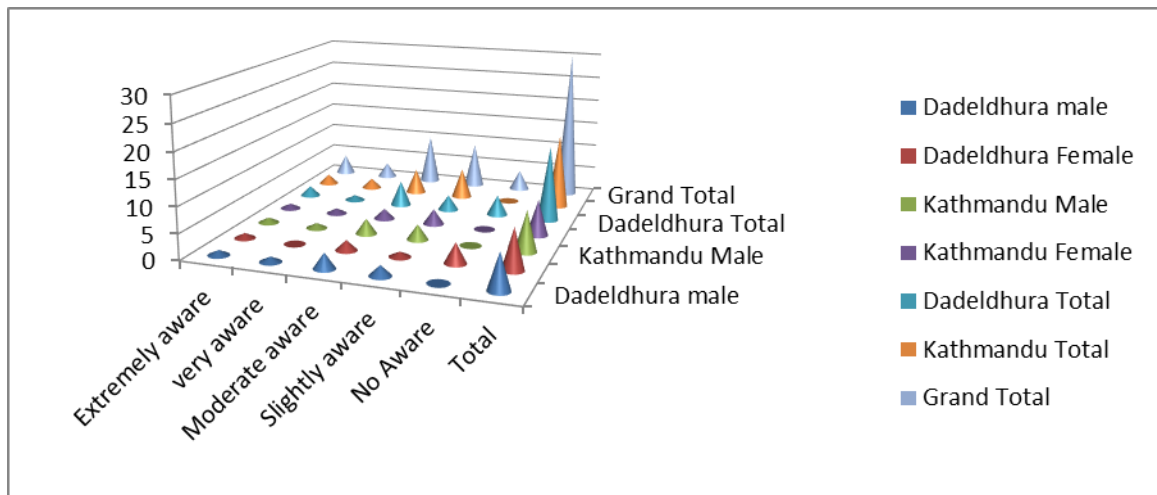
The level of awareness of the social and political inclusion policy among the respondents is displayed in Table 4.3. In terms of knowledge of the inclusion policy in social and political institutions, 10 (33.3%) respondents were moderately aware, and 9 (30.3%) respondents were slightly aware. Likewise, 4 (13.3%) respondents were extremely aware, while an equal number of respondents were not aware at all about such an inclusion policy. Next, 3 (10%) respondents were very aware of such an inclusion policy. The analysis of the level of awareness among the respondents shows that still many people aren't much aware of the inclusion policies that prohibit them from enjoying the benefits provided by the government for marginalized people. Thus, the government should bring more awareness and an educational program to teach people about inclusion, its benefits, and how to consume the benefits provided by the government.

Table 3.1. Level of awareness according as gender with separate region

	Dadeldhura male	Dadeldhura Female	Kathmandu Male	Kathmandu Female	Dadeldhura Total	Kathmandu Total	Grand Total
Extremel y aware	1	1	1	1	2	2	4
very aware	1	0	1	1	1	2	3
Moderate aware	3	2	3	2	5	5	10
Slightly aware	2	1	3	3	3	6	9
No	0	4	0	0	4	0	4

Aware								
Total	7	8	8	7	15	15	30	

For Detail from the Following graph:



(Figure. iv, Bar graph of awareness levels of awareness)

By this line graph it is clear that level of awareness in 4 female in Dadeldhura is 0 where is there in Kathmandu we cannot find the people that they don't have knowledge about Social Inclusion Policy. Somehow level is same on other cases like extremely aware, very aware. This Graph explains the variety of social structure where knowledge level is different there in Urban Area than that of slightly less developed areas. Respondents structure also mention that the opportunity for inclusion policy is not same as seen in the moderate aware level and slightly aware level.

4.4 Usefulness of Social Inclusion Policy Documents

Here, an attempt has been made to understand the reality by collecting data regarding the situation of the respondents in relation to some of the documents made regarding inclusion.

Table no. 4. Usefulness of social inclusion policy documents

Inclusion Policies	Frequency	Percent
gender equality	12	40
elder advisory policy	1	3.3
disability employment policy	2	6.7
diversity work group policy	9	30
caste and ethnicity inclusion policy	6	20
Total	30	100

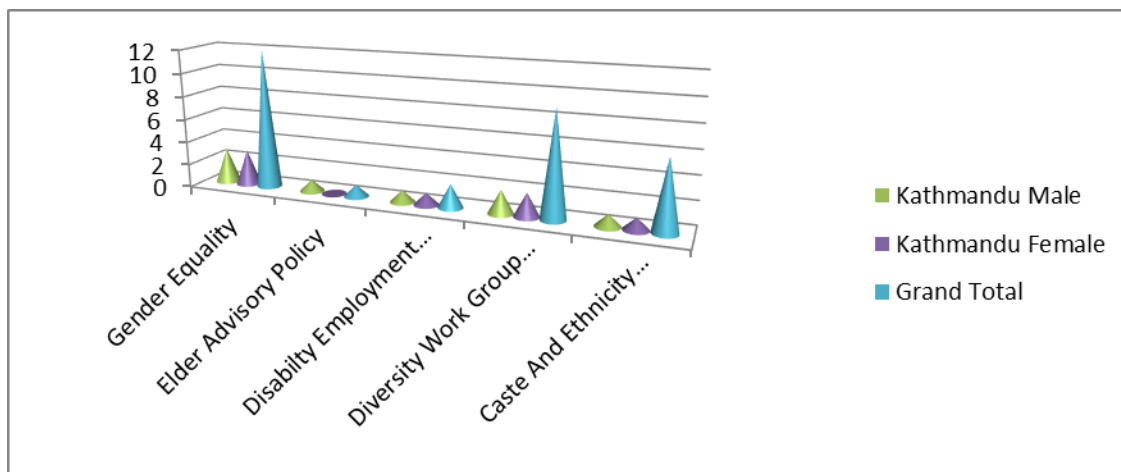
(Source: Field Survey, 2023)

Table 4 presents the social inclusion policy documents that were deemed relevant by the participants. The majority of the respondents, 12 (40%) respondents, see gender equality as an important policy, while 9 (30%) respondents view diversity work group policy as important. Likewise, 6 (20%) respondents think caste and ethnicity inclusion policy is important, 2 (6.7%) view disability employment policy as important, and 1 (3.3%) respondents see elder advisory policy as an important inclusion policy document. It demonstrates that even though responses vary on which policy is most crucial, all of them believe that the social inclusion policy is significant and helpful. Altogether 5 documents have been put forward among diverse social structures. It is seen that most of people around 40 percent are aware of gender equality. It means they understood only about gender equality as means of social inclusion policy. Less people about 3.3 percent only has the knowledge of elder adviser policy. It shows that society has no idea about Elders sociological inclusion.

Table 4.1 Gender wise/Region wise Usefulness of social inclusion policy documents

inclusion policies	Dadeldhura	Dadeldhura	Kathmand	Kathmandu	Grand
	male	Female	u Male	Female	Total
Gender Equality	3	3	3	3	12
Elder Advisory Policy	0	0	1	0	1
Disabilty Employment Policy	0	0	1	1	2
Diversity Work Group Policy	2	3	2	2	9
Caste And Ethnicity Inclusion Policy	2	2	1	1	6
Total	7	8	8	7	30

Bar Graph For the Usefulness of Social Inclusion Policy Documents



(Figure. v, Bar graph of usefulness of social inclusion policy documents)

The most of the People has knowledge about Gender Equality Documents. It's Common to both areas. But for Elder Adviser Policy only 1 respondent is aware who belongs to Kathmandu. On behalf of the other documents respondents from the both the areas has same number. It means somehow people are aware Disability Employment policy, Diversity Work Policy and Caste and Ethnicity Inclusion Policy. From the figure we can see these numbers are also less. So the variety of usefulness of Social inclusion policy documents is different at both the places. This shows the effectiveness is slightly less at less developed area Dadeldhura than developed area Kathmandu.

4.5. Contribution of Inclusion Policy

Information about the contribution made by the inclusion policies from the respondents has been obtained and the data is presented in this section.

Table no.5 contribution of inclusion policy

<i>Rate of Influence</i>	<i>Frequency</i>	<i>Percent</i>
<i>Not at all</i>	6	20
<i>Slightly</i>	7	23.3
<i>Moderately</i>	5	16.7
<i>Very</i>	6	20
<i>Extremely</i>	6	20
<i>Total</i>	30	100

(Source: Field Survey, 2023)

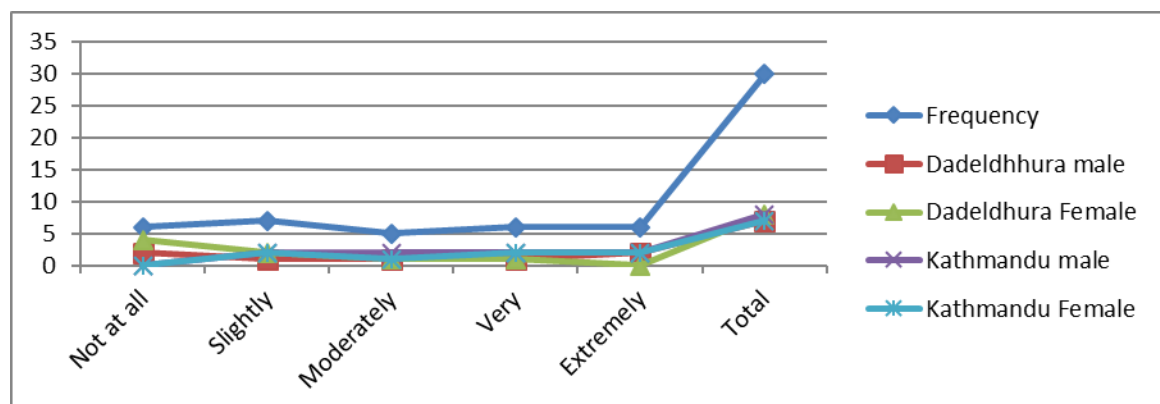
Table 4.5 shows the perspective of the respondents about the level of contribution

of social inclusion policy to improving their lifestyle and living environment. The majority of the respondents, 7 (23.3%), believed social inclusion policies had a slight influence or contribution to improving their lifestyle. While 6 (20%) respondents believe it makes no contribution at all, an equal number of respondents believe inclusion policies contribute extremely and very much to uplifting marginalized people. And 5 (16.7%) respondents believed it moderately contributed to improving the environment for socially excluded people. This shows variation in the contribution made by the social inclusion policy in uplifting the lifestyle and environment of marginalized people, which could be the result of one's awareness of such a policy and the government's inability to provide people with equal access to their rights.

Table 5.1 contribution of inclusion policy

Rate of Influence	Frequency	Dadeldhhura male	Dadeldhhura Female	Kathmandu male	Kathmandu Female
Not at all	6	2	4	0	0
Slightly	7	1	2	2	2
Moderately	5	1	1	2	1
Very	6	1	1	2	2
Extremely	6	2	0	2	2
Total	30	7	8	8	7

The following line graph explains the male female variation with both the areas Kathmandu and Dadeldhura. Out of 30 respondents 4 female from Dadeldhura are not aware of contribution of inclusion policy. 2 males from Dadeldhura also have no idea about contribution of inclusion policy.



(Figure. vi, Line graph of contribution of social inclusion policy)

4.6. Greatest Influence of Social Inclusion Policy in Current Work

In order to find out the facts about what kind of inclusion policy has played a more effective role, the data obtained from the respondents and their analysis are mentioned in this section.

Table No.6 greatest influence of social inclusion policy in current work

Items	Frequency	Percent
Women inclusion	12	40
Ethnicity inclusion	5	16.7
Dalit social inclusion	4	13.3
Rural area inclusion	9	30.0
Total	30	100

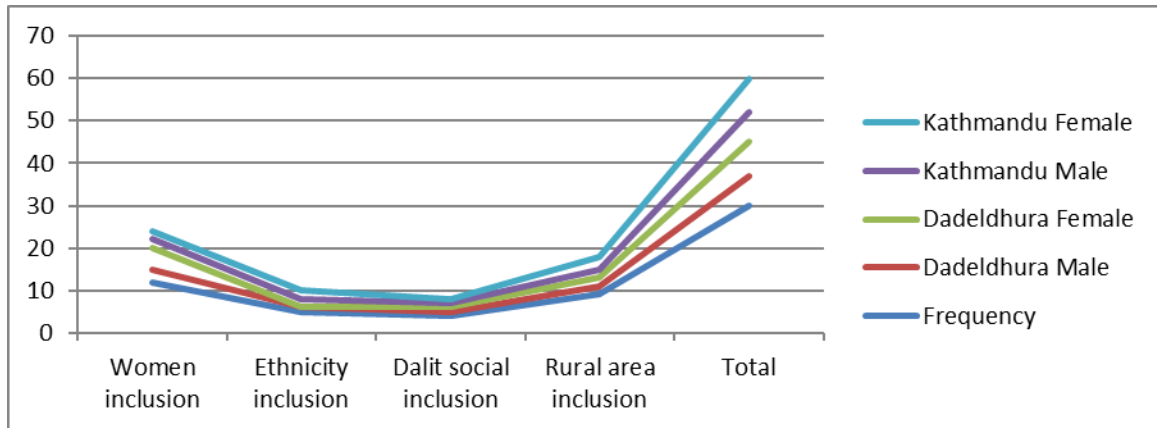
(Source: Field Survey, 2023)

Table 4.6 illustrates which social inclusion policies have the biggest influence on the respondents' present work. It has been observed that 12 (40%) of respondents believe that women's inclusion policies have a significant impact on their work. Similarly, 9 (30.0%) of respondents believe it is a rural area inclusion policy, while 5 (13.3%) believe it is an ethnicity inclusion policy, which has a significant impact on their current employment. And 4 (13.3%) respondents believe the Dalit social inclusion policy has a significant effect. This demonstrates how policies regarding inclusion alter the working practices and environments of excluded people.

Table 6.1 Gender wise greatest influence of social inclusion policy in current work

Items	Frequency	Dadeldhura Male	Dadeldhura Female	Kathmandu Male	Kathmandu Female
Women inclusion	12	3	5	2	2
Ethnicity inclusion	5	1	0	2	2
Dalit social inclusion	4	1	1	1	1
Rural area inclusion	9	2	2	2	3
Total	30	7	8	7	8

The following Line graph explains more about greatest influencing social inclusion policy in current work as mentioned in above table.



(Figure. vii, Line graph of greatest influencing social inclusion policy in current work)

As we can see the line graph maximum numbers of respondents are there in woman inclusion policy among which 5 are female from Dadeldhura. Dalit inclusion policy has 1 respondent from each category. There are no female respondents from Dadeldhura for Ethnicity inclusion policy. By the graph women inclusion policy is greatest influencing social inclusion policy. But It differs to Both the regions.

4.7. Important Factors of Inclusion Policy

In this section, the statistics of the answers received from the respondents regarding the fact finding about which of the inclusion policy measures are important are mentioned.

Table No.7 important factors of inclusion policy

Inclusion Policies	Frequency	Percent
Get an exclusive seat for a scholarship	7	23.3
A quota system enhances the chance of securing a job	17	56.7
Relief provided by the government helps to uplift life standard	6	20.0
Total	30	100.0

(Source: Field Survey, 2023)

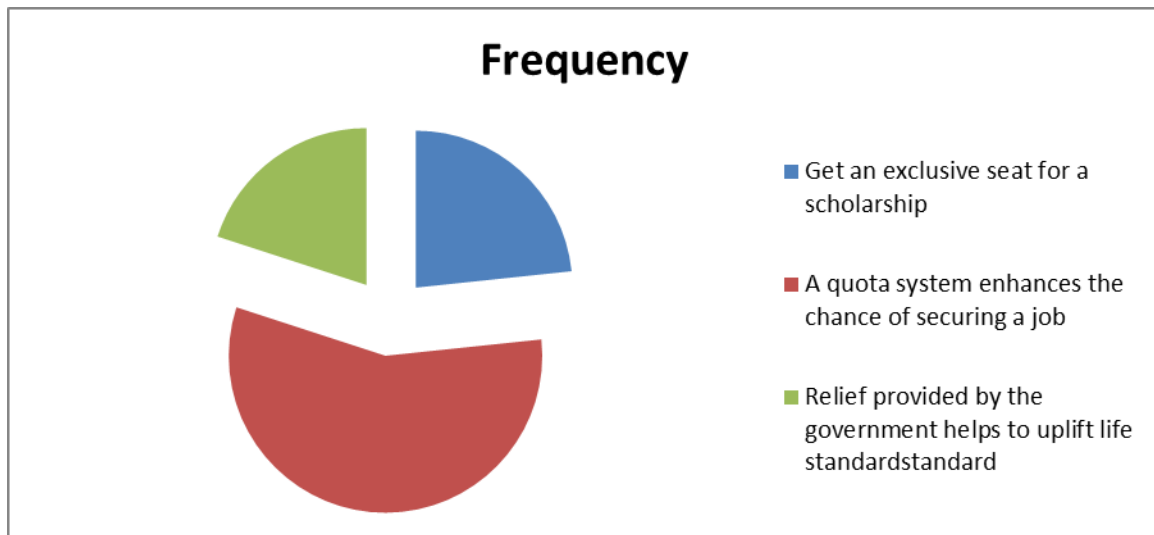
Table 4.7 shows the important factors or services provided to marginalized people under the social inclusion policy that benefit them. It is seen that the majority of the respondents, which is 17 (56.7%), think that the quota system, which means the reservation of seats in colleges, parliament, political parties, and government jobs, is the most significant factor in inclusion policy, which increases the chance for

marginalized people to secure jobs. Next, 7 (23.3%) respondents believed exclusive seats reserved for marginalized people for scholarships held more importance, and 6 (20.0%) believed the relief provided by the government helps to uplift the lid standard, which is the most important. This shows the quota system is the most preferred factor of inclusion policy for marginalized and excluded people, as it lets them be visible and increases their chances of getting good exposure and more job opportunities.

Table 7.1. Gender wise important factors of inclusion policy

Inclusion Policies	Frequency	Male	Female	Male	Female
		Dadeldhur a	Dadeldhura	Kathmandu	Kathmandu
Get an exclusive seat for a scholarship	7	2	1	2	2
A quota system enhances the chance of securing a job	17	4	4	5	4
Relief provided by the government helps to uplift life standardstandard	6	1	3	1	1
Total	30	7	8	8	7

Pie Chart for Important Factor of inclusion Policy



(Figure. viii, pie chart of Important Factor of inclusion Policy)

Above Pie Chart Shows that all male and female respondents from both the places give

feedback a quota system enhances the chance of securing job. This means in both places quota system for social inclusion policy playing vital role for social inclusion in politics as well as other sectors.

4.8. Impact of Social Inclusion Policy in Different Groups

The statistics are presented in this section based on the answers received from the respondents regarding the impact of the inclusion policy on caste, gender, region and community in different groups.

Table No.8 Impact of social inclusion policy in different groups

Characteristics	Frequency	Percent
Very much	11	36.7
A little bit	14	46.7
Not at all	5	16.7
Total	30	100.0

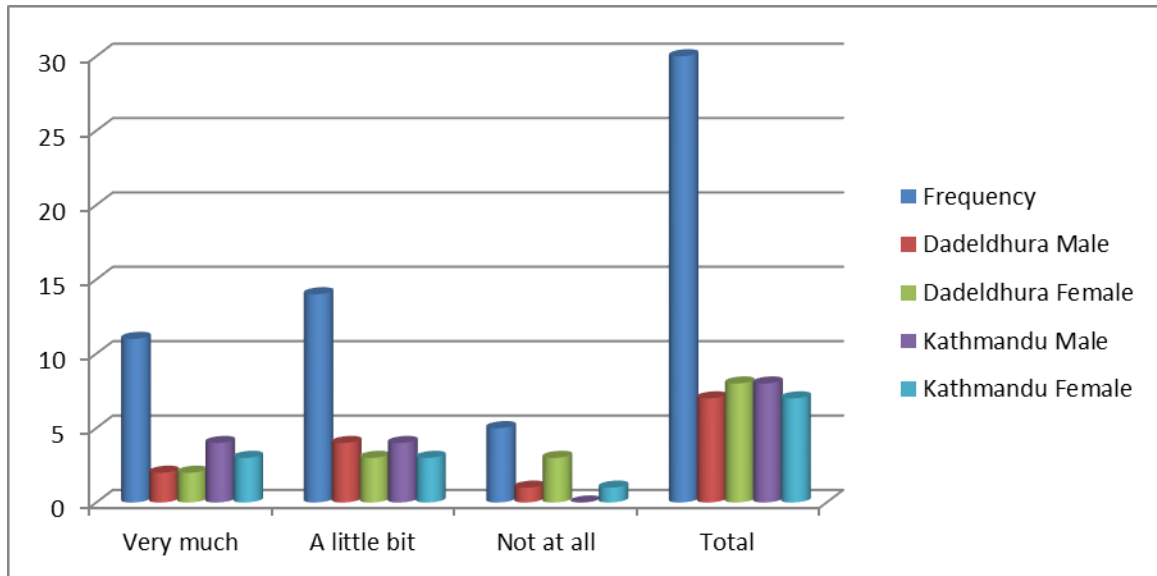
(Source: Field Survey, 2023)

Table 4.8 shows that the majority of the respondents that is 14 (46.7%) believe inclusion policy makes a very little effect on the improvement and uplifting of excluded group. Followed by 11 (36.7%) respondents who believe inclusion policy is very much effective and 5 (16.7%) respondents believing it make no impact at all. It is reason of the easy access to the service for some people as residing in the capital city of the nation while others reside in far cities where many people are not even aware of the inclusion policy and benefits it carries.

Table 8.1 Gender wise Impact of social inclusion policy in different groups

Characteristics	Frequency	Dadeldhura		Kathmandu	
		Male	Female	Male	Female
Very much	11	2	2	4	3
A little bit	14	4	3	4	3
Not at all	5	1	3	0	1
Total	30	7	8	8	7

Bar Graph for Impact of Social Inclusion policy in Different Groups:



(Figure. ix, Bar graph of Impact of social inclusion policy in different group)

From above bar graph it is concluded that impact of Social Inclusion Policy in different groups is a little bit. The Government is acting at different sector of social inclusion policy, but its implementation is not being good for political representation as well as other sector of social inclusion.

4.9. Comparison of Awareness Level In Social Inclusion Policy Between Dadeldhura and Kathmandu

In this section, an attempt has been made to point out the difference in understanding between the respondents of Dadeldhura and Kathmandu regarding inclusion policy. In particular, Dadeldhura is a less developed area than Kathmandu, whether it is in terms of the level of education or in terms of infrastructure development. Therefore, facts are presented in this section regarding the state of understanding regarding the social inclusion policy.

Table No.9 comparison of awareness level in social inclusion policy between dadeldhura and kathmandu

Aware of the social inclusion policy of the Nepal government				
Locations	Details	Yes	No	Total
	Count	15	0	15
Kathmandu	Expected Count	13	2	15
	the respondents % the	100.00%	0.00%	100.00%

	respondents % aware of the social inclusion policy among all yes	57.70%	0.00%	50.00%
	Count	11	4	15
	Expected Count	13	2	15
Dadeldhura	the respondents % aware of the social inclusion policy of Nepal among all yes	73.30%	26.70%	100.00%
	Count	42.30%	100.00%	50.00%
Total	Count	26	4	30
	Expected Count	26	4	30
	the respondents% within aware of the social inclusion policy of Nepal.	86.70%	13.30%	100.00%
<i>Total</i>		<i>100.00%</i>	<i>100.00%</i>	<i>100.00%</i>

(Source: Field Survey, 2023)

The table shows how Dadeldhura and Kathmandu have different levels of knowledge of Nepal's social inclusion policy. In Dadeldhura, 73.3% of respondents show awareness of the policy, compared to 100% of respondents in Kathmandu who are aware of it. But when looking at awareness within the group of respondents who are aware of the policy, Dadeldhura contributes 42.3% and Kathmandu 57.7%. This indicates that a larger percentage of people in Kathmandu than in Dadeldhura are aware of this. According to the research, Dadeldhura has a somewhat lower level of awareness than Kathmandu, but among the aware population, Dadeldhura has a more evenly distributed population.

4.10. Comparison of Greatest Influencing Policy between Kathmandu And Dadeldhura

Statistics have been presented in this section regarding the impact of some of the policies of inclusion in Kathmandu and Dadeldhura in comparative terms.

Table No.10 comparison of greatest influencing policy between kathmandu and dadeldhura

The Most influencing inclusion Policy in current work

Women inclusion

Locations					inclusion	Total
	Count	7	2	1	5	15
	Expected Count	6.0	2.5	2.0	4.5	15.0
	% within	46.7%	13.3%	6.7%	33.3%	100.0%
Kathmandu	Location					
	% within the	58.3%	40.0%	25.0%	55.6%	50.0%
	greatest influencing policy					
	Count	5	3	3	4	15
	Expected count	6.0	2.5	2.0	4.5	15.0
	% within Location	33.3%	20.0%	20.0%	26.7%	100.0%
Dadeldhura	% within					
		41.7%	60.0%	75.0%	44.4%	50.0%
	gratest influencing policy					
	Count	12	5	4	9	30
	Expected Count	12.0	5.0	4.0	9.0	30.0
	% within Locations	40.0%	16.7%	13.3%	30.0%	100.0%
Total	% within the greatest influencing Policy	100.0%	100.0%	100.0%	100.0%	100.0%

(Field Survey 2023)

Ethnicity inclusion Dalit inclusion rural area

The data in the table pertains to the perceived impact of different inclusion policies on ongoing activities in the contexts of Dadeldhura and Kathmandu. The following four categories of inclusion policies are taken into consideration: policies pertaining to women, ethnic minorities, Dalits, and rural areas. Women's inclusion is the most influential policy in Kathmandu, according to 46.7% of respondents; it is followed by inclusion in rural areas, at 33.3%. In contrast, ethnicity inclusion stands out as the most influential policy in Dadeldhura, as selected by 33.3% of respondents. Women's inclusion follows closely behind at 33.3%. The relative distribution of answers is indicated by the percentages within the greatest influential policy within each place. For example, 58.3% of respondents in Kathmandu who chose women's inclusion thought it was the most influential, whereas 41.7% of respondents in Dadeldhura who chose ethnicity inclusion thought it was the most influential. The analysis highlights the contextual diversity in how inclusion policies are perceived to affect labor dynamics, indicating the need for customized approaches to inclusion initiatives that take local conditions into account.

4.11. Comparison of Socially Excluded Groups Identification Process In Kathmandu And Dadeldhura

In this section, a comparative study of the identification process of those who are socially excluded has been done. In which the situation of exclusion in Kathmandu and Dadeldhura has been presented and analyzed based on the feelings of the respondents. For this work, the answers of the respondents are presented regarding the exclusion based on 5 groups (Dalit marginalized, women, religious community, Madhesi, Himalayan area) etc.

Table no.11 comparison of socially excluded group's identification process in kathmandu and dadeldhura

Socially excluded groups identification

Locations		Dalit and Marginalized	Women Madhesi	Ethnic people		Himalayan Region people	Total
Kathmandu	Count	6	2	2	4	1	15
	Expected count	5.5	3.5	2.0	2.5	1.5	15.0
	% within Location	40.0%	13.3%	13.3%	26.7%	6.7%	100.0%
	%within excluded groups	54.5%	28.6%	50.0%	80.0%	33.3%	50.0%
	identification process						
Dadeldhura	Count	5	5	2	1	2	15
	Expected	5.5	3.5	2.0	2.5	1.5	15.0
	% within Locations	33.3%	33.3%	13.3%	6.7%	13.3%	100.0%
	% within excluded groups identification Process	45.5%	71.4%	50.0%	20.0%	66.7%	50.0%
	Process						
Total	Count	11	7	4	5	3	30
	Expected	11.0	7.0	4.0	5.0	3.0	30.0
	% within Locations	36.7%	23.3%	13.3%	16.7%	10.0%	100.0%
	% within excluded groups identification Process	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	Process						

(Source: Field Survey, 2023)

The table offers valuable insights into the process of identifying socially excluded populations in the regions of Dadeldhura and Kathmandu. There are five groups taken into consideration: women, ethnic people, Madhesi people, Dalit and marginalized

populations, and people from the Himalayan region. Dalit and marginalized populations are the most commonly identified socially excluded group in Kathmandu, accounting for 40.0% of replies; Madhesi people follow at 26.7%. In contrast, Dadeldhura's most often recognized category is women, accounting for 33.3% of responses; Dalit and marginalized populations follow closely behind at 33.3%.

The proportional distribution of responses within each group is shown by the percentages inside the identification procedure for the excluded groups. For example, in Dadeldhura, 71.4% of respondents who identified as women felt that Dalit and marginalized communities were socially excluded, whereas in Kathmandu, 54.5% of respondents who chose those groups thought they were. Overall, the analysis highlights the differences in the two regions' identification of socially excluded groups, highlighting the necessity of tackling social inclusion initiatives with context-specific techniques.

4.12. Comparison of the Difficulties Faced By Excluded Group from Kathmandu And Dadeldhura

In this section, a comparative study of the hardships faced by the excluded people of Dadeldhura and Kathmandu has been done. From which one can get information about the state of inclusion in political representation. According to the data presented here, where is the actual exclusion higher? And what is the main reason for that? It can be easily guessed.

Table no.12 comparison of the difficulties faced by excluded group from kathmandu and dadeldhura

Difficulties Excluded Group Face to Being Politically Represented.

Locations		Lack of opportunity	Hold Prejudice	Lack of Advertisement and Promotion	Poor Social Connection	Feeling of Inferiority	Total
Kathmandu	Count	3	3	4	3	2	15
	Expected	3.5	3.5	3.5	2.5	2.0	15.0
	Count % within Locations	20.0%	20.0%	26.7%	20.0%	13.3%	100.0%
	% within difficulties	42.9%	42.9%	57.1%	60.0%	50.0%	50.0%
	Count	4	4	3	2	2	15
Dadeldhura	Expected	3.5	3.5	3.5	2.5	2.0	15.0
	Count % within Locations	26.7%	26.7%	20.0%	13.3%	13.3%	100.0%
	% within difficulties	57.1%	57.1%	42.9%	40.0%	50.0%	50.0%
	Count	7	7	7	5	4	30
	Expected	7.0	7.0	7.0	5.0	4.0	30.0
Total	Count % within locations	23.3%	23.3%	23.3%	16.7%	13.3%	100.0%
	% within difficulties	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	Excluded groups						

(Source: Field Survey, 2023)

The table illustrates the challenges that marginalized communities encounter while attempting to get political representation in the cities of Dadeldhura and Kathmandu. Five main issues need to be addressed: prejudice, lack of opportunity, lack of marketing and advertising, weak social connections, and inferiority complex. The

most common difficulty in Kathmandu is a lack of marketing and advertisement, which was mentioned by 26.7% of respondents. Hold prejudice and lack of opportunity came in second and third, respectively, with 20.0% of responses. In a similar vein, Dadeldhura's most frequently reported challenges, as reported by 26.7% of respondents, are racial bias and lack of opportunity. The perceived difficulties experienced by marginalized groups are consistent in both places; prejudice and a lack of opportunities are frequently mentioned.

The percentages pertaining to the challenges excluded groups encounter in obtaining political representation offer valuable information about the proportionate distribution of answers under each category of difficulty. For example, in Dadeldhura, the same proportion of respondents cited hold discrimination as a key hurdle to political representation, whereas in Kathmandu, 57.1% of respondents identified lack of opportunities as a significant barrier. All things considered, the analysis emphasizes the complexity of the obstacles that socially excluded groups must overcome in order to obtain political representation and emphasizes the necessity of focused actions in order to remove these obstacles.

4.13. Comparison between Respondents' Opinion from Kathmandu and Dadeldhura about the Most Useful Social and Political Inclusion Policies.

In this section, the information about the social or political policies of Dadeldhura and Kathmandu is presented. In order to conduct a comparative study, in this section, responses are sought among the respondents regarding some well-known social and political inclusion policies. From this, the facts regarding the differentiation in the awareness level of inclusion have been discovered.

Table no.13 the most useful inclusion policy in Nepal

		gender equality	elder advisory policy	disability employment policy	diversity work group policy	caste and ethnicity inclusion policy	Total
Kathmandu	Count	8	0	1	3	3	15
	Expected Count	6.0	0.5	1.0	4.5	3.0	15.0
	% within Location	53.3%	0.0%	6.7%	20.0%	20.0%	100.0%
	% within the most useful inclusion Policy	66.7%	0.0%	50.0%	33.3%	50.0%	50.0%
Dadeldhura	Count	4	1	1	6	3	15
	Expected Count	6.0	.5	1.0	4.5	3.0	15.0
	% within locations of the respondents	26.7%	6.7%	6.7%	40.0%	20.0%	100.0%
	% within the most useful inclusion Policy	3.3%	100.0%	50.0%	66.7%	50.0%	50.0%
Total	Count	12	1	2	9	6	30
	Expected Count	12.0	1.0	2.0	9.0	6.0	30.0
	% within locations of the respondents	40.0%	3.3%	6.7%	30.0%	20.0%	100.0%
	% within The most useful Inclusion Policy	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

(Source: Field Survey, 2023)

The table displays information on the perceived efficacy of several inclusion initiatives in Nepal, as evaluated in the Dadeldhura and Kathmandu regions. Gender

quality, the elder advisory policy, the disability employment policy, the diversity work group policy, and the caste and ethnicity inclusion policy are the five inclusion policies that are taken into consideration. Gender equality is the most effective inclusion policy in Kathmandu, according to 53.3% of respondents.

Other policies that are mentioned include disability employment policies and diversity work group policies, which are mentioned by 20.0% of respondents each. Gender equality is similarly thought to be the most successful inclusion policy in Dadeldhura, albeit at a lower rate of 26.7%, closely followed by the diversity work group policy at 20.0%. Gender equality is consistently viewed as the most influential inclusion policy in both areas; around 50% of respondents in each location identify it as such. The relative distribution of replies within each policy is revealed by the percentages within the most helpful inclusion policy category. Notably, there is a great consensus regarding the success of Dadeldhura's elder advisory policy, as indicated by the uniform perception among respondents that this policy is the most helpful inclusion measure. All things considered, the analysis emphasizes the value of gender equality programs in fostering social inclusion and the necessity of customized inclusion policies to meet unique local demands and difficulties.

4.14. Correlation analysis between Exclusion in Health Institutions and Education

In this section, it is tried to find out the fact that what is the correlation of exclusion in health institutions and educational institutions. Here the data is analyzed with the help of SPSS.

Table no.14 correlation analysis between exclusion in health institutions and education

Correlation	Exclusion in Health Institutions	Education
Socially excluded group members visit Government health posts, hospital	Pearson Correlation Sig. (2-tailed) N	1 -.186 .324 30
Education of Respondent	Pearson Correlation Sig. (2-tailed) N	1 .324 30

(Source: Field Survey, 2023)

The relationship between education levels and exclusion in healthcare facilities is seen in the table. The Pearson correlation coefficient between respondents' education levels and the number of members of socially excluded groups who attend government health centers or hospitals is -0.186 ($p = 0.324$), suggesting a slight negative association that is statistically not significant. Furthermore, there is a modest negative association that is not statistically significant between the respondents' education levels and exclusion from health facilities (-0.186 ; $p = 0.324$). The data indicates that there is no significant linear link between education levels and the perception of exclusion in health facilities among socially excluded groups, with a sample size of 30 for both variables.

4.15. Realization of Social Exclusion

In this section, statistics are presented by taking information from the respondents regarding the awareness of social exclusion. This comparative study has made it easy to find the root cause of exclusion.

Table no.15 realization of social exclusion

Location	Realization of social exclusion in government offices			Total
	very much	a little bit	not at all	
	Count	4	7	
Expected Count	5.5	6.0	3.5	15.0
% within Location	26.7%	46.7%	26.7%	100.0%
Kathmandu	% within realization			
discrimination in government offices	36.4%	58.3%	57.1%	50.0%
Count	7	5	3	15
Expected Count	5.5	6.0	3.5	15.0
% within Location	46.7%	33.3%	20.0%	100.0%
Dadeldhura	% within realization			
discrimination government offices	63.6%	41.7%	42.9%	50.0%
Count	11	12	7	30
Expected Count	11.0	12.0	7.0	30.0
% within Location	36.7%	40.0%	23.3%	100.0%
Total	% within realization			
discrimination government offices	100.0%	100.0%	100.0%	100.0%

(Source: Field Survey, 2023)

The data on social exclusion realized in government offices in Dadeldhura and Kathmandu is displayed in the table. Three categories are used to group the responses: "very much," "a little bit," and "not at all." Of the 15 respondents in Kathmandu, 4 (26.7%) said they felt "very much" excluded, 7 (46.7%) said they felt "a little bit" excluded, and 4 (26.7%) said they felt "not at all" excluded. Likewise, in Dadeldhura, of the 15 respondents, 7 (46.7%) felt they were excluded "very much," 5 (33.3%) felt they were excluded "a little bit," and 3 (20.0%) felt they were not excluded at all. Expected numbers and percentages within locations as well as the actualization of prejudice in government offices are also included in the analysis. Interestingly, the realization of discrimination in government offices is distributed in a consistent percentage across locations: 50.0% report "very much," 58.3% report "a little bit," and 57.1% report "not at all." Overall, the evidence points to a notable perception of social isolation in government offices in Dadeldhura and Kathmandu, with Dadeldhura reporting slightly higher levels than Kathmandu. It's because the social exclusion is seen more in Dadeldhura rather than Kathmandu. As I mentioned in above table that realization of social exclusion felt very much in Kathmandu has 4 respondents and there in Dadeldhura are 7. This situation might be because of Social variation of access on resources and education which is less in Dadeldhura.

CHAPTER V

Summary, Findings, Recommendations and Conclusion

This chapter summarizes the findings and gives the major conclusions based on the study's goals. Then, based on the earlier chapters and the subsequent findings, it provides a list of recommendations.

5.1 Summary

This study provides a preliminary examination of the impact of social inclusion policy in political representation in Nepal concerning the marginalized and the excluded groups such as Women, Dalit, Madhesi, Indigenous people and soon. Nepal's 2015 Constitution makes it abundantly evident that the country is an inclusive one and that every citizen has the right to equality. The inclusion policy assists in bringing the goal of inclusion and equality to life. This study thus, has studied the measure social inclusion in terms of political representation in Kathmandu Metropolitan City Ward No. 32 and Amargadhi Municipality Ward no 1 of Dadeldhura through quantitative and descriptive data analysis.

This research provides a well-rounded and comprehensive understanding of women's and men's participation in political life as an essential element of social inclusion and well-being. The major objectives of this study are to evaluate the effectiveness of existing social inclusion policies in Nepal concerning political representation, identify and analyze the socio-cultural, institutional, and structural barriers that hinder meaningful political representation and to examine the impact of social inclusion policies on the levels of political participation. Through, the comparative study between Dadeldhura and Kathmandu revealed that Dadeldhura had a somewhat lower level of awareness than Kathmandu, highlighting the necessity for tailored approaches to inclusion programs that take into account local factors. The analysis revealed the complexities of the barriers that socially excluded groups must overcome in order to gain political participation, emphasizing the importance of targeted initiatives to remove these barriers. Furthermore, the data show that there is no significant linear relationship between educational degrees and perceptions of exclusion in health facilities among socially excluded groups.

5.2 Findings

The major findings on the basis of the tables and figures in the chapter four has been listed below:

- i. The majority of 30 respondents, 26 (86.7%), were aware of the inclusion policy, whereas 4 (13.3%) were unaware of it.
- ii. In terms of knowledge of the inclusion policy in social and political institutions, 10 (33.3%) respondents were moderately aware, and 9 (30.3%) respondents were slightly aware. While, 4 (13.3%) respondents were not aware about such an inclusion policy.
- iii. The majority of the respondents, 12 (40%) respondents, while only 1 (3.3%) respondents see elder advisory policy as an important inclusion policy document.
- iv. The majority of the respondents, 7 (23.3%), believed social inclusion policies had a slight influence or contribution to improving their lifestyle. While 6 (20%) respondents believe it makes no contribution at all, an equal number of respondents believe inclusion policies contribute extremely and very much to uplifting marginalized people.
- v. It was found that 12 (40%) of respondents believed that women's inclusion policies have a significant impact on their work. Similarly, 9 (30.0%) of respondents believe it is rural area inclusion policy, while 5 (13.3%) believe it is ethnicity inclusion policy, which has a significant impact on their current employment. And 4 (13.3%) respondents believe the Dalit social inclusion policy has a significant effect.
- vi. Through comparative study of Dadeldhura and Kathmandu it was found that Dadeldhura has a somewhat lower level of awareness than Kathmandu, but among the aware population, Dadeldhura has a more evenly distributed population.
- vii. The comparative analysis highlights the contextual diversity in how inclusion policies are perceived to affect labor dynamics, indicating the need for customized approaches to inclusion initiatives that take local conditions into account.

- viii. Through analysis, it was found that the differences in the two regions' identification of socially excluded groups highlight the necessity of tackling social inclusion initiatives with context-specific techniques.
- ix. The analysis found the complexity of the obstacles that socially excluded groups must overcome to obtain political representation and emphasized the necessity of focused actions to remove these obstacles.
- x. The necessity of customized inclusion policies to meet unique local demands and difficulties was discovered.
- xi. The data indicates that there is no significant linear link between education levels and the perception of exclusion in health facilities among socially excluded groups.

5.4. Conclusion

Social inclusion policies are indispensable documents for political representation. Representation is certain when people have a strong level of awareness about inclusion. Therefore, this study aims to study the issue of social inclusion and study its effect on political representation.

By this study the necessity of customized inclusion policies to meet unique local demands and difficulties was discovered. The analysis found the complexity of the obstacles that socially excluded groups must overcome to obtain political representation and emphasized the necessity of focused actions to remove these obstacles. For the effective policy implementation Local governments should provide services considering the grassroots level issues and the problems. The central government should implement a periodic monitoring and assessment method to ensure everyone has equal access to the benefits provided under social inclusion policies.

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ANNEX

Structured Questionnaire

**Thesis Title : Impact of Social inclusion policy in
Political representation in Nepal**

Questionnaire

Date :

Place :

Dear Participant,

My name is Lokendra Bista and I am a Masters student at Tribhuvan university, Doti Multiple Campus. As part of my master thesis, I am studying impact of social inclusion policy in the political Representation of our country

I request you to participate in this research and research please answer all questions as honestly as possible. Your identity will not be disclosed and all information will be used for research purpose only.

Thank you for taking the time to assist me in my educational purpose.

1. What is your age?

- 18 to 24
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75 or older

2. What is your gender?

- Female
- Male

3. What is your current occupation?

-

-

-

4. Which religion do you follow?

Christianity

Islam

Kirat

Jain

Buddhism

Bon/Animism

Hinduism

Other -Specify _____

Don't follow religion/don't want to specify

5. What level of qualification do you hold?

-

-

6. Are you a member of any local body, ward committee, user committee academic council at school or college of town/village ?

Yes

No

If yes , how many years ?

7. Are you aware about the social inclusion policy of Nepal government ?

YES

NO

If Yes

7.1. How aware are you about the institutes policies?

- Extremely aware
- Very aware
- Moderately aware
- Slightly aware
- Not at all aware

7.1
8. What social inclusion policy documents have you found most useful in our country?

close ended

72

9. Are you aware of any of the following government policies written in the last 5 years? Tick all the ones that you have heard of

- social inclusion committee
- 33 % Women representation in parliament.
- Dalit and ~~Female~~ Commission
- others women,

73

10. In your opinion, Which social inclusion policy has had the greatest influence on your current work?

-
-
-

8 11. How would you rate your engagement in being politically represented in Nepal ?

- 0 not at all ,
- 1-4 slightly,
- 5-7 moderately,
- 8-9 very,
- 10 extremely

12. Please indicate your level of your awareness of some of the terminology that is used in public discourse these days?

(Note : Please use ranking like this
 Have heard and understood also.....1
 Have heard but don't understand2
 Haven't heard.....3)

- 1. Federalism
- 2. Republicanism

3. Proportional Representation

4. Reservation/Quota

5. Identity

13. Do you think socially excluded groups identified in Nepal
? Who are excluded in Nepal ?

-(Answer)

14. Do you think socially excluded groups and their family
members are invited to any type of cultural programmes (e.g.
meetings, discussions or feasts relating to festivals and
religious worship) during the last 12 months or not?

Yes

No

Such programmes didn't happen

15. Are there committees for development and construction
work in your village or not? If yes, do you think socially
excluded groups or their family members associated with
those committees or not?

Yes

No

16. After the social inclusion policy, Are some groups more
likely to benefit from a project/program/policy because of
their identity? How ?

(Answer)

17. How and why is the particular group (or groups) excluded? What drives the exclusion?

-

18. To what extent do you realize discrimination when socially excluded group members visit government health posts, hospitals etc (due to differences in caste, religion, race, language, custom, region) for health checkups, treatment, etc.?

Very much
A little bit
No discrimination

19. To what extent do you realize discrimination when you or see a socially excluded group go to government offices (for example VDC, land and revenue office, agriculture office, district administration office etc) because of differences in caste, religion, race, language, custom, and region?

Very much
A little bit
No discrimination

20. Do you think socially excluded groups (due to differences in caste, religion, race, language, custom, and region) have equal access to move around and enter the following places or not?

[Please tick, Yes.....1, No.....2]

- a. Temporary market.....
- b. Water source.....
- c. Milk/Dairy farm.....
- d. School.....
- e. Religious sacrifice/offering.....
- f. Public assembly or ceremony.....
- g. Public places.....
- h. Tea shops and hotels.....

21. Are there actions intended to advance social inclusion?
(Social Inclusion is not always about doing more: it is often about doing things differently. What actions are built into project, program or policy design to increase political representation?)

22. Are there indicators to monitor social inclusion? How would we know if we have made progress?

23. Which group is over represented in political participation of Nepal? Why

24. Are there historical reasons for such over representation ?

-

25. What difficulties excluded group face to being politically represented ?

-

26. Are there Political commitment by the leaders helps to obtain resources and support for effective social inclusion at local level ?

27. Do you know any socially excluded group members involved/associated with any rights-based organization or not?

Yes

No

30. After the social inclusion policy in Nepal, is there still risk of some groups/ethnicity being left out ?

-

31. Any new suggestions to increase the political representation of socially excluded groups in Nepal ?