

Inclusion Pattern in Local Level Election of Nepal
(A Study Based on Local Election of Kaski District)

A Thesis

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LETTER OF RECOMMENDATION

This is to certify that the thesis submitted by Mr. Shankar Mani Tripathi " **Inclusion in Local Government Bodies of Kaski: A Study Based on Local Election - 2074** " has been prepared under my supervisor requirement for the degree of Master of Arts (MA) in Sociology, therefore this is recommended for the final evaluation and approval.

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APPROVAL LETTER

The Thesis Writing presented by Mr. Shankar Mani Tripathi entitled '**Inclusion in Local Government Bodies of Kaski: A Study Based on the Local Election - 2074**' has been approved by the Thesis Evaluation Committee under the Department of Sociology, Prithivi Narayan Campus, for the partial fulfillment of academic requirements for the completion of Masters of Arts in Sociology.

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ABSTRACT

Historically, Nepalese society holds deep roots in the Hindu caste system, with hierarchy of different groups of people within the system. Social exclusion is entrenched in the political, economic and social fabric of Nepal and has been a defining feature of its historical development. This study entitled " **Inclusion in Local Government Bodies of Kaski: A Study Based on the Local Election - 2074** "was carried out with the aim of quenching the thirst of knowing the pattern of social inclusion in local government bodies of Nepal especially after the implementation of "*Constitution of Nepal 2072*". The main thrust of the study was to assess the effectiveness and representation of socially excluded groups in terms of achievement.

During the study, primary and secondary data were collected by using both quantitative (applied several Participatory Rural Appraisal (PRA) tools) and qualitative methods (used questionnaires) for data collection. For the study, different books and reports of election commission was used. The data of the study had analyzed using both quantitative and descriptive methods.

The concept of social exclusion/inclusion figured prominently in the policy discourse in France in the mid-1970s. The concept was later adopted by the European Union in the late 1980s as a key concept in social policy and in many instances replaced the concept of poverty. This concept which had first appeared in Europe as a response to the crisis of the welfare State has now gained considerable currency over the last five years in both official and development discourses in Nepal.

This study deduced the social and cultural veracity of socially excluded community and their relationships with state. This study plays important role in economic, social and cultural development of socially excluded community.

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ABBREVIATIONS

CBOs	Community Based Organizations
DFID	Department of International Development
FPTP	First past the Post System
NCP (MC)	Nepal Communist Party (Maoist Centre)
NCP (UML)	Nepal communist Party (Unified Marxist and Leninist)
NFDIN	National Foundation for Development of Indigenous
NFDIN	National Foundation for Development of Indigenous Nationalities
NGO	Non- Government Organization
NHDR	National Human Development Report
PRA	Participatory Rural Appraisal
PRSP	Poverty Reduction Strategy Paper
UNDP	United nation Development Project
UNDRIP	UN Declaration on the Right of Indigenous peoples

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Since the beginning of human culture in world, people are co-operating with each other with the straight forward motive of security and assistance. In today's developed world people have realized that an individual cannot do the work at his own discretion and this leads to dependency on each other. All the relevant activities in regard to the development of human society are done through ideas created by group of individuals and activities of those groups of individuals. No individual can bring any sort of change all alone; it requires symmetrical thoughts of people and zeal to achieve desired change. So, it is the responsibility of any government to ensure the public participation in its activities. In this process, the concept of inclusiveness comes forward. Simply, the process or practice of maintaining participation of all kinds of people in every opportunities the government can be called inclusiveness. In other words, inclusiveness is the state of involving all kinds of people in public organizations. The concept of inclusiveness refers to the state in which all the people feel their participation. On this respect, no group and class should be hated or neglected. Instead, people of marginalized groups, backward communities and disadvantaged classes should be given greater opportunities. The government should adopt the policy to bring these types of people into the mainstream of the state. Thus realizing the importance of participatory approach, Nepal has constitutionally adopted the policy of inclusion.

Social inclusion refers to the removal of institutional barriers and the enhancement of incentives to increase access by diverse individuals and groups to development opportunities. This requires changes in policies, rules, and social practices and shifts in people's perspective and behavior toward excluded group. In general, social exclusion refers to processes that prevent individuals, groups or communities from accessing the rights, opportunities and resources that are normally available to members of society; responsible for social exclusion are often structural forces, such

as: laws, public policies, institutional practices, organizational behaviors, and prevailing ideologies, values and beliefs. (Alsop, Bertelsen & Holland, 2006:14)

In this context the study and research on 'inclusion pattern in local level election of Nepal based on Kaski district has become an essence.

1.2 Statement of the Problem

According to the 2011 census, the indigenous nationalities (Adivasi Janajati) of Nepal comprise 35.81% of the total population of 26,494,504 persons, although indigenous peoples' organizations claim a larger figure of more than 50%. The 2011 census listed the population as belonging to 125 caste and ethnic groups, including 63 indigenous peoples, 59 castes (including 15 Dalit castes), and 3 religious groups, including Muslim groups. Even though they constitute a significant proportion of the population, throughout the history of Nepal indigenous peoples have been marginalized in terms of language, culture, and Social and economic opportunities.

Only 59 indigenous nationalities have so far been legally recognized under the National Foundation for Development of Indigenous Nationalities (NFDIN), Act of 2002. However, controversial recommendations for a revision of the list have recently been made. The 2007 Interim Constitution of Nepal promoted cultural diversity and talks about enhancing the skills, knowledge and rights of indigenous peoples. In 2007, the Government of Nepal also ratified ILO Convention 169 on Indigenous and Tribal Peoples and voted in favor of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). The implementation of ILO Convention 169 is still wanting, however, and it is yet to be seen how the new constitution will bring national laws into line with the provisions of the ILO Convention and UNDRIP. The newly promulgated Constitution of Nepal of 2015 has been owned by indigenous peoples and the marginalized people.

Social inclusion is one of the major concern and agenda of the indigenous nationalities in Nepal. As the state has adopted discriminatory policy since two and half a centuries, marginalized people, women and Dalits are deprived of Social participation, which means marginalizing them from decision-making process. They do not have access to and control over productive resources in Nepal. World Bank's

report on 'Gender, Caste and Ethnic Exclusion in Nepal' has stated; the "Social poverty is manifested in the main Social parties' failure to increase participation of women, Dalits and Janajatis in governance institutions" (World Bank, 2006).

After the people's movement of 2006, there was strong hope of change in the life of marginalized groups, but nothing happened except freedom of speech. Only the clever people have captured Social power and resources. Even the new government formed after the 2nd people movement of April 2006, the marginalized groups are being excluded from the decision making process. Though the marginalized people are raising their voices continuously, the government is neglecting marginalized people issues in Nepal.

National Social and ethnic leaders, members of civil society, and rich people in Nepal can influence community initiatives either negatively or positively. It is these members of the so-called elite who traditionally shape the direction of communities. Community Based Organizations (CBOs) are often made up of vulnerable and disadvantaged people. They may not function effectively if local elites and Social and social leaders do not support them. The traditional elites may speak out against initiatives if they feel that their interests are not being served. Because of their connections at the district headquarters and central level, they can distort communication between an initiative and funding authorities that can lead to support being discontinued. They can also capture the decision theatre in community organizations by asserting that members do not have enough knowledge and should take their advice.

Effective decentralization is an element of good governance and an expression of democratic practice. It is also a prerequisite for effective and efficient public administration. It is recognized that elected authorities, are key actors in democratic governance and administration. They collaborate with national and regional authorities but also have their own autonomous spheres of public action.(World Bank, 1992:14).

Public responsibilities should be exercised by those elected authorities, which are closest to the citizens. Generally, national, regional and local responsibilities should be differentiated by the constitution and legislation, in order to clarify the respective

powers. The Constitution should also guarantee access to the resources necessary for the decentralized institutions to carry out the functions allocated to them. Nepal's recent history has been characterized by weak or dysfunctional government. (ADB, 1995:22).

Constitutional and legal provisions foresee a system of self-government based on principles of decentralization and devolution in both rural and urban areas. However, the current situation calls for significant legal and administrative reforms to enact a system of government that is both practical and responsive to Nepal's needs, as well as in line with international standards of good and democratic governance. (ADB, 1995:15).

At the last two decades of the 20th century there has been a worldwide interest in inclusive form of government in all parts of the globe and especially in the 1990, inclusion from central to local authorities has become an increasingly important tool in the creation and strengthening of democracies all over the world. Central governments around the world are decentralizing fiscal, Social and administrative responsibilities to the lower-level government as well as to the private sectors (Bohara, 2002:12).

Decentralized government is very successful in increasing popular participation in decision making not only this decentralization has come in response to pressure from regional, ethnic, linguistic groups for more control or participation in the Social and developing process (Adhikari, 2005:11).

Local government is the part of central government, which deals mainly with local affairs administered by authorities subordinate to the state government but elects independently of the state authority by the qualified residents local government is the main part of central government of the country which deals with those matter, which concern the people in a particular locality. It acts as the communities, house wife in that it makes our surrounding fit to live on deep the streets clean, education our house and do as all those similar jobs makes our surrounding fit to live on deep the streets cleans education our house and does all those similar jobs. Which enable us to lead a civilized life (Kunwar, 2002:29)

Despite the fact that the term 'Inclusion' is used intensively in different reports/studies, deliberations and day-to-day dialogues, understanding differ as to its definition.

Marginalized people are less represented in governance of Nepal as well. The participation of marginalized people in politics seems insufficient for decision making levels representation. The participation of marginalized people in the people's movement (April movement of 2006) was very high and indeed encouraging in Nepal. But the interim constitution as well as present constitution of Nepal 2072 ensured only 33% women participation in candidacy (process) and not in the result, though the spirit of proportional representation is expressed in the constitution. When constituting the constitution, the Political parties almost forgot the contribution of marginalized people made at the movement.

Politics is mainly about decision making and distribution of power and resources. It is the chief policy of all the policies. So, without proper representation in politics, marginalized people's representation and their empowerment in other sectors will also be affected. Most of the parties still lack the exact data of their active or ordinary members. More important aspect is that parties have not the practice of working as per plans and programs based on specific database although they sometimes present attractive slogans of enhancing marginalized people's participation, reforming inclusion situation and so on. Therefore, the time has come for the parties to be prepared and capable to work more systemically and scientifically based on specific study or research. Nepal has already entered into the federal democratic republican governance structure with abolition of 240 years monarchy. Homework of making new constitution through the Constituent Assembly has become successful and the state of Nepal is on the process of implementing the inclusion plans and programs based on the provisions of the Constitution of Nepal 2072.

The federal constitution has formed Nepal into 7 provinces as well as three levels of governments- Central, Province and Local. There is provision of division of rights, duties and responsibilities among all levels of governments. Though constitution is in existence but due to the lack of laws and rules, its implementation is challenging. After the end of three decades of Panchayat rule and restoration of multi-party

democracy system in 1990 has changed various dynamics of local governance Nepalese Social scenario. This democratic system has brought changes in structure of local bodies, their election and decision making process with a new vision of social inclusion.

So this study interrogates the implementation of inclusion policies especially in the context of the local government bodies. It concerns with the following questions:

- i. What are the provisions of inclusion in local government body?
- ii. What is the process of inclusion (Dalit's/Indigenous people/women/ disable people\Youths\different age group) in Local elected government positions?
- iii. What is the inclusive structure of governing body?

1.3 Objective of the Study

The prime objective of this study is to find out the status of inclusion in local government bodies of Nepal based on Kaski district, Gandaki province. The specific objectives are.

- i. To find out the composition of elected authorities from different socio cultural aspects at local bodies of Kaski.
- ii. To examine the performance of local government representatives.

1.4 Importance of the Study

No doubt, Social inclusion is a buzz word of development worker, Social mobilizer. Even Social scholars pronounce the word Social inclusion as a means of state transformation. According to Robert Chamber development is sustainable positive change in quality of life of people. So development programme should focus to them who are far behind the main stream. For past to present minorities are suppressed by the majorities in the name of caste, religion, gender etc. While focus on the development of deprived people we should remember the term Social inclusion due to the lack of Social inclusion. Due to the lack of Social inclusion, Nepalese people fall on the cycle of under development and discrimination to establish the equitable development mechanism participation of people in all phase of development work is essential.

This study has been important for the investigating change of study the deprived section in the study area. Assessment of the development work and Social inclusion has been more important for recommending plan and policy makers to formulate appropriate plans for further participation of victimized people.

This study is also important for the role of Social inclusion according to their knowledge and capability. This study is also important for the investigation of the role of marginalized people for the development of overall society as well as themselves.

This study also fruitful for the identification of the problems related to the Social inclusion both in demand & supply-side.

1.5 Limitation of the Study

Primarily this study focus to analyze the Social inclusion in the local elected government bodies of Nepal. To achieve the determined objectives the study concentrates on the marginalized elected representatives leaders. This study also intend to evaluate their performance and effectiveness of total programme. However, this research was not designed just for knowing the condition of Social inclusion in local government bodiesbut also for preparing literature articles necessary for the policy makers. Simply recommendations and suggestions have given on the basis of research finding. The study was very specific like that of case studies. So, the conclusion has drawn from this study is mere indicative rather than conclusive. The conclusions might not be generalized for the whole. But, the inference might be valid to some extent to those areas, which have similar geographic, socio-economic and environmental setting.

The research was bounded by a limited time period and cost.

1.6 Organization of the Study

This dissertation is organized into six chapters. *First chapter* is related to introductory part, which starts with the background information and includes Statement of Problem, Objectives of the Study, Importance of the Study, Limitations

of the study and Organization of the Study. *Second chapter* is devoted to the review of literature. In this chapter various books, articles and reports related to the present study are reviewed. In *chapter three*, research methodology adopted for the study is discussed. The methodology chapter is further divided into research, design, sampling and sample size, rationale for the selection of the study area, sources of data, data collection method data processing and analysis and limitations of the study. The *fourth chapter* is a core chapter of this study. This chapter deals with the analysis of the participation of representatives from different Caste\Gender in the local elected government bodies of Nepal, which is supplemented by the data collected from reports .Similarly the *chapter fifth* deals with performance of local government representatives. In the *chaptersixth*;effect study has been done which includes for summary, conclusion and recommendation drawn by the study. *The last part* of the thesis ends with the references list and annexes.

CHAPTER II

REVIEW OF LITERATURE

2.1 Theoretical Review

Different research can be observed with different theoretical perspectives. This research has been mainly observed with the basis of inclusion theory. Social inclusion. In response to increasing awareness of the impacts and prevalence of social exclusion, researchers and policy makers alike have begun to explore the idea of social inclusion, once again led by scholars in the European Union and also emerging in countries across the world. Rather than addressing each of the challenges of social exclusion as discrete problems, a social inclusion lens calls on scholars and practitioners to think holistically and appreciatively, i.e. positively and anticipatorily (Bushe, 2013), about how to construct a more inclusive organization or society, that would address a number of problems associated with social exclusion concurrently. Thinking globally and holistically, the United Nations has included the importance of social inclusion in a number of their sustainable development goals (Silver, 2015).

This research is related to inclusion theory as it studies the status of inclusion in our local elected government bodies. The inclusion approach in Nepal has targeted to uplift the haves not. So the theory linkage can be done with Marxism also.

Generally, people understand inclusion as the medium of participation of different caste group in the main stream opportunities. But in broad sense inclusion is the way where we can find inclusion format on different base, i.e. ethnic inclusion, lingual inclusion, occupational inclusion, gender inclusion etc.

The concept of social exclusion is about all those individuals or groups that are excluded from basic means of livelihood, but it is also about those excluded from the process of political and economic decision making, and those excluded from any conceptualization of social security. At wider level it may refer to exclusion from education, health care and ultimately the freedom that an individual must have to organize or control his/her life in a given social settings (Nayak, 1995:6).

Saith (2001) has defined that social exclusion as the exclusion from participation in the normal activities of society. Further Barry suggests that a group is considered socially excluded if they actually desire to participate or not. The five dimensions of social exclusion in relation to lack of participation in normal activities may be measured as the consumption activity (being able to consume at least up to some minimum level goods and services considered normal for that society), saving activity (accumulating, savings, pension entitlement or owning property), production activity (engaging in economically or socially value activities like paid work, education or training, retirement if over state pension age or looking after a family), political activity (including voting, membership of political parties and of national or local campaigning groups) (Saith, 2001:5).

Social exclusion is, thus a complex and multi-faceted notion. It refers to both individuals and societies and to disadvantage, alienation and lack of freedom. However, de Haan and Maxwell (1995) have identified the key arenas of social exclusion and inclusion. They have emphasized that people are basically excluded from their rights, resources and relationships. Social exclusion refers to exclusion in the economic, social and political sphere. It goes beyond the analysis of resource allocation, mechanism and includes power relations, agency, culture and social identity (de Haan, 1995:12).

Social exclusion and inclusion are "Contested Concepts" defined from the perspective or framework of different social science paradigms and disciplinary and theoretical perspectives, political ideologies and even national discourses (Pradhan, 2006:1).

Social inclusion describes the state of being included in a community and society as a whole; a condition in which individuals and groups can access the range of available opportunities, services and resources, and contribute actions and the processes needed to transform the situations and changing the perceptions that create and sustain exclusion. The aim of having specific work on social inclusion is to support the involvement of the most excluded groups in governance and policy making level and to try or insure the betterment of the most excluded and marginalized groups.

Women are named as vulnerable, marginal and excluded groups worldwide. Gender based exclusions from access to resources i.e. in particular land rights and common property resources, employment opportunities and income control, knowledge are mainly due to patriarchy values. Exclusion of women from the public arena and devaluation of their work have been highly realized for long. It was realized that their subordination is embedded in their role as care – taker and nurturer (Pokhrel and Mishra, 2001:3). Furthermore, women are being deprived socio-cultural, economic, legal and political rights. Economic discrimination against women is responsible for socio-cultural, legal, educational and political backwardness of women in the context of Nepal (Pradhan, 2006:31).

Social exclusion is the root cause of disempowerment of women, dalits, disabled and so on. Empowerment is seen as occurring at the individual and group level and, to an important extent has to do with increasing their access to assets, capabilities and voice; and helping them to realize the power, they gain from collective action. Indian sociologist Kamala Bhasin defined, "Empowerment means the enhancement of social aspect, self-dignity, self-reliance and going control over resources"(Chaulagai and Others, 2003:36).

DFID/World Bank (2006:9) defined, as "Social-Inclusion is the removal of institutional barriers and the enhancement of incentives to increase access of diverse individuals and groups to development opportunities. And Empowerment is the enhancement of assets and capabilities of diverse individuals and groups to function, and to engage influence and hold accountable the institutions that affect them". (World Bank, 2006:9)

Hence, Social-Inclusion and Empowerment are closely related but separate concepts that through the social inclusion process, the empowerment process operates. Bennett put her statement that social inclusion and empowerment play their contemporary role for equity and development (Bennett, 2005). It is generally accepted that the term social exclusion originated in France in the early 1970s first to describe various categories of people (the mentally and physically disabled, the aged, abused children, single parents, marginal, asocial persons, 'misfits' and so on comprising 10 percent of the French population) who were excluded from the employment based social security system. The term was continually redefined to encompass new problems and

social groups. It was used in the 1980s to refer to various types of social disadvantage related to social problems arising from economic crises and crises of the welfare state – long term unemployment, ghettoization, growing instability of social bonds including among family members, in neighborhoods, trade unions, etc. but also of the lack of integration of immigrants, especially Muslims. Exclusion was seen as the result of the rupture of social and symbolic bonds between individuals and society and the failure of the state, reflecting the French emphasis on the organic and solidaristic nature of society (e.g. Durkheim). Social policy was directed towards 'insertion' or integration of the excluded to ensure social cohesion or social solidarity (Silver 1994:6; de Haan 1998:14).

Emergence of inclusion movement today is the result of continuous exclusion and indifference of the history. O'Reilly (2005:84, quoted in Pradhan 2006) argues that the relation between exclusion and inclusion is best conceptualized as the two extreme poles of a continuum or relations of inclusion/exclusion, while Jackson (1999, quoted in Pradhan 2006) argues they are simultaneous – one can be excluded in one domain and included in another. Nevertheless, these are twin concepts. Critics fear that inclusion can be under adverse terms, in that the excluded are included or incorporated on the condition that they accept or at least conform to the hegemonic norms and discourses of the dominant groups (Pradhan 2006). Kabeer (n.d.) and Jackson (1999) argue "some groups may choose to exclude themselves (self-exclusion) rather than be included in a society or polity whose dominant norms and values they do not accept; they prefer outside status because it allows them to define their own values and priorities" (quoted in Pradhan 2006). He also makes the point that "lack of power, or unequal power relations, is at the root of every type of exclusion" (Pokharel, 2064:23).

Exclusion happens at each level of society. Group formation is a fundamental characteristic of human society, and this is accompanied by exclusion of others. First, it is a multi-dimensional concept. People may be excluded, e.g., from livelihoods, employment, earnings, property; housing, minimum consumption, education, the welfare state, citizenship, personal contacts or respect, etc. (Silver 1994:19; also CESIS 1997:18).

Secondly, social exclusion implies a focus on the relations and processes that cause deprivation. People may choose not to be included, and others are included against their will. Exclusion is primarily defined as the rupture of a social bond – which is cultural and moral – between the individual and society. National solidarity implies political right and duties. In this context, it seems crucial to stress that people can be – and usually are – excluded in some areas (or dimensions), and included in others. The central definition of the notion of social exclusion stresses the *processes* through which people are being deprived, taking the debate beyond descriptions of merely the situation in which people are.

Social exclusion has characteristics in common, which separate it from other concepts (e.g. poverty). As summarized by de Haan (1998: 12-13), especially from development and social policy perspectives, the characteristics of social exclusion are:

Social exclusion is defined as *the opposite to social integration*, which reflects the perceived importance of being part of society, being integrated. It is a *multi-dimensional* concept. It refers to exclusion (deprivation) in the economic, social and political sphere. It goes beyond the analysis of resource allocation mechanisms, and includes *power relations, agency, culture and social identity*.

Some definitions emphasize exclusion from full participation in community or society as an essential element of social exclusion, while others emphasize other elements such as citizenship and social rights. More broadly, social exclusion has been defined as “the process through which individuals or groups are wholly or partially excluded from full participation in the society within which they live.” (European Foundation 1995: 4; cited in de Haan and Maxwell 1998: 2).

Nepal Human Development Report-2009 indicates that there are three layers of exclusion continue: exclusion because of remoteness leading to low access to schools; exclusion because of caste and ethnicity; and exclusion because of gender. Political inclusion requires state transformation. Changing the political power structure means establishing a system of broad and deep democracy that is open to citizens so that they can voice their views openly and without fear. Such a system must also offer opportunities for those who have been excluded to move to the forefront of development. These characteristics translate into a democratic polity, which mandates

the inclusion of all citizens, and democratic governance institutions that are accessible to those they govern.

2.2 Conceptual Review of Social Inclusion in Local Government /Bodies

There are many competing and sometimes complementary definitions of the concepts of social exclusion and inclusion. The definitions have changed over time and differ according to the theoretical perspective or paradigms used. The concept of social inclusion is comparatively less well defined and theorized.

The concepts of social exclusion and its twin, social inclusion, were introduced at first in France and then popularized in social policy discourse in Europe in response to the crises of the welfare state and then used in other regions, especially in developmental discourses, probably in response to the failure of development paradigms based on poverty reduction. (Silver, 1994:14). These terms have now become mainstreamed, with even the World Bank, and the other countries of the world including Nepal using the terms for different purposes. Yet, as several commentators have pointed out, social exclusion and social inclusion are contested terms, used in a variety of ways and in a variety of contexts, such that questions have even been raised as to whether it is possible to define these terms in a manner acceptable to all. Though the forms of exclusion and inclusion were emerged at first in 1970s, lots of studies have shown that social exclusion and inclusion exist from the very beginning of civilization.

Social inclusion is based on the belief that we all fare better when no one is left to fall too far behind and the economy works for everyone. Social inclusion simultaneously incorporates multiple dimensions of well-being. It is achieved when all have the opportunity and resources necessary to participate fully in economic, social, and cultural activities which are considered the societal norm. A new approach based on the idea of social inclusion has the potential breathe new life into our shared efforts and make it possible for us to accomplish our common goals. (Centre for Economic & Social Inclusion, UK, 2007:25)

Inclusion demands goals and polices that avoid separating us. Inclusion calls on us to strive for a nation in which everyone lives with purpose, dignity, and satisfaction. Unlike poverty, social inclusion is something positive to support, not something

negative to oppose. Social inclusion has considerable potential to improve our understanding of social issues and policies. Social inclusion can unite us. Whenever too many fall too far behind the rest, our whole society is diminished.

Social inclusion is a multifaceted approach. A social-inclusion goal addresses multiple concerns. It addresses whether everyone can meet basic needs, as well as rising wage and income inequality, the erosion of middle-class jobs, and pressures that many families face in balancing work and other pursuits. Social inclusion allows us to focus on research and policy solutions that recognize simply getting a job may not be enough to ensure that families escape hardships and can fully participate in the social and economic life of their communities. These concepts are at the core of social inclusion. (Centre for Economic & Social Inclusion, 2007:26)

The concept of social inclusion goes well beyond our limited poverty definition in its ability to communicate a full range of means for social policy to boost income and build human capital. Social inclusion approaches provide an inequality-based understanding of income and well-being, and build understanding of social issues. We must face the fact that some of the key concepts in our current social-policy vocabulary, including poverty and discrimination, don't have the same resonance as in earlier eras. Social inclusion is a new and evocative term that could build understanding among and open the ears of those who have grown weary of problems defined using older terms like poverty. Social inclusion is a broader concept than absolute differences in income. In Europe, and many other well-off nations, social inclusion is an overarching framework for addressing a myriad of social policy issues, including income inequality, skill levels, education, health inequalities, housing affordability, and work-life balance (www.inclusionist.org, 15 Dec. 2010)

DFID/World Bank (2006) defined social inclusion as *“removal of institutional barriers and the enhancement of incentives to increase access of diverse individuals and groups to development opportunities.”*

The precise boundaries of the concept are far from determinate, and countries have different definitions, but at its core, *social inclusion involves including everyone in social institutions and relations in ways that matter for well-being.*

Social inclusion is a bigger-picture; more encompassing end goal in other nations, and boosting incomes and reducing income inequality is considered only one of multiple means to accomplish that end. Furthermore, the social-inclusion approach has provided a framework to coordinate initiatives across government agencies, reducing tendencies toward programmatic silos. Together these policy changes resulted in income gains that moved lower-income individuals closer to the middle. (Centre for Economic & Social Inclusion, 2007:4)

Nepal Human Development Report-2009 defines that inclusion refers to the equitable political representation of the Nepal's excluded segments of population, including women, various caste and ethnic groups, and those who live in underdeveloped regions. Participation implies the active engagement of representatives in voicing the views of their constituencies so that these opinions are heard and heeded. Exclusion causes unequal human development— which, in turn, perpetuates exclusion— eliminating it through the equitable representation and participation of excluded groups and regions will improve the quality of human development.

Participation by both men and women is a key cornerstone of good governance. Participation could be either direct or through legitimate intermediate institutions or representatives. Institutions and processes which uphold, recreate or exacerbate deprivations based on gender, caste/ethnic and regional belongingness and poverty are the most pronounced access along which the principles and practices of inclusion and exclusion rotate.

Social inclusion is used to describe the complementary approach that seeks to bring about system-level institutional reform and policy change to remove inequities in the external environment. The goal is inclusion of all children in primary school and the resultant impact on girls, Dalits and linguistic minority groups.

Manifest through changes informal practice and behaviors as well as through more formal legal and policy change, Social inclusion changes the opportunity structure within which individuals and groups seek to exercise their agency. It requires changes in incentives and also improves capacity within state and community organizations so that these organizations can and will respond equitably to the demands of all individuals- regardless of their Social identity. In Socially inclusive state, the

individual's identity as a citizen trumps all other identities (e.g. gender, ethnicity, caste or religion) as a basis for claims for state services provision, investment in public infrastructure, policy protections through the constitution and legal system.

Opportunities for poor people and other excluded groups to participate in decision making are critical to ensure that the use of limited public resources builds on local knowledge and priorities and brings about commitment to change. However, sustaining inclusion and informed participation usually requires changing the rules so as to create space for people to debate issues and participate in local and national priority setting and the delivery of basic services (Shah, 2005:26).

A Social inclusion perspective is the process of assessing the implications for women and men of varied Social groups of any planned actions, including legislation, policies, institutions or programs in any area and at all levels.

Social inclusion is used to describe the complementary approach that seek to bring about system level institutional reforms and policy change to remove inequalities in the external environment. Social and a shift form an institutional environment which gives some people more opportunities to realize their agency than others, to one where the Social system and laws support equal agency for all.

Social Inclusion is the removal of institutional barriers and the enhancement of incentives to increase the access to diverse individuals and groups to development opportunities.

The Social inclusion agenda encompasses an agenda of policies and programs that the government believes as fundamental to achieving a better future for all people. It deals with the issues of today and provides a vision for the future that draws on own communities shared values and aspirations. The Social inclusion aims to secure the futures we all want where our families and young people flourish and succeed.

It is a form of Social disadvantage group encompassing economic and non-economic factor. The conception and existence of 'Social exclusion' was debated and entered in

1980s and combating it has become part of the European agenda. Excluded individuals and groups are separated from institution and wider society and consequently from both rights and duties, e.g. the Social, educational and civic. Social inclusion focuses on developing and enhancing Social capital and cultural capital by making available improved education and training, health care and housing (Chandkoke, 2003:31).

Social exclusion is a dual process operation at the top and bottom of society. While at the latter level, it is usually involuntary and those higher of the socio-economic hierarchy may actively exclude themselves. For example, by choosing private education, health care and so forth. This undermines the credibility and eventually adequacy of public sector provision contributing further to Social exclusion.

Social inclusion is the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to development opportunities. Many of the institution that are brought about by inclusion and affirmative action are initially painful and insulting because they threaten the entrenched existing power structures - as well as some of the deeply held values and meaning systems through which individuals and groups define their very identity.

When people gain limited amounts of opportunities or access that is Token inclusion. Lack of opportunity in state resources is one of the causes of poverty. Low incomes, lack of job opportunities, place of residence or neighborhood, lack of access to education, to health care, and to other public services combine to trap particular groups in a situation of severe disadvantage. Equally as mentioned above, there are many policies and provisions that actively enhance the exclusion and deprive marginalized groups having opportunities. When people are simply not allowed for having accessibility that is called zero inclusion when barriers and laws are actively created to prevent people from taking advantages of opportunities that reflects negative inclusion. It may not be exaggeration to say that the Social inclusion-based program and plans in our country are mere the token and zero inclusion- based programs and plans in our country are mere the "token and zero inclusion" These plans have no any substantial meaning. Even we can observe male-fide intention behind the culture of showing some initiatives for the empowerment of marginalized

groups having genuine forms of Social inclusions we should call for forceful and sustained attack on the institutions, values and behavior that reinforce false forms of inclusion (Chandkoke, 2003:32).

According to the above mentioned definitions, future of Nepal is ensured if citizens rise from growingpoverty trap and enter into a productive life, liberty and self-determination. Decentralization of power and opportunities is one of the best arts of democratic governance. Decentralization of power is equally crucial for mobilizing the people of different social origins and bringing them together in the task of nation-building on one hand and transformation on the other.

2.3 Social Inclusion in Nepal's Governance

Social inclusion is one of the most vibrant issues raised strongly by indigenous people, women, *Madhesi*, *Dalits* and other marginalized communities in Nepal. At present, this issue has been a political agenda among political leaders, a subject of academic discourse among intellectuals and a field of development priority among development practitioners. Given the fact that the present state is exclusionary, non-participatory and non-representative and discriminates against indigenous peoples, women, *Madhesis*, *Dalits* and other marginalized communities on the basis of caste, ethnicity, language, religion, sex, class and geographical territory, these marginalized peoples and communities are demanding for a inclusive state through its restructuring along the line of federalism on the basis of national regional autonomy. For this purpose the election of constituent assembly has served as a legitimate and democratic process in present day Nepal.

Not only within 240 years long despotic regimes but also after restoration of democracy by 2046, twelve years period is not satisfied in the sense of inclusion in main stream to minorities. The domination of higher caste is continued (Khanal, 2014,:91).

2.4 Review OfPolicies In Social Inclusion In Nepal's Practice

Before the restoration of democracy in 1990, social inclusion and community participation was not much in practice. The 14th plan's long-term objective of social

inclusion is to build a just and prosperous modern nation .After this the ongoing 14th plan also has emphasized in inclusive approach. Moreover, it aims to improve the human development of the deprived groups by guaranteeing their proportional participation in all state structures, decision making processes and services.

Some Previous Research Works on Inclusion and Participation in Nepal

Bibhushan Karki in his study found that discrimination with GLBT (gay, lesbian, bisexual and transgender) prevails in our society at an alarming rate especially in backward caste and ethnic communities in Nepal. To provide a place in a society and to deliver justice to such ultra minorities, the government should first recognize them as sexual minorities and provide them quota in the jobs. Their human rights should be preserved with formulating new policies, and provide medical facilities and NGOs/INGOs as well as government should focus their programmes of social inclusion on training, education and employment opportunities and other convenient measures for inclusion, socialization and justice (Karki, 2007:35).

Ram (2008) concludes that two types of major causes of exclusion prevail in bureaucratic structures of Siraha District: Governmental weaknesses and internal weaknesses. Lingual problem, curriculum and questions structures on the basis of Hindu Mythology, governments indifferences to formulating inclusive laws and policies, public service commission exams center are far from the district are the governmental side weakness and the internal weakness are the poverty, weak awareness level, low interest in education, high interest in army recruitment, high inclination on entertainment and feeling of humiliation are the internal cases of exclusion in representation of indigenous nationality, Dalit, Madhesies women in bureaucratic structures of Siraha District, Nepal. (Ram, 2008:36)

Neupane (2009) claims that empowerment is the best alternative to include rural women in different aspects of development process. Through empowerment, poor rural women can boldly put their aspirations and wants in the concerned authorities. Their representation on various institutions would be more accessible through which they can decide about their genuine demand of social inclusion. (Neupane, 2009:14)

Above studies emphasize to include and involve the excluded caste and ethnicity, women and sexual minorities in the mainstream of development by governmental and non- governmental organizations through their policies and programmes.

History of Social inclusion /Exclusionin Nepal's Governance

The Shah and Rana polities of Nepal were fundamentally oligarchic, based on a narrow band of castes within a single religion. These family reigns depended essentially on a depoliticised general population, the traditional army, and external support. Until the fall of Shah Dynasty in May 2008, the Nepali state continued to rely on these bulwarks. The country's rulers persisted in thinking that the assimilation, not accommodation, of all excluded caste and ethnic groups into the broad Gorkhali culture would be the foundation of even the modern state. The conquest of the Kathmandu valley by the king of Gorkha in 1768 laid the foundations of monoculturalism and the absorption of all other cultural and social groupings into this superficial political unity. This approach to nation-state building lasted for 240 years. A unitary state structure became the means of maintaining Nepal's ethnic mosaic intact. The unifier, King Prithvi Narayan Shah, limited his army to a few caste and ethnic groups and instructed his successors to restrict recruitment to four communities: the Khas, Magar, Gurung and Thakuri. All others, collectively called *prajas*, were ineligible. Thus, the Newar and Madhesi communities were excluded from army service. Although the rule of the Rana dynasty came to an end after 104 years in 1950, the new regime suppressed democratic trends. The subsequent era of party politics (1951–60) failed to consolidate the democratic movement and thus paved the way for a royal coup that introduced the partyless Panchayat (village council) system in 1961. Even after the restoration of multi-party system in 1990, Nepal's bureaucratic structure had not fundamentally changed. However, since the 2006 *Janandolan* and the CPA, Nepal has undergone considerable political transformation. (NHDR 2009).The new constitution has included the provisions to ensure inclusion from different aspects.

Agenda for Inclusion in Nepal

Inclusive growth and development cannot take place without the inclusion and encouragement of everyone who can potentially contribute to the nation and to society for their own development and for that of others. In short, development requires democracy and the transformation of the state to foster two of democracy's prime determinants: *increased representation* and *enhanced participation*.

Different study and report state that the exclusion of women and various caste and ethnic groups in state organs spurred the 2006 Janandolan (people's movement). Ending exclusion through fair representation and participation in the political system can enlarge options and thus enhance human development. This discussion clearly shows that the agenda for social inclusion became the burning issue of Nepalese society after the end of monarchial system.

People's Participation: Concept and Definition

The concept of People's participation has been used since ancient time of Plato and Greek philosopher in public affairs especially in political science. Participation on those days was merely a matter of voting, holding office, attending public meeting, paying taxes and defending the state (Cohen and Uphoff, 1980 in Joshi, 1995). The meaning of participation however has changed with the passage of time. Participation of people in the affairs of the state is necessary for a modern welfare state. The participation ideology "bottom-up" approach is originated in reaction to colonial Bureaucratic failure in 1950s (Moris 1981 cited in Rahnema, 2000). Social activist and field worker advocated on the side of participatory development against the "top down" approach (Rahnema, 2000). During the later half of the 1970, the concept, people's participation in development become more popular and fashionable as oppose to the "top-down" approach (Lisk, 1981, cited in Joshi, 1995). World Bank also realized the participatory development approach due to far less achievement on expected output from billions spent on development project through "top to bottom" approach of development. The concept, people's participation has become a politically attractive slogan; it is perceived as an instrument for greater effectiveness as well as new source of investment. Participation is becoming a good fund raising device and it could help the private sectors to be directly involved in the development business (Rahnema, 2000). Community participation is now generally taken as a necessary precondition to the successful implementation of any renewable or rehabilitation project. Community participation is generally agreed to be important for the long term success of local resource management system (Korten, 1986, cited in Pariar, 2007:25)

People's participation has been used in a variety of context such as community development, social mobilization, community participation, public participation etc.

Various authors define people's participation in divergent way. Soen, (1981) regards community participation as the means of involving people out side of the government in the planning process, While Fagence (1977) sees it is a means of reducing power differences, and is therefore, contributory to equalization and social justice. White (1981) calls it as involvement of the people actively in the decision making concerning development project or in the implementation. (Quoted in Joshi, 1995) World Banks Define "participation means their active not passive involvement and it should be transformative"(1995; 6). According to Cohen and Norman people's participation is often narrowly defined as the voluntary contribution of labor and / or cash by the local people. However, conceptually people's participation includes their participation in identifying needs, decision making, implied benefit sharing and evaluation (Cited in Bhandari, 1997). People's participation has been taken as a means by the Government agencies and the projects for achieving their goals. "A problem free situation of people's participation is not easy." There is no common understanding regarding what peoples' participation. Different level of people has different perception about it. Participation in the sense of only physically involvement is passive participation. Such participation does not seem to last long (Chetri 1999 cited in Pariar, 2007).

The determination of the common good is secured through the medium of people's participation within the state and non-state institutions. Active participation means "greater access, influence and control of the political system" (Patterson, 1999:196). The deepening of citizenship participation beyond vote produces a greater level of social mobility and equality in the domain of social opportunities. People's participation basically involves three aspects: first, creating space for popular power and re-composition of their knowledge about the working of democratic rights, resources, authority and power and their access to them. The second aspect requires involving the people in decision making, planning, direction, implementation, control, monitoring and evaluation of development projects that affect them. And the third aspect involves developing the access of people to *participatory resources*, such as information, skills, technology, socio-economic and cultural resources and the distribution of income and assets; *authority resources* such as the bureaucracy, policy and the armed forces; and *resources for voice* such as the media, academia, civic organizations and pressure groups in order to enhance the quality and quantity of

participation. The core values of people's participation are: liberty, equity, equality and justice (Dahal, 2001:28).

According to the UN Development Report, the priority concern for a strategy to promote people's participation involve: a) increasing public expenditure on human development priorities, b) dismantling market barriers, c) improving democratic governance, and d) strengthening the elements of a civil society, such as people's organizations, NGOs and a free press (UNDP, 1993: 21).

Peoples' participation is a must in any country to achieve sustainable development. People are the first and the final source of knowledge of local resources, problems and the solutions. Peoples' indigenous knowledge, beliefs and tradition should be taken into account even before conceptualizing any development works.

In a hierarchical society like Nepal, however, barriers to people's participation spring from the webs of power woven by *affnomanchhe*(cronyism), economic feudalism, social caste and patron-client networks of political parties, the paternalistic planning process and monopolization of power and wealth by a few families. People's participation has been severely constrained by growing poverty, inequality, dependency, isolation and social contradiction and gender biases. Practice of people's participation is found to be successful in community forest management sector (Dahal, 2001:19).

People's participation is thus important to promote inclusive approach. The 14th Plan identifies current challenges of the development is to promote people's participation in the country's governance system by pushing forward decentralization and devolution, to make effective the local level service delivery, and to carry out institutional development of democracy from the grassroots level.

Constitution of Nepal 2072

Constitution of Nepal 2072 is the most inclusive constitution among the previous Six constitutions of Nepal. It pronounced Nepal a secular state; recognized the right of traditionally marginalized groups; provided the right to nondiscrimination and the right not to be subjected to untouchability as fundamental rights.

The provisions of the constitution has stated that *Madhesis, Dalits*, ethnic *Janajatis*, women, labourers, and peasants, the disabled, backward classes and regions will be

provided with a proportional representation in the state. Similarly, the constitutional provisions have stated that the model of the state will be restructured so as to make it inclusive and democratic, with a federal system in place.

Three Years Interim Plan (2073/074-2075/076)

In order to attain the objectives set by the Plan the following major *policies* and strategies are adopted by the 14th Plan regarding social inclusion and people's participation:

- Special targeted policies will be brought out in socio-economic empowerment of the deprived people, *Dalits*, *AdibasiJanajatis*, *Madhesis*, backward classes, people with disability, freed *Kamaiyas* and laborers.

The *strategies* of the 14th Plan are:

- Priority will be given to inclusive approach of *Dalits*, *AdibasiJanajatis*, youths and the *Madhesi* communities, immediately.
- While adopting the inclusive development process, participation of excluded groups in development investment and outcomes will be ensured
- In order to ensure a basis for inclusive development macroeconomic, social and political development processes will gradually be engendered.
- Programs directly targeting, women, people excluded from facilities, *Dalit* groups, marginalized *AdibasiJanajatis*, *Madhesis*, people with disability, laborers and the poor, will be implemented bringing them into the mainstream of development.

Inclusive Development policy

Three Years Plan (2073/074-2075/076), has distinctly stated the inclusive development policy in the plan document with high priority. This states that “institutional, structural, and legal obstacles will be avoided for ending their long-term deprivation so as to ensure their inclusion into the mainstream and subsequent assertion of their social, cultural, economic and human development. The following attempts will effectuate the process of social inclusion”:

*Inclusion:*Correct the attitudes and treatment of the policy makers and service providers towards the deprived groups, change discriminatory laws, social values and doctrines, and increase the participation of the deprived groups in policy making positions and processes through proportional representation, reservation or any other appropriate approaches. The following strategies will be made elemental in the accomplishment of these objectives:

- *Three dimensions of social inclusion* -- i) access to resources, services and opportunities, ii) empowerment, identity assertions and capacity building, and iii) planning, implementation, monitoring and evaluation will be based on policies, laws, values and structures.
- The overall economic structure of the country will be made inclusive.
- Necessary policies will be devised for study, research, supervision and evaluation of inclusive development.

Other Acts and Laws to Promote Inclusion and Participation

Annual policies and programmes and budget of the government also support the inclusive development policy with implementing projects through different line ministries of the government. Some other fundamental provisions of laws and acts etc. to promote social inclusion and people's participation are:

Citizenship Act, 26 November 2006: removed some aspects of gender-based discrimination, e.g., permitting both father and mother to transmit citizenship to their children; further enabled Madhesi/Tarai people to obtain citizenship, among other progressive steps.

Election to Members of the Constituent Assembly Act 2007: adopted a mixed electoral system with both the FPTP and PR systems.

Right to Information Act, 18 July 2007: guaranteed access to official documents to any citizen, excluding only those papers related to the 'investigation, inquiry and prosecution' of crimes and those which jeopardize the "harmonious relationship between various castes or communities".

Agreement with Bonded labourers (Kamaiya), 25 July 2007: Government signed an agreement that sets out a timetable for the allocation of land and other

support measures to ex-Kamaiyas. Civil Service Bill, 3 August 2007: amended the Civil Service Act 1993. Among others it provided seat reservation to excluded people and backward regions, and trade union rights. The reservation/ quotas in the civil service are: women (33%), Janajati (27%) Madhesi (22%), Dalits (9%), persons with disabilities (5%), and backward regions (4%).

Working Journalists Bill 2007, 6 August 2007: among other this has made provision of provident fund, minimum salary, treatment compensation, capacity building, and limiting media houses to keep only 15% journalists on contract. Ratification of ILO Convention 169, 22 August 2007: this will ensure the rights of Janajati with regard to culture, land, natural resources, education, traditional justice, recruitment and employment conditions, vocational training, social security and health, as well as the development of a mechanism for consultation and participation in governance. Ratification of ILO Convention 105, August 2007: It banned forced labour.

Provision of Quotas of Posts in the Nepal Police and Armed Police Force, October 2007: This reserved quotas for women and marginalized groups.

12th amendment to the Nepal Police Regulations, 8 November 2007: It amended that regulation to provide for recruiting 32% indigenous nationalities, 28 % Madhesi, 15% Dalits, 20% women and 5% from the “backward regions”.

Ordinance on Social Inclusion, 2009: It makes the public service inclusive. The proposed ordinance reserves 45% of posts to women, Adivasi Janajati, Madhesi, Dalit, people with disabilities and residents of “backward regions”, while filling vacant posts through free competition. (<http://www.nepalresearch.com>)

Election conducted in 2018 adopted a mixed electoral system with both the FPTP and PR systems.

Finally, the concepts of social exclusion and its twin, social inclusion, were introduced at first in France and then popularized in social policy discourse in Europe in response to the crises of the welfare state and then used in other regions, especially in developmental discourses. Social inclusion is based on the belief that we all fare better when no one is left to fall too far behind and the economy works for everyone. It is achieved when all have the opportunity and resources necessary to participate

fully in economic, social, and cultural activities which are considered the societal norm.

Emergence of inclusion movement in Nepal today is the result of continuous exclusion and indifference of the history. There are three layers of exclusion continue in Nepal: exclusion because of remoteness leading to low access to schools; exclusion because of caste and ethnicity; and exclusion because of gender. *Therefore, in the context of Nepal, inclusion refers to the equitable political representation of the excluded segments of population, including women, various caste and ethnic groups, and those who live in underdeveloped regions.*

Development requires democracy and the transformation of the state to foster two of democracy's prime determinants: *increased representation and enhanced participation.* In a hierarchical society like Nepal, however, barriers to people's participation are nepotism, favoritism, economic feudalism, social caste and patron-client networks of political parties, the paternalistic planning process and monopolization of power and wealth by a few families. But, after the people's movement 2062-63, the existing situation is gradually reformed and positive change can be observed.

This discussion has, thus, identified *Three dimensions of social inclusion*) access to resources, services and opportunities, ii) empowerment, identity assertions and capacity building, and iii) planning, implementation, monitoring and evaluation will be based on policies, laws, values and structures to achieve its goal. Apart from various policy measures, Interim Constitution of Nepal 2063, as the most inclusive constitution ever made, has stated that Madhesis, Dalits, ethnic Janajatis, women etc. will be provided with a proportional representation in the state and the present state will be restructured so as to make it inclusive.

People's extreme desire to inclusion and participation had been reflected in people's movement-2062-63. Consequently, this movement has become the milestone for the inclusive development and participation of those communities who were excluded from time immemorial by the state and society. Various above plans and policies are adopted by the government but these could not adequately address the issue of social inclusion and maximum people's participation in every level of governance. Proper implementation of policy is the challenge for the present and future government.

There is somewhere NGOs\INGOs and different other governmental agencies prominent role in sensitizing and building awareness about the right of those excluded people who are far behind the mainstream of development.

2.5 Conceptual Framework of Social Inclusion

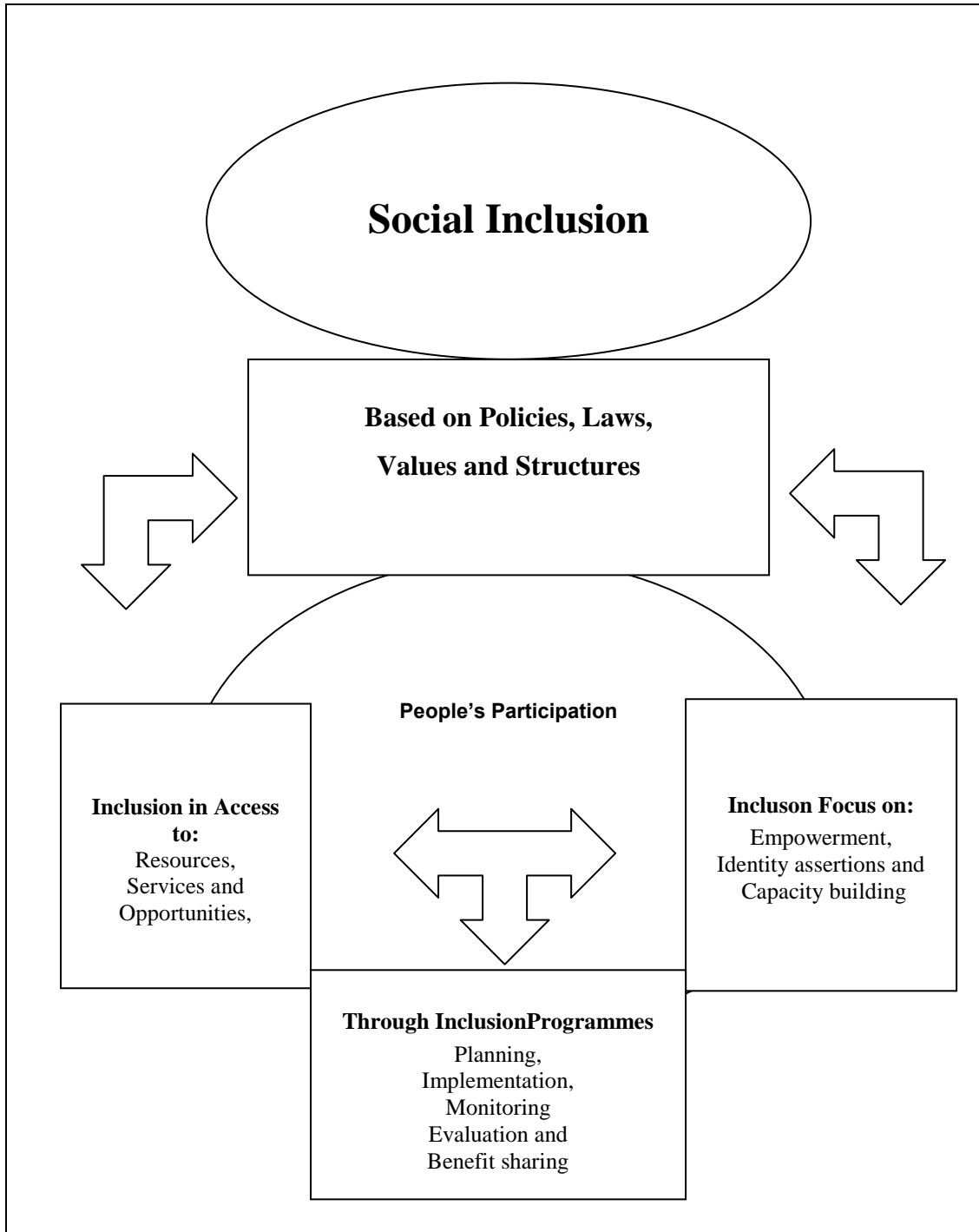


Figure 2.1: Conceptual Framework of Social Inclusion

Above mentioned figure clearly shows the pattern through which social inclusion can be ensured. Social inclusion should be based on policies, laws, values and structures. Inclusion can be obtained by the proper planning, implementation, monitoring, evaluation of the inclusion policies and programmes. Inclusion should focus on empowerment, identity assertions and capacity building. Public participation is one of the tools to achieve social inclusion. Furthermore the minority group should have the access to resources, services and opportunities. If the access of resources, services and opportunities is not ensured then the inclusion cannot be attained. Similarly if the inclusion programmes cannot be conducted with proper planning , implementation ,monitoring ,evaluation and benefit sharing then also inclusion cannot be attained. So, Social inclusion has relation to different terminologies.Similarly inclusion also cannot be attained without people's participation based on government plans and policies. Thus above figure is the representation of ways to achieve social inclusion.

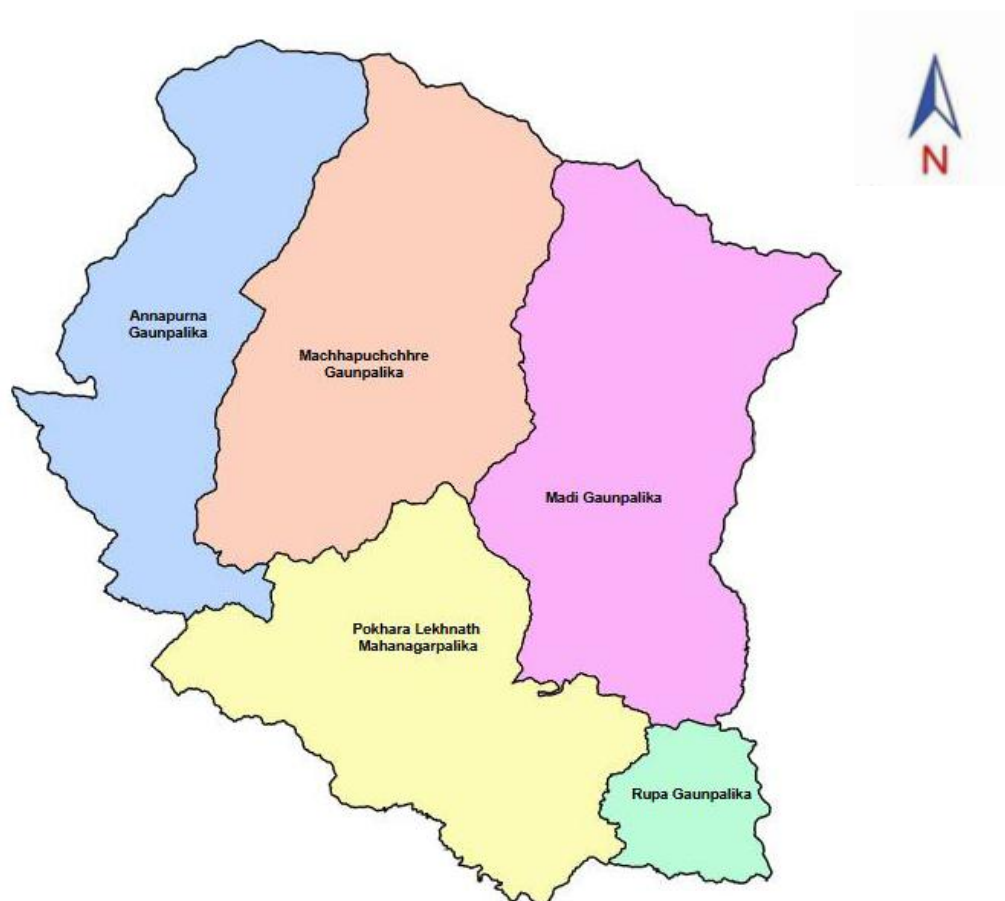
CHAPTER III

RESEARCH METHODOLOGY

3.1 Study Area and Rationale for Selection

Mainly the study area for this study is Local elected bodies of Kaski, Nepal. The inclusion pattern of Nepalese Local government and state practices have been studied in this study. To study the inclusive pattern of Nepal the study of local election based on Kaski district has been done here. The performance of elected candidates and representatives of different political parties have been deeply studied. The map of study area is given here.

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Map of Kaski District



Research Area

3.2 Research Design

The study has been carried out with exploratory research design. In order to fulfill the objectives, information is collected from secondary sources. Visiting websites, journals and election offices are the main techniques that have been utilized to obtain the information of local elected government bodies. Mainly secondary data have been utilized. Analysis of data is made from the simple statistical tools like bar graph and tabulation.

A research design is concerned with turning a research question into a testing project. The best design depends on the research questions. Every design has its positive and negative sides. The research design has been considered a "blueprint" for research, dealing with at least four problems: what questions to study, what data are relevant, what data to collect, and how to analyze the results.

This study is related to the inclusion in local government bodies of Nepal. It tries to find out the pattern of inclusion in local elected authorities and performance brought by the newly elected representatives in the local level.. For this purpose, descriptive cum exploratory research design have been followed.

3.3 Nature and Source of Data

The collected and used data and information are both qualitative and quantitative in nature and had been collected from both sources. During the study, the quantitative data was obtained from reports of election commission and qualitative data's through focused group discussion, interviews and informants whereas many published and unpublished materials provided were the sources of secondary data such as research articles, books, journals, etc. were used.

3.4 The Universe and Sample

The universe of this study is the local elected representatives in local government bodies of Kaski district. Among all the local elected bodies, the local government bodies of Kaski district have been selected for the study.

Determining the sample size is the most important and difficult task of the field study. Here the elected local bodies of Kaski district have been selected as the study sample out of all local governing bodies of Nepal. 6,743 wards are formed under the 753 local levels in Nepal. Out of them, the study of seventy two wards of five local bodies has been done here. It is the study of only 1.06 % of the universe i.e the total local elected bodies of Nepal. For this study, the reports of elected representatives in the local election conducted in Nepal in 2074 have been fully used in the study. Specially, the inclusion applied in Kaski district have been intensively studied.

3.5 Data Collection Techniques & Tools

To generate the primary data, following techniques of data collection was used.

3.5.1 Observation

The observation method was applied and taken as cross checking for data obtained from secondary sources. Here the observation was done in five main offices of the local bodies.

The observation was about the status of Social inclusion in local government bodies of Kaski. The performance and services provided by the local common people taking services from local government offices were also studied.

3.5.2 Focus Group Discussion (FGD)

The focus group discussion was conducted for the overall information about social inclusion and the performance brought by the inclusion approach. FGD was conducted three times with the active participation of elected representatives, civil servants and service receiver (beneficiaries). Three different programs were organised in three different local government areas of Kaski. There were sixty participants altogether in this discussion. In the first focused group discussion 10 local elected representatives had participated. Similarly in the second focus group discussion, 12 civil servants had participated. Finally, in the third focus group discussion, thirty eight beneficiaries taking services from local government offices had participated. This discussion focused more on the process, problem and appropriate path of social inclusion and performance level brought by the social inclusion.

3.5.3 Interview Schedule

An interview with scheduled questionnaire was taken with the service taking common people as per the structured question schedule .Sixty clients taking services from local government authorities were asked to fill up the questionnaire .At first,the date for interview with beneficiaries was fixed to be 2076/01/04.The first twelve beneficiaries who attempted to take services from local government offices were selected as the respondent.This step was taken in all five local government offices of Kaski district. This study helped to know the performance level of local government representatives clearly.

3.5.4 Secondary Data Collection

The secondary data and information had been collected from the following sources:

- Reports and Records of the Election Commission of Nepal.

3.6 Data Processing and Analysis

A huge mass of data had been generated during the study period. To handle it conveniently, the collected raw data were processed in a computer in the beginning by means of sorting, grouping, distributing and tabulating in the forms of table, pie chart and bar-diagrams etc. Both qualitative and quantitative data had been analyzed with appropriate statistical tools accordingly. In case of quantitative data; percentage had been used. On the other hand, descriptive method of analysis had been applied for qualitative data.

CHAPTER IV

COMPOSITION OF LOCAL GOVERNMENT

REPRESENTATIVES

After the second people's movement, the marginalized communities in Nepal restarted to provoke their voices for their strong participation in the mainstream political opportunities. They raised their voices for strengthening and redefining the broader nationality. The reservation and inclusive issues became the burning issue after Nepal was introduced as the Federal Democratic Republic state. The declaration of Nepal as the secular country was a step towards strengthening the backwarded minorities. So the issue of participation in all tiers of government bodies also got focused among Nepali political areas.

4.1 Structure of Participation of Representatives at Local Level

The participation of local representatives in local elected government bodies is inclusive as the provisions are made on the inclusive basis. Federal parliament and national house of Nepal have its own inclusive structure. Voters has to elect 275 members to the House of Representatives (HoR) in a mixed system, with 60 percent of representatives chosen through a first-past-the-post (FPTP) system, while the remaining 40 percent will be elected through a Proportional Representation (PR) system. Proportional system includes inclusive approach in Nepal. One-third of the seats have been reserved for women, at all three levels of government. The PR system aims to ensure the representation of Dalits, Janajati (indigenous) groups and minorities in the governing structures.

Nepal's new Constitution envisions three tier of Governments in Nepal, when previously there was just one.

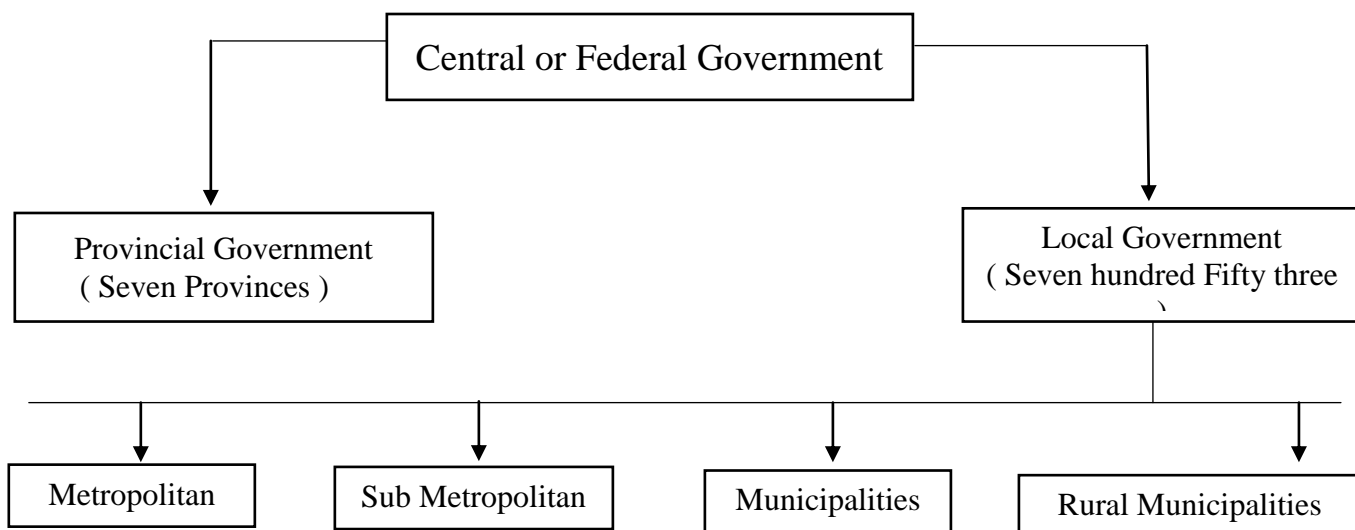


Figure 4.1: Structure of Governments Nepal

(Law commission of Nepal, 2017)

In between Provinces and Local governments, we also have 77 districts and in each district there is a District Coordination Committee which has less powers than Local Governments and just tries to coordinate activities of several local governments within it. The structure of local level government bodies is shown below:

Under the new Constitution, LGs will for the first time in Nepal’s history, exercise executive, legislative as well as judicial powers. A Mayor and Deputy Mayor (in the case of Municipalities) and a Chairperson and Vice Chairperson (in the case of Rural Municipalities) head the new local governments. Local units are further subdivided into wards, which are represented by a Ward Chairperson and four Ward Members. Out of the four ward members two must be women and one of the two women must be a Dalit. All of the locally elected representatives comprise the Village or Municipality Assemblies, which have local legislative power. Local executive power is vested in the Rural Municipal or Municipal Executive.

In total, of the 33,420 elected ward members, at least 13,368 will be women and at least 6,684 of those women will be Dalit. The local-level elections also include indirect elections for the local and district executive branches. There are reserved seats for four women from the respective assemblies (five in case of municipalities) in

the rural/municipal executive. The total number of seats in the rural/municipal executive will depend on the number of wards within its boundaries, ranging from 13-41 seats. For the district executive, a minimum of three out of the nine members of the district coordination committee will be women, all of whom are indirectly elected by and from members of the district assembly. In addition to the direct election of at least one Dalit woman ward member for each of the 6,684 wards, indirect elections further ensure social inclusion of minorities. The municipal and rural municipal assembly members elect two (three in case of municipalities) eligible members from the Dalit or minority communities (irrespective of gender) of the local unit to become members of both the local assembly and local executive.

Parties that submit candidates for both mayor and deputy mayor (or chair and deputy chair) must ensure that one of the two candidates is a woman. Likewise, parties who submit candidate nominations for both chief and deputy chief of the district coordination committee must ensure that one of the two candidates is a woman.

4.2 Khas-Arya domination

High caste people from the hills – the Khas Arya – remain singularly dominant in Nepali politics. They are the most over-represented group at all levels of government, especially in powerful positions. KhasAryas make up only 31% of the national population, but they constitute a majority of seats in the all level.Khas Arya representation is boosted by the reservations system since they are included in it. At the local level, KhasAryas control almost half of all mayor/chair and deputy mayor/deputy chair seats. It is also worth noting that within parties, central leadership remains dominated by Khas Arya, and the current Prime Minister, Khadga Prasad Oli, belongs to this group, as have all of 13 prime ministers since 1990.

4.3 Inclusion Condition of Local level Based on Kaski District

After Lekhnath municipality and some other places were merged, Pokhara metropolitan had thirty three wards during the election. There were ninety eight election polling booths and two hundred ten sub polling booths in Pokhara Metropolitan. Similarly Annapurna Gaupalika had eleven wards, fifteen polling booths and twenty one sub polling booths. Similarly MachhapuchhreGaupalika had nine

wards,twelve polling booths and twenty one sub polling booths.In the same way MadiGaupalika had twelve wards, seventeen polling booths and twenty one subpolling booths.RupaGaupalika had seven wards,eight polling booths and fifteen sub polling booths.The inclusion study of candidates and elected candidates of all these local authorities have been intensively done here.

4.4 Structure of local bodies in Kaski District

Kaski district comprises of five local bodies. There is one metropolitan with four rural municipalities. This division with bottom up approach helps to make the development work easier and comfortable. The practice of inclusion in all these local bodies helps to enhance the participation of marginalized groups in the mainstream politics and development.

Table 4.1 : Structure of local bodies in Kaski District

S.N	Local Bodies	Number of Wards	Number of Posts
1.	Pokhara Metropolitan	33	165
2.	Annapurna Rural Municipality	11	55
3.	Rupa Rural Municipality	7	35
4.	Madi Rural Municipality	12	60
5.	Machhapuchre Rural Municipality	9	45

Source: Election commission report, 2018

Above graph obviously shows that the Pokhara Metropolitan has the highest no. of wards (33) .This is followed by MadiRural municipality (12) .Similarly, Pokhara Metropolitan has the highest no. of Post which is followed by Madi Rural Municipality. Least no. of ward is of Rupa and post is also of Rupa Municipality. This overall division has been done to make the people facilitated in the administrative services as well as to foster the development activities from the local level.

4.5 GenderWise Candidates Details

To know the inclusive approach the gender wise practice also should be studied. The theory of inclusion gives more emphasis to bring male and female in the mainstream

line. So Nepal practiced the system in which the Parties that submit candidates for both mayor and deputy mayor (or chair and deputy chair) must ensure that one of the two candidates is a woman.

Table. 4.2: Composition of Gender Candidates

S.N	Post	Final Candidates Number		
		M	F	T.
1	Mayor	14	2	16
2	Deputy-Mayor	3	8	11
3	President	21	4	25
4	Deputy President	2	16	18
5	Ward-President	322	16	338
6	Female Member	0	278	278
7	Dalit Female Member	0	259	259
8	Member	546	29	575
9	Dalit Minority Group	16	3	19
10	Unanimous number	2	0	2
Total		926	615	1541

Source: Election commission report, 2018

Among total 1541, 926 were found male (60%) whereas 615 (40%) were found female. For the post of Ward chairperson, Open 2 member and Dalit or minority group total candidates were 935 where 886 (94.86%) were male and 48(5.14%) were female. The table shows that the no. of female candidates more in the assistant post. The actual intention of ensuring one candidate for the major post should be female was not to show inclusion. It aimed to empower women in each and every post.

4.6 Gender Wise Elected Representatives

After the election was conducted the result was published which needs to be analyzed for knowing the inclusion status at the local bodies. The ratio of elected male and female should be known to know the status of gender wise inclusion.

Table 4.3 : Gender Wise Composition of Elected Representatives

S.N	Post	Elected Number				Total (Number)	Total (Percent)
		Male (Number)	Male (Percent)	Female (Number)	Female (Percent)		
1	Mayor	1	(100)	0	(0.0)	1	(100)
2	Deputy Mayor	0	(0.0)	1	(100)	1	(100)
3	President	4	(100)	0	(0.0)	4	(100)
4	Deputy President	0	(0.0)	4	(100)	4	(100)
5	Ward- President	71	(98.6)	1	(1.40)	72	(100)
6	Female Member	0	(0.0)	72	(100)	72	(100)
7	Dalit Female Member	0	(0.0)	72	(100)	72	(100)
8	Member	140	(97.14)	4	(2.85)	144	(100)
9	Dalit Minority Group	7	(71.43)	2	(28.57)	9	(100)
10	Unanimous number	2	(100)	0	(0.0)	2	(100)
Total		225	(59.06)	156	(40.94)	381	(100)

Source: Election commission report, 2018

Figure mentioned above represent the gender wise composition of elected representatives. The ratio of male and female elected representatives in each post has been calculated in percentage. Out of total elected representatives, 59.06% were male and 40.94% were female. The table clearly shows that the major post of elected

representatives were owned by male whereas the assistant post were owned by female. This shows that Nepali local government is male dominated.

4.7 Age Wise Elected Representatives

The major concept in Nepali society about inclusion is based on caste and ethnicity. But actually, inclusion is dynamic. It should be studied on the basis of broad areas. Age wise factor is also one of the major factor of inclusion. The table given below shows the age wise participation of representatives at local level.

Table 4.4 Composition of Age Wise Elected Candidates

S.N	Post	21 to 40			41 to 60			Above 61			Total Number		
		M	F	T.	M	F	T	M	F	T	M	F	T
1	Mayor	0	0	0	1	0	1	0	0	0	1	0	1
2	Deputy-Mayor	0	0	0	0	1	1	0	0	0	0	1	1
3	President	1	0	1	3	0	3	0	0	0	4	0	4
4	Deputy President	0	0	0	0	4	4	0	0	0	0	4	4
5	Ward-President	14	0	14	45	1	46	12	0	12	71	1	72
6	Female Member	0	28	28	0	42	42	0	2	2	0	72	72
7	Dalit Female Member	0	39	39	0	32	32	0	1	1	0	72	72
8	Member	32	1	33	92	3	95	16	0	16	140	4	144
9	Dalit Minority Group	0	1	1	8	1	9	1	0	1	9	2	11
Total		47	69	116	149	84	233	29	3	32	225	156	381

Source: Election commission report, 2018

The youth representatives in local bodies of Kaski are in less number. The above table clearly shows that the number of youths in Dalit female member is high than that of others. The major post do not include the representatives of young age from 21 to 40.

The major post of mayor in Metropolitan and President in three rural municipality seems to be owned by the age group from 41 to 60. The major number of ward President is also from this same age group. Similarly the number of elected open member from this age group seems higher than others which is followed by the number of ward President. In the same way, the representation of male from this age group seems more than female.

The representatives above 60 age group do not seem to be present in major post of Mayor and Deputy Mayor in Metropolitan as well as President, Sub President in the rural municipality. Simple participation of ward president seems to be present from this age group. Similarly the number of elected open member from this age group seems higher than others which is followed by the number of ward President. In the same way, the representation of male from this age group seems more than female.

From the above table, it can be concluded that the representatives from 40 to 60 are in higher number than other age group. The representation of this age group is also male dominated. It seems that women are prioritized in assistant post only. Simply, the participation or inclusion of youths in the study area is less. More representatives are of male gender and they belong to the age from 40 to 60.

4.8 Political Affiliation of Elected Representatives

To study the inclusion in local government bodies, the status of affiliation of elected representatives in different political parties should be studied. An attempt to study the participation and affiliation from different political parties has been done here with the following table.

Table 4.5: Composition of Political Party Wise Elected Representatives

Elected Post	Name of political Party			
	Nepali congress	NCP (UML)	NCP (Maoist Center)	Total
Mayor	1	4	0	5
Deputy Mayor	0	5	0	5
Ward Chairperson	24	45	3	72
Female Ward Member	23	49	0	72
Dalit Female Ward Member	21	51	0	72
Other Ward Member	47	96	1	144
Dalit or Minority	2	9	0	11
Total	118	259	4	381

Source: Election commission report, 2018

From the above table it is clearly seen that out of 381 post, 30.97%, elected representatives are found to be affiliated with Nepali congress, 67.98% elected representatives are found to be affiliated with NCP (UML) and 1.05% elected representatives are found to be affiliated with NCP (Maoist) .

4.9 Reservation Based Elected Representatives

To study the inclusion, the participation of Dalit, Janajati, Khas, Muslim also should be studied. So, an attempt has been made here to study the inclusion with following table.

Table 4.6: Composition of ReservationBased Elected Candidates:

S.N	Post	Dalit		Janajati		Khas		Muslim		Total		Percentage	
		F	M	F	M	F	M	F	M	F	M	F	M
1	Mayor				3		2			0	5	0.00	100.00
2	Deputy-Mayor			3		2				5	0	100.00	0.00
3	Ward President		2		29	1	40			1	71	1.39	98.61
4	Female Member	1		26		45				72	0	100.00	0.00
5	Dalit Female Member	72								72	0	100.00	0.00
6	Other Ward Member		7	4	52		79		2	4	140	2.78	97.22
7	Dalit Minority Group	2	9							2	9	18.18	81.82
Total		75	18	33	84	48	121		2	156	225	40.94	59.

Source: Election commission report, 2018

Out of all elected 24.41% is found to be Dalit,30.71% is found to be Adibasi Janajati,44.36% is found to be Khasaarya, and 0.52% is found to be Muslim. In the same way out of all elected 40.94% is found to be female and 59.06% is found to be male.

CHAPTER V

PERFORMANCE OF LOCAL GOVERNMENT

REPRESENTATIVES

Performance can be known with different ways. Effective activities that can bring positive consequences show good performance whereas random works and activities shows chaos condition. Here an initiation has been made to know the performance level of newly elected representatives in the local elected government bodies. Daily activities, Systematic devotion, Behaviors with public, implementation to development related programme, Public trust and involvement in public programmes are taken as the major indicators of measuring the performance of local elected representatives.

5.1 Performance of Local Government Representatives

The elected representative in local government are representing different caste, gender and minority group. The election process has been formulated so as to promote the inclusive approach. That is why the local government authority formed this time is found to be more participatory than the previous provisions. Focused group discussion was organized with sixty participants altogether including all three areas. One focused group discussion was organised with the elected representatives. One focused group discussion was organised with civil servants of local government offices. Similarly, one focused group discussion was organised with the service receiver or beneficiaries. After conducting focused group discussion among all these group, the following truth have been revealed out.

1. The inclusive approach brought by the state has strengthen the haves not of our society.
2. The inclusive approach brought by the state has helped to empower the marginalized groups such as women, dalits, janajatis etc.
3. The inclusive approach has enhanced the participation of backwarded communities.

4. The behaviors of the elected representatives is normal. In some cases, the representatives give more concentration towards public. But sometimes they ignore the public.
5. The daily administrative service performance is slow like bygone days. However the initiation in this matter has been taken by the representatives to deliver the service to the beneficiaries, still confusion has taken place due to the lack of appropriate laws and division of power with provincial and federal government.
6. The positive impact brought by the inclusive approach is the growth of participatory leadership in the local level. In the same way, the inclusion has emphasized on quantitative approach which has undermined the qualitative result.
7. The inclusion practice in the local level has ignored the capable leadership that were developed initially.
8. The newly elected government representatives in the local level have developed the hope of development. But the bond of trust needs to be stronger.
9. The inclusion applied in the local level has strengthened the bottom up approach of development. So, the root level development has started to take speed in local level.
10. The development activities with the public participation have increased. The infrastructure development like road construction, drinking water facilities, sanitation as well as local resource mobilization have become faster.
11. The local representatives seem to be the participant in local public programmes as Chief Guest, guest and in other different roles.
12. The local representatives have developed the leadership and personal capacity as well as communication skills.
13. The leaders or the representatives have developed decision making power.
14. The representatives have participated themselves in development planning and implementation knowing the local scenario.
15. The new restructuration of our country is satisfactory. But the performance of provincial and local government has not become effective as expected due to the lack of power delegation by the federal government.

The reasons that were achieved from the focused group discussion behind the less effective performance of local government authorities are mentioned below:

1. Lack of previous practice of service delivery as local government
2. Confusion in implementation of power and resources with Central and Provincial government authorities
3. Lack of adequate laws , bureaucratic restructuring and procedural practice
4. Less qualified elected representative due to the compulsion of inclusive provision

Analyzing the consequences brought by the focused group discussion, it can be concluded that the impact and performance of newly elected inclusive representative bodies is positive and hopeful. Still, some reformations are necessary to make the inclusive approach more effective.

5.2 Performance of Local Government Representatives

An analysis has been done here on the basis of personal written interview. A questionnaire was developed through which ten objective questions were asked with total sixty respondents. Clients taking service from the local government offices were selected randomly as the respondents.. They were given a page of written objective questionnaire.They were requested to fill up the form trying to be pure Nepali common citizen.Out of the sixty clients twenty were from Pokhara Metropolitan,ten were each from Machhapuchhre Rural Municipality,Madi Rural Municipality, Annapurna Rural Municipality and Rupa Rural Municipality.

The data presentation taken from the personal interview is given below:

5.2.1 Service Delivery

Public Service Delivery refers to the total process in which the Public gets service necessary for them.Local government offices are also responsible for public service delivery.Here an attempt was done to know the people's reaction on the performance of local elected representatives. The respondent were asked about the condition of service delivery after the Local election 2074 as the first question of interview schedule.

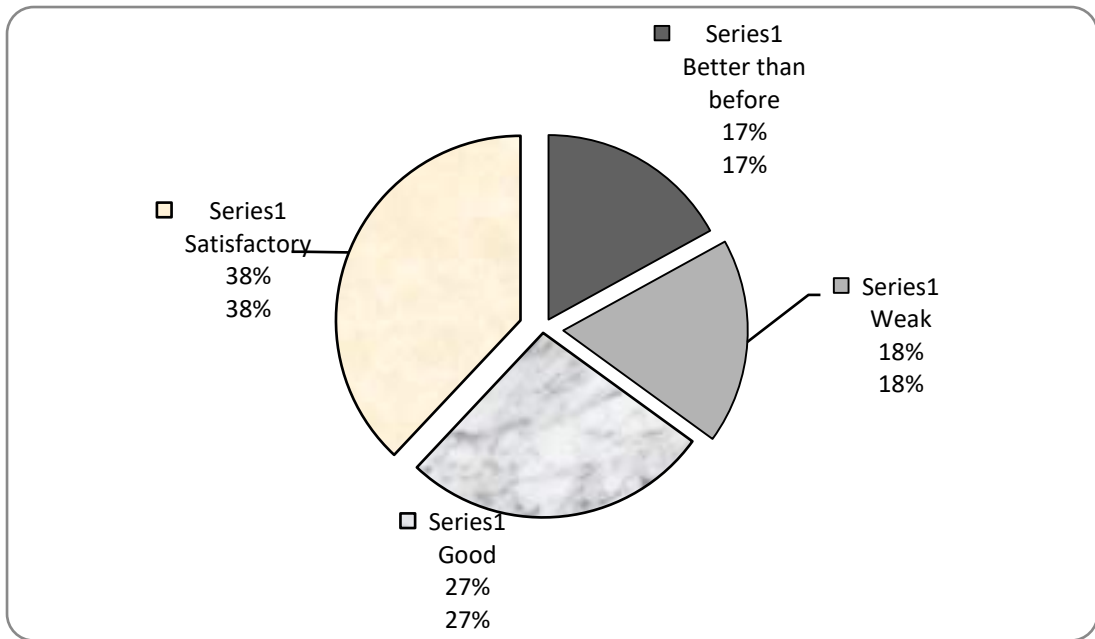


Figure 5.1: Service delivery

Out of 60(100%) respondent 23(38%) were found satisfied with the service delivery condition. 16(27%) mentioned the service delivery as good service .11(18%) said the service delivery as weak and 10(17%) said that the service delivery is better than before.

5.2.2 Corruption Analysis

Corruption is the process in which power or authority is misused. So, the performance of the local elected representatives can be measured only if we know the corruption status of the representatives. Knowing this, the respondent were asked their perception about the matter of corruption.

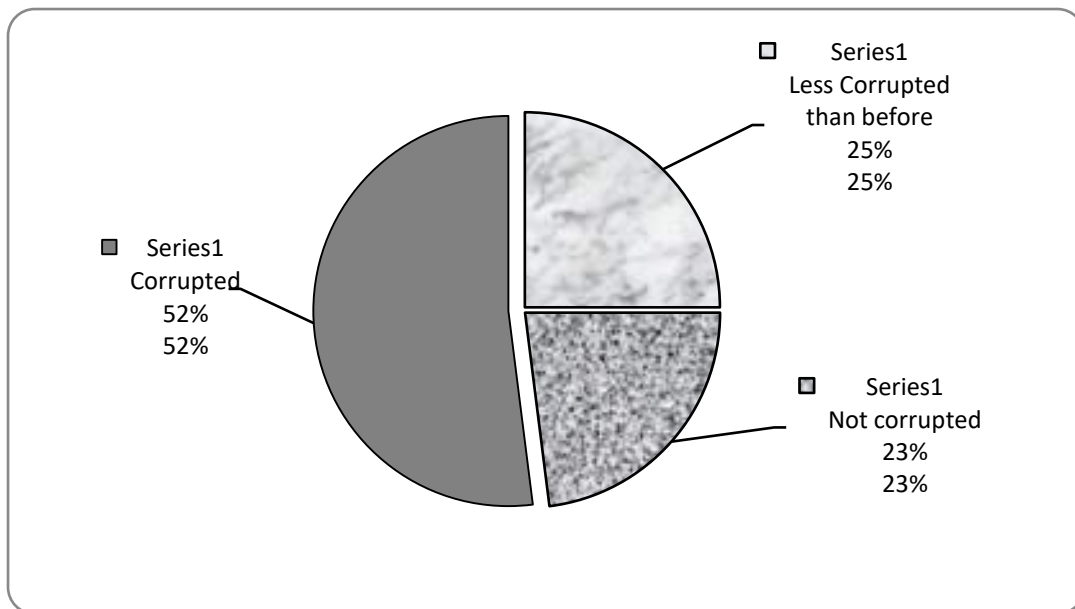


Figure 5.2: Corruption Analysis

The respondent were asked about their evaluation and prediction on the matter of corruption in respect to the newly elected government representatives. Answering the second question of the questionnaire 31(52%) said that the newly elected representatives are corrupted, 14(23%) said that they are not corrupted and 15(25%) said that they are less corrupted than before.

5.2.3 Leadership Development

Leadership is one of the important measuring indicator of the performance of local elected representatives. In this process it is very essential to know about the leadership condition of the representatives before election and after election. Here the third question was asked to know whether the leadership has been well developed in the newly elected representatives or not.

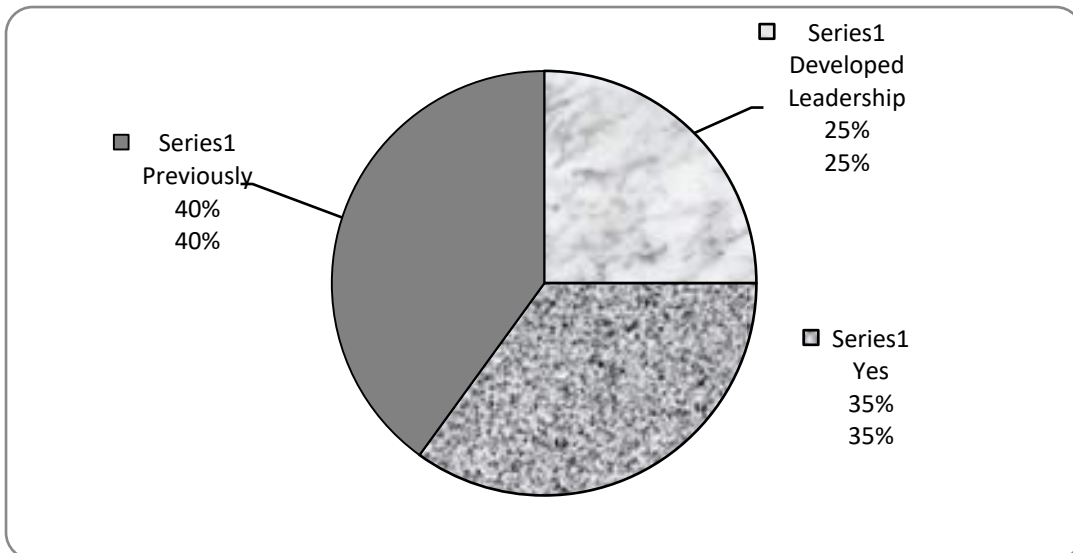


Figure 5.3: Leadership Development

Out of the 60(100%) respondents , 21(35%) said yes to the leadership matters.24(40%) said that the local representatives didn't have the good leadership skill previously.Similarly,15(25%) said that the new elected representatives have developed leadership after being elected.

5.2.4 Decision Making Analysis

Decision making is one of the important asset of the elected representatives should have.So, the respondent were asked about the decision making effectiveness of the elected representatives.

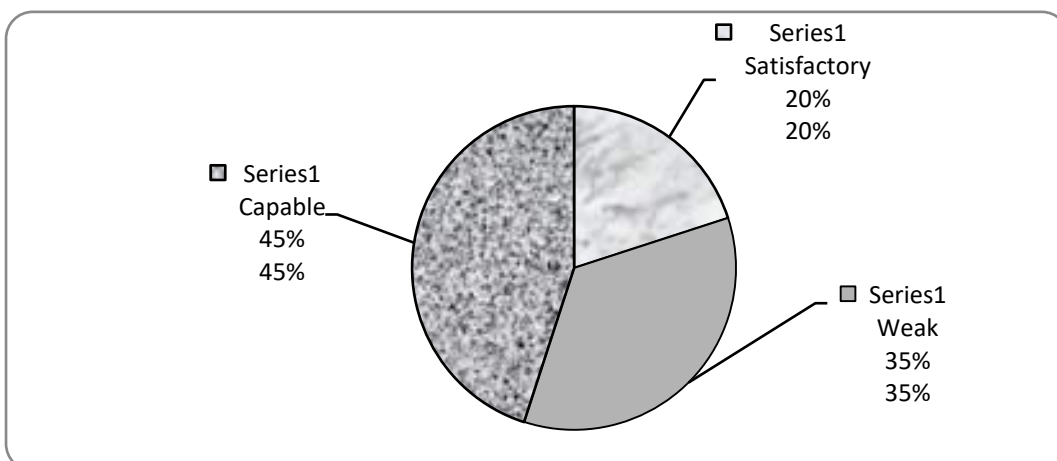


Figure 5.4: Decision Making Analysis

The respondents were asked to evaluate the decision making capacity of the representatives.27(45%) said that the representatives are capable in decision making.21(35%) said that they are weak in decision making.Similarly,24(20%) said that they have satisfactory performance in decision making.

5.2.5 Development Pace Analysis

Development is the dynamic process of positive change. Due to the long term unavailability of local elected representatives in local government offices,the speed or pace of development was slower.That is why the respondent were asked about the speed of development before and after the local level election.

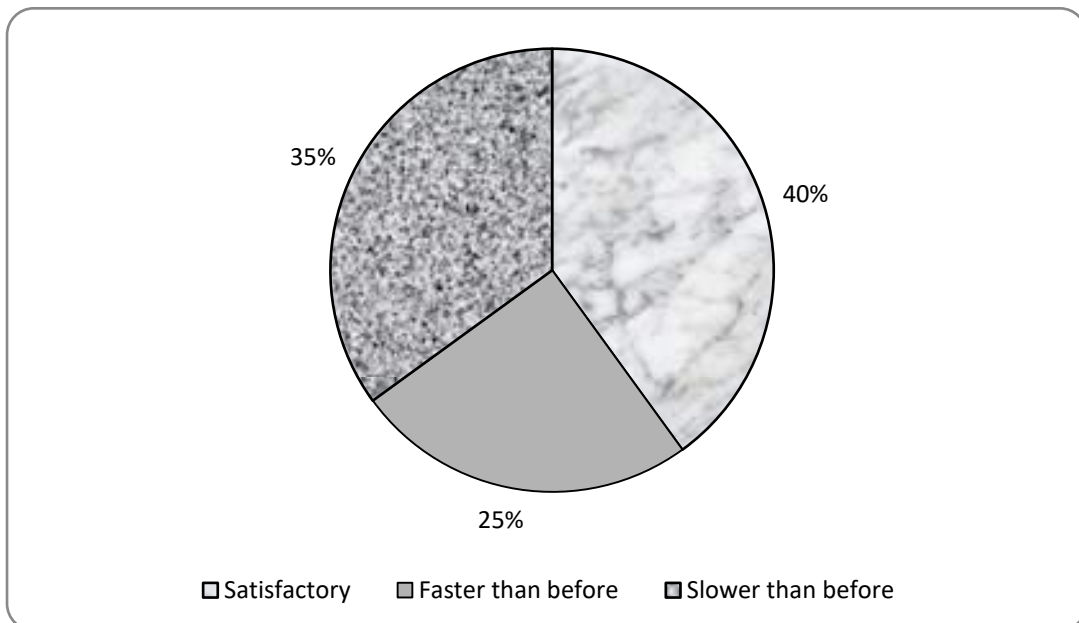


Figure 5.5: Development Pace Analysis

All the 60(100%) respondents were asked about the pace of development after the new local election.15(25%) said that the pace of development is faster than before. 21(35%) said that the pace of development is slower than before.Similarly,24(40%) said that the pace of development is satisfactory.

5.2.6 Evaluation in various aspects

The performance of newly elected representatives can be known only measuring with various dimensions.No single measuring index is enough for knowing the

performance of newly elected representatives. So, the sixth question was kept to know the evaluation of the respondent towards the newly elected local government.

Table 5.1: Evaluation in various aspects

S.N	Evaluation Topic	Number	Percentage
1.	Understanding	16	26.67%
2.	Underestimating	24	40%
3.	Over ambitious	20	33.33%
4.	Good Service Delivery	14	23.33%
5.	Weaker Service Delivery	30	50%
6.	Satisfactory Service Delivery	16	26.67%
7.	Good in dealing	12	20%
8.	Weak in dealing	27	45%
9.	Satisfactory in Dealing	21	35%
10.	Good speech delivery	20	33.33%
11.	Weak speech delivery	19	31.67%
12.	Satisfactory speech delivery	21	35%

The respondents were asked to evaluate the performance of newly elected local representatives with various aspects. 16(26.67%) said that the representatives are understanding. 24 (40%) said that they are under estimating whereas 20(33.33%) said that they are over ambitious.

Similarly, 14 (23.33%) said that the representatives are good in service delivery. 30 (50%) said that they are weak in service delivery. 16(26.67%) said that they have satisfactory performance regarding service delivery. 12(20%) said that the representatives have good dealing power. 27(45%) said that they have weak dealing power. Similarly, 21(35%) said that they have satisfactory dealing power.

20 (33.33%) said that the representatives have good speech delivery power. 19 (31.67%) said that they have weak speech delivery power and 21(35%) said that they have satisfactory speech delivery power.

Table 5.2 : Reaction on Overall Performance

S.N	Topic	Number of Reaction	Percent
1	Satisfied	24	40%
2	Not Satisfied	20	33.33%
3	Happy	16	26.67%

All the respondents were asked about the overall performance of the representatives. 24(40%) said that the performance is satisfactory. 20(33.33%) commented the performance as they are not satisfied. Similarly, 16(26.67%) said that they are happy with the performance.

5.2.8 Reaction Analysis Towards Inclusive Approach

The respondent were asked the eighth question to know their opinion whether the performance of the elected representatives would have become better without election in inclusive approach.

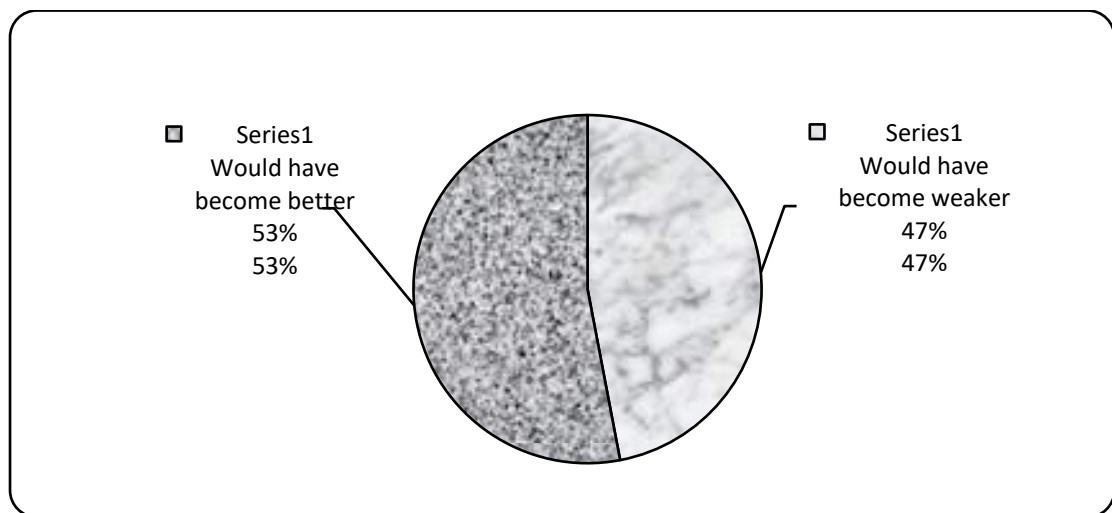


Figure 5.6: Reaction Analysis Towards Inclusive Approach

The respondents were asked to answer the condition that what would have happened if the election was conducted without applied inclusive approach. In this question, 32(53.33%) said that the representatives performance would have become better in such case. Similarly, 28(46.67%) said that the performance would have become weaker than this.

5.2.9 Social Participation

To strengthen the development, the participation of elected representatives in the social activities is a must. So, to know the status of social participation of newly elected representatives the ninth question in the question schedule about the condition of social participation.

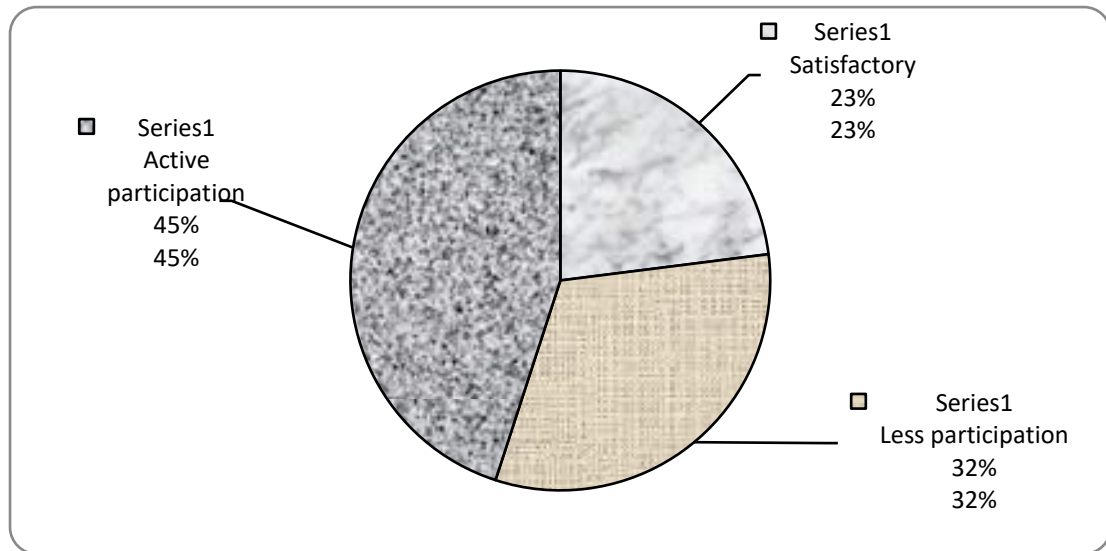


Figure 5.7: Social Participation

Out of 60(100%) respondents, 27(45%) said that the representatives actively participate in social work. 19(31%) said that the participation of local elected representatives is less and 14(23.33%) said that their participation is satisfactory.

5.2.10 Impact of newly elected representatives

To make the impact analysis of the elected representatives on general people, an attempt with the tenth question was done to know the respondents' experience regarding the newly elected government.

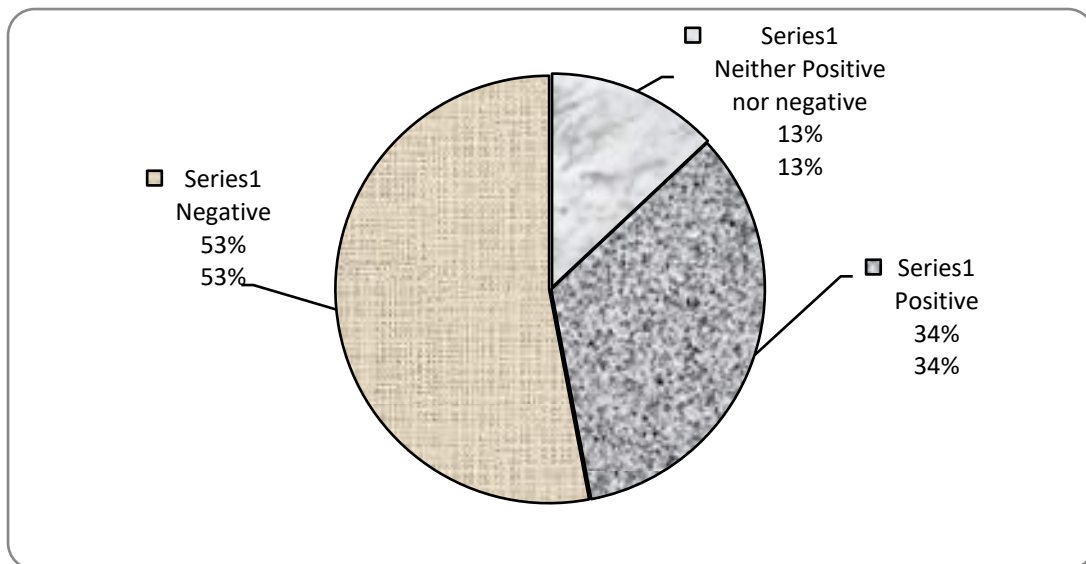


Figure 5.8: Impact of newly elected representatives

All the 60(100%) respondents were asked if the impact of government representatives is positive or negative. 20(33.33) said that their performance impact is positive. 32(53.33%) said that their performance is negative and 8 said that their performance is neither positive nor negative.

5.3 Findings

The observation of the answer given by the respondents were classified, tabulated and presented in the form of pie chart and bar graph. This process brought the following findings :

- a. The inclusive approach brought by the state needs to be empowered.
- b. The performance level of the representatives needs more improvement. it is hardly satisfactory.
- c. The inclusive approach has enhanced the participation of backwarded communities. The service delivery condition is satisfactory only.
- d. People believe that the representatives are corrupted.
- e. The daily administrative service performance is slow like bygone days. However the initiation in this matter has been taken by the representatives to deliver the service to the beneficiaries, still confusion has taken place due to the lack of appropriate laws and division of power with provincial and federal government.

- f. The positive impact brought by the inclusive approach is the growth of participatory leadership in the local level. In the same way, the inclusion has emphasized on quantitative approach which has undermined the qualitative result.
- g. The inclusion practice in the local level has ignored the capable leadership that were developed initially.
- h. The pace of development is also slow.
- i. The representatives have developed leadership after they got opportunity getting elected.
- j. The local representatives seem to be the participant in local public programmes more than before.
- k. The local representatives have developed the leadership and personal capacity as well as communication skills.
- l. The leaders or the representatives have developed decision making power.
- m. Most of the clients seem dissatisfied also .

Finally this observation and findings has clearly stated that the impact of performance of the newly elected local government representatives is simply satisfactory. Clients reaction and evaluation towards the performance of local elected representatives is mixed type . The clients have not felt that they have got their government in the grass root level. Very few clients are found to be satisfied with performance. Even more clients are dissatisfied with the ongoing performance of newly elected local government representatives. The understanding behavior with the clients ,public dealing capacity, nepotism less decision, stable development process are some of the major concerns in this aspects. So the inclusive approach needs more reformation in coming days.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The study entitled "Inclusion in Local Government Bodies of Kaski : A Study based on the local election-2074 "with objectives to find out the sociocultural composition of elected authorities at local level and to examine the performance of local government bodies/representatives of Nepalis based on both primary as well as secondary information. The primary data were collected by various methods. Secondary sources were basically published and unpublished reports prepared by the different recognized organization and other related documents i.e. articles, newspapers and related literatures.

Social issue is one of the major concern and agenda of the indigenous nationalities in Nepal. As the state has adopted discriminatory policy since two and half a centuries, marginalized people, women and Dalits are deprived of Social participation, which means marginalizing them from decision-making process. They do not have access to and control over productive resources in Nepal.

The first objective of the study was to find out the composition of elected authorities at local bodies of Kaski district. The major findings with this objective are the practice of making participatory and inclusive governance is growing from the local elected level in Nepal. The structure of local government bodies is based on the inclusive policy of the state. Nepal is gradually developing in inclusive approach. The new constitution drafted on 2072 has adequate provisions of inclusions but they need effective implementation. Out of elected 59.05% were male and 40.95% were female. The major post of mayor in Metropolitan and President in three rural municipality seems to be owned by the age group from 41 to 60. Out of 381 post Nepali congress got successful result in 30.97%, NCP (UML) got 67.98% and NCP (Maoist) got 1.05%. The second objective of the study was to examine the performance local government representatives of Kaski district.

The major findings with this objective are: The performance of elected representative in local government authorities is not effective as per the expectation. The plans and policies made for inclusive approach are on the verge of implementation. The social practices are also becoming participatory on the basis of the provision of the Constitution of Nepal – 2072. The inclusion pattern issues has become burning issue and it has become the major agenda of political parties. The new restructuration of our country is satisfactory. But the performance of local government representative has not become effective as expected due to the lack of power delegation by the federal government

5.2 Conclusion

The study of inclusion pattern based on the local elected bodies of Kaskidistrict has brought the fact that the inclusion practice in Nepal is at very early stage. The practice of inclusion is based on mathematical inclusion only. The inclusion is to show inclusion, not to achieve from inclusion. The first focus is given to caste wise inclusion. General people understand inclusion as caste based issue only.

For social inclusion equal participation is essential, but there is not equal participation in different matter from all sector of society, which helped for Social exclusion. The legal provision was taken as more problematic than Social values. But the Legal provision is not only seen as the barrier nowadays.

To conclude, political spaces do not exist in isolation, rather they co-exist with other social, cultural and economic spaces. And hence, understanding how people navigate across those spaces on an everyday basis and how those ‘everyday navigations’ inform their subjectivities and political outlook is crucial. No doubt, gender quotas have symbolic value but to transform descriptive representation into meaningful engagement requires simultaneous interventions focus on creating wider socio-economic opportunities for women, addressing unequal gender division of labour both within and outside household arrangements, deconstructing internalized stereotypes and challenging paternalistic and undemocratic institutions including political parties.

The impact and performance in local elected government bodies is positive in the way that it has ensured the participation of marginalized communities. In the same

way, qualitative inclusion should be given more priority in coming days. Beyond numeric representational inequalities, what does local politics and democracy look like at the ground level? How did women electoral candidates from diverse backgrounds engage in electoral processes? Those were the key questions when I started my study which holds great political significance due to its contribution in past democratic movements and most recently in *Madheshi* identity movement.

However, some historically marginalized groups – most notably, the Madhesis – have achieved a higher degree of political representation through identity-based political assertion. But overall, the results suggest that Nepali political parties still have a long way to go in terms of transforming their attitudes towards social inclusion.

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Appendix

Check List for Focus Group Discussion

A: Service Receipts or Beneficiaries

1. How have you evaluated the inclusive approach of the state in Local level?
2. How are the behaviors of all the elected representatives with public?
3. How effectively are the daily administrative services given from the local government offices?
4. What impact has the inclusion brought from the local government bodies?
5. What kinds of trust have the newly elected representatives gained with the public?
6. How the programmes of development are running after the newly elected representatives have taken the responsibilities?
7. How is the participation level of local representatives in local programmes organized by local organizations?
8. How have the representatives developed the leadership and personal capacity?
9. What are the reasons behind the effective and less effective performance of local elected representatives?
10. Are you satisfied with the new state restructuration made in our country?

Scheduled Questionnaire
For Client taking services

Name:

Address:..... **Local government:**

Gender: **Caste:** **Religion:**

1. What is the service delivery condition of newly formed Local government agencies?

- a. Satisfactory b. Good c. Weak d. Better than before

2. What do you think about the newly elected representatives on corruption matters?

- a. Corrupted b. Not corrupted
c. Less corrupted than before

3. Have the newly elected representatives good leadership skill or not?

- a. Yes , they have good leadership power
b. Previously, they didn't have good leadership power
c. They have developed leadership power after being elected

4. How are the new inclusive representatives of local government in decision making matters?

- a. Capable in making decision
b. Weak in making decision
c. Satisfactory in making decision

5. What is the pace of development after the new local election?

- a. Faster than before b. Slower than before c. Satisfactory

6. How do you evaluate the present inclusive local government representatives?

- a. They are understanding/under estimating/over ambitious.
b. They are good/ weaker/satisfactory in service delivery.
c. They have good/weak/satisfactory dealing power.
d. They have good /weak/satisfactory speech delivery power.

7. Are you satisfied with the overall performance of the newly elected representatives?

a. Satisfied

b. Not satisfied

c. Happy

8. What do you think would have happened if all the team of local governing bodies were from open election?

Or

What do you think would have happened if all the inclusive approach practiced in local election was not done?

a. The performance level of local representatives would have become better.

b. The performance level of local representatives would have become weaker.

9. What is the condition of active social participation of local elected representatives?

a. Active participation

b. Less participation

c. Satisfactory participation

10. What impact have you experienced regarding the newly elected government representatives?

a. Positive

b. Negative

c. Neither positive nor negative