

**SOCIAL INCLUSION IN LOCAL DEVELOPMENT ACTIVITIES:  
A Case Study of Decentralized Financing and Development Programme  
in Laha VDC, Jajarkot District**

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Social inclusion is taken as a challenging issue of 21<sup>st</sup> century in our nation. Nepal as the patrimony of high caste has always remained adverse to progressive measures on equality. Official measures regarding Social inclusion lack of commitment and the extent programmings do not address the structural problems that marginalize and impoverish them. Social inclusion is a Social agenda. Social inclusion can be defined as a process of promoting equitable access to both economic and Social benefit of development without any discrimination of caste, descent, gender, religion, ethnicity, nationality, sexual orientation, opinion or other characteristics. Society is often defined as a socio-economic and Social empowerment of the particular groups who have been victimizing by the stark discrimination, destination, segregation and exclusion. According to Dalit empowerment and inclusion programme (DERP); empowering Dalit community means providing to Economic opportunities Assets, Resources, Social, Voice, Capabilities, Knowledge, Skill & Information to the Dalits in general and different categories of Dalits (Madhesi Dalit, Hill Dalit, Dalit Women, lower caste Dalits etc.) (Manandhar, 2005).

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 favour 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 disowned by indigenous peoples and the marginalized people.

The Social developments since the mid-1990s have led to a worsening crisis of governance in Jajarkot district as reported by a number of international and national agencies. The Social instability has led to only low levels of economic growth and halting progress on local self-governance in Jajarkot district.

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 marginalising them from decision-making process. They do not have access to and control over productive resources in Jajarkot district. 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" (Wold Bank, 2006).

After the people movement of 2006, there was strong hope of change in the life of marginalised 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 marginalised groups including IPs 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 Jajarkot district.

The indigenous peoples' knowledge, skills, and cultural heritage, which could be useful for development, are neglected and as a result the marginalized people in Jajarkot are facing identity crises. Due to the discriminatory polices, marginalized

people are deprived of their customary rights on natural and biological resources, land, water, forest, pasture and mines in their respective historical homelands. Natural resources like forest resources began to deplete rapidly since the marginalized people lost control over these resources. As there is no option, marginalized people youths in Jajarkot are compelled to migrate to foreign countries in search of employment, where they are exploited.

Local Social and ethnic leaders, members of civil society, school teachers and educated and rich people in Jajarkot district 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 organisations 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 local authorities, alongside national and regional 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. Local democracy thus constitutes an essential element of democracy itself whatever the form of the State, whether federal, regionalized or unitary (World Bank, 1992).

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 local government.

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 local government that is both practical and responsive to Nepal's needs, as well as in line with international standards of good and democratic governance. The drafting of a new Constitution represents an opportunity to revisit this area and develop a comprehensive and new approach to local governance (ADB, 1995).

At the last two decades of the 20<sup>th</sup> century there has been a worldwide interest in decentralization of government in all parts of the globe and especially in the 1990, decentralization of public sector tasks 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).

The wave of decentralization is widespread very fatally to develop and developing countries make challenge central governments monopoly of decision-making power. Decentralized local 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).

Local government is the part of central government, which deals mainly with local affairs administered by authorities sub ordinate 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).

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

literal meaning of Dalit in the Nepali Dictionary is "the person who is suppressed" in the context of south Asia, Dalit is a common term used to address culturally, economically and Socially marginalized individuals or communities. The Dalits have been discriminated on the basis of caste and untouchability mostly in the matter related to food and drink on the one hand and prohibition of entry into houses, temples and other public places on the other. Such caste-based discrimination against the Dalits is continuing for generations to generations. By tradition, those who are treated as impure and whose food and water are not accepted are called Pani na chalne Jaat or the Dalits.

No Dalits and marginalized people are yet members of the central committees of the major three Social parties nor do Dalits hold positions in the judiciary or the constitutional body in Jajarkot district (Lowoti, 2009).

The process of disempowerment of indigenous people began with the incorporation of small principalities into the larger unification of Nepal. The processes of cultural homogenization and monolingualism result in numerous losses of cultural diversity (Shah, 2005).

## **1.2 Statement of the Problem**

Marginalized people less represented in Social parties as well. Not more than 3 to 5 members have been marginalized people so far in the central committees of the national parties and other Social parties in Jajarkot district. 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 Jajarkot district. But the interim constitution 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 Social parties almost forgot the contribution of marginalized people made at the movement.

No marginalized people have been given opportunity to be the chief of any constitutional body till date in Jajarkot district. Family, social and Social environments have not been favourable for marginalized people empowerment.

Politics is chief policy of all the policies. So, without proper representation in politics, marginalized people's representation in other sectors will also be affected. Most of the Social parties still lack the exact data of their active or ordinary members. More important aspect is that Social parties have not the practice of working as per plans and programmes 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 Social 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 is underway. Goal of the state is making the constitution with quality of proper representation and ownership of women, minorities, marginalized, deprived communities and ethnicities. Considering the need of collaboration among marginalized people leaders of various Social parties in the agenda of marginalized people's Social participation, empowerment and inclusion, marginalized people's Democratic Networks have been formed at district, regional and national level as the loose alliances. Up to now, there are 54 district level networks. These networks are strongly advocating with Social parties and the government agencies at different levels for marginalized people's access and representation.

At present, new constitution of Nepal 2072 is in existence. 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 Nepalese Social scenario. This democratic system has brought changes in local body with a new decentralization vision. Nepal adopted decentralization as a means of local development seriously since restoration of democracy in 1990. The parliament passed the Local Governance Act in 1999 in order to implement it practically. The Act empowered local bodies by involving in planning, programming and utilization of resources and implementation of plan/programs. The main purpose

of the Act was to address and solve the problems of local people including marginalized people and to uplift their lives in various aspects.

After the restoration of multiparty system election of local bodies were held in two times in 2049 and 2054 B.S. From the 2059 B.S., local government institution are functioning without elected representatives. It is highly disturbed the for fourteen years achievement of local governance process in Nepal. Existing local governance institutions are against the spirit of Local Self Governance Act and democratic system. Due to the conflict the third local election has not been succeed yet. The government did not extent the tenure of local bodies. Sometime it authorized to the bureaucrats and Social cadres, the government is in dilemma. Maoist insurgency has become very much serious threat to development of decentralized local governance process. Involvement of marginalized people in development, evaluation and monitoring of developing activities are highly influenced in Jajarkot district.

Age-old inequalities in the distribution of assets and power remain barriers to the participation of poor citizens in community organization in Jajarkot district. Department for International Development enabling state programme endorsed the Dalit schedule of 22 castes and divide a list of 19 as disadvantaged. Even in the case of few initiatives, state commitment has remained cosmetic even in Jajarkot district.

Foundation of Nationalities, commission for Dalit and Women and affirmative action where outcome of the 8 point Government declaration. However, the above government pronouncement has been in limbo since October 2010. In official measures regarding Social inclusion lack commitment and the extent programmes do not address the structural problems that marginalize and impoverish them.

According to 2011 census Dalit comprised 12.9% of total population but they can't take part in governance according to their number in rational manner. Participation of Dalit/Indigenous people/women/children (Senior citizen/ disable people in amendment of discriminatory legal provision for their prosperous future. Indigenous people constitute more than 37.2% of total population but their cultural/ Social condition is miserable. So, this study generally focuses on the following issues of Social inclusion related to development activities in Jajarkot district.



1. What is the status of Social inclusion in DFDP?
2. What is the process of participation of people (Dalits/Indigenous people/women/ disable people) in DFDP programme?
3. What are the problems of Social inclusion?

### **1.3 Objectives of the Study**

The prime objective of this study is to find out the role of Decentralized Financing and Development Programme (DFDP) in Social inclusion with problems and alternative path. The specific objectives are.

1. To examine the status of social inclusion in DFDP.
2. To analyze the process of participation of people (Dalits/Indigenous people/women/ disable people) in DFDP programme.
3. To find out the problems of social inclusion.

### **1.4 Significance of the Study**

No doubt, Social inclusion is a buzz word of development worker, Social mobilizer. Even Social 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 DFDP 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 on analyze the role the DFDP for the Social inclusion in Jajarkot district. To achieve the above mentioned objectives the study concentrates on those marginalized people who were participate in DFDP programme. This study did not intend to evaluate their performance and effectiveness of total programme. However, this programme was not designed just for Social inclusion but study was conducted just from stakeholders and 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 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.

### **1.6 Organization of the Study**

This study has been organized into five different chapters. The first chapter constitutes an introduction part dealing with the background of the study, statement of the problem, objectives and methodology of the study. The second chapter puts forth the conceptual frame work of the subject including the evolution of the concept. The third chapter covers research methodology. The fourth chapter covers data presentation and analysis which includes local governance practices and local development activities which covers the historical observations and the exercise of Decentralized Financing and Development Programme. The fifth chapter presents the overall findings of the study and conclusion as well the recommendations made particularly in relation to the Nepalese perspective.

## CHAPTER II

### REVIEW OF LITERATURE

#### 2.1 Theoretical Review

Development is a subjective and value loaded concept, and hence there can not be a consensus as to its meaning. The term is used differently in diverse context it basically means 'unfolding' 'repealing' or 'opening up' something which is latent. When applied to human beings, it therefore means 'unfolding' or 'opening up' their potential powers. Generally speaking the term development implies a change that is desirable (Tamrakar, 2010).

Development is a process leading to sustainable improvement in the quality of life of rural people, especially the poor. In a nutshell, the process of development must represent the entire gamut of change by which a Social system moves away from a state of life perceived as 'unsatisfactory' towards a materially and spiritually better condition of life (Tamrakar, 2010).

In other words, experience from DFDP and other programmes shows that limited institutional capacity has been built in the Local Bodies and in the Ministry of Local Development (MLD). It was thus agreed with MLD that DFDP should develop a generic and policy relevant Capacity Development Strategy (CDS) for Local Bodies in Nepal. Subsequently, the strategy was elaborated in 2004 in close collaboration with the MLD, the National Association of Village Development Committees in Nepal (NAVIN) and donors such as UNDP and Danida. The CDS was approved in late 2004. The MLD has showed great interest in using the strategy at a national level, and it has been agreed to replicate the CDS through the UNDP-supported 'Decentralized Local Governance Support Programme' (DLGSP).

The concept of rural development has two elements, the rural and its development. By rural communities we conceptualize a special body which has cohesion solidarity and spiritual quality of co-ordination, inter personal respect and ascertained degree of responsibility. The word development on the other hand implies technology,

administration, supply services, methods and procedures, programs and plans, process and progress.

### **Conceptual Review of Social Inclusion:**

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 behaviours 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, p.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).

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

A National Framework Document for Decentralized Governance and Capacity Building which is done by National planning commission and Ministry of Local Development and the study is useful to design and implementation of the overall decentralization and poverty reduction programmers at different level.

It is divided into a brief introduction to the decentralization framework, various initiatives taken by the government, the prominent issues and strategies for decentralization implementation plan (DIP). The first part of the study has explained on legal framework, reform and capacity initiatives. Second part has explained in the

implementation of LSGA, capacity building of local bodies as well as civil societies and Business sector. Likely in the third part has explained about DIP and its linkage, poverty alleviation and decentralized governance and roles and responsibilities of LGS. And strengthening decentralization process at the central level, straightening local governance and consolidating strategic planning implementation and monitoring press has explained on forth part of the study.

The study presented some new views and linkage with the internal Social process for the context of global environment. The study argued that the good governance has always been the hallmark of a stable society, a progressive civic society. A civic society with a democratic Social culture with its accountability downward to the people requires courageous leaders who are committed to diffuse power rather than concentrate it and are willing to developed power and wealth to the people, empower them and make them inclusive in the development process (UNDP, 2012).

According to the author, future of Nepal is ensured if citizens rise from growing poverty trap and enter into a productive life, liberty and self-determination. Decentralization of power and wealth from the center Kathmandu to the periphery-district, towns and villages 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.

### **2.1.1 Study on Decentralization Governance and its Impacts on Development**

The research is done by SNV/Nepal and Samanata. The study has analyzed on role and responsibilities of LB, and decision making process of local authority likely it explain about the role of CBOs, UGs and Control Groups as well as present situation of not having of elected representative and impact. The study said.

All one of the opinion that in absence of elected representatives at the LG level the delivery of good and services to the people has deteriorated. Even most of the bureaucrats (who in absence of elected representatives are all powerful) both at the DDC and VDC level were not satisfied with the situation and feel it was easier to

work with elected representatives. Only in matter of Social pressure and influence did they feel it has improved in the lack of elected representatives.

The situation of not having elected representatives was described as confusing for the public. The Maoist has become more influential and the lack of representation compounded by this factor has made it very difficult to accomplish any development work. The involvement of local people in development programmers has deceased. Monitoring and evaluation of programmers has also suffered as a result. Even getting citizenship certificate has become difficult in the absence of locally elected representatives. The people living in rural areas do not know who to approach and even getting simple recommendations for any type of work has become difficult. The breakdown in the sprit of the democratic system is also a major concern.

A key conclusion from their finding is that decentralization, the roles and responsibilities of local level leaders both at the VDC and DDC level has been institutionalized to a large extent and the public at large appreciates their functions as stipulated in the LSGA.

### **2.1.2 Decentralization prospects and challenges**

This is a report prepared by Hikmat Bist, chief Advisor of DASU/DANIDA and this is the complication of World Bank, UNCDF, DANIDA a study report. This report has described prospect and challenges of decentralization and overall impact of the prevailing Social situation, non-existing of elected bodies both at local and central level. The report said:

A well functioning local government requires the backstopping support of a strong, effective and efficient central government. Transparency and accountability can't be the sole responsibility of local governments. There are several key functions a central government is required to perform: define strategic direction for planning and resource allocation, as well as sufficient technical and financial support, and monitoring and supervision. At the same time, reorientation and capacity building of the central level bureaucracy away from a centrally controlled approach and towards decentralization from is an immediate prerequisite for the effective functioning of local governments.



The overall impact of the present Social situation, non-existence of elected government both at the central and local level, the delicate stage of the ceasefire and the stalled peace process indicates the Nepal has drifted further away from decentralization and close to more centralized approaches of government. The non-extension of term of office of local bodies and the assumption of executive power by the king now bring into question the status of decentralization as envisaged in the Decentralization Implementation Plan (DIP) which is the basic of 10th plan strategy on decentralization in Nepal.

## **2.2 Empirical Review**

A book written by Prem Sharma “local development planning in Nepal: An Empirical Experience”. The book has given hugely contribution in the field of local development planning process at local government level. Mr. Sharma identifies the strength and importance of people's participation on local development programmers, to explain the main constraints and implications on the formulation, implementation and monitoring of the project planning, co-ordination, to review and analyze the existing practices and their strength and weaknesses with respect to local project planning and to explore on appropriate and a conducive approach for local planning. Sharma has forwarded new concept of development planning such as hard ware and soft ware planning, Vice chairman of NPC, Shankar Sharma has made proper evaluation of book. He said "The book Local Development planning in Nepal written by Prem Sharma is a new attempt to peruse grassroots level planning approach in Nepal. It has set a new inquiry to identify the status of locals, especially rural people in local development activities. The study has proved out the ground realities of weaknesses and strength hither to local development planning in Nepal. The author has objectively examined in depth the experiences of local bodies' i.e. DDCs and VDC, which are the main stakeholders of local development in Nepal (Sharma, 2004).

The book is based on the study of western development region. The book has highlighted on efforts in pursuit of local governance since the inception of party less Panchayat system up to the restoration of multiparty democracy in 1990. Likely book has an analyzed the police reform initiatives on local governance other 1990 to 2000. The empirical aspect of the study has exposed to the ground reality related to local development planning Sharma said in the conclusion. "Development planning without

popular participation makes no sense and strategy for sustainable development beyond users needs becomes void. Participation makes people feel belongingness which in turn brings a sense of ownership and it imparts knowledge, ideas and skills along its involved experience” (Sharma, 2004).

Sharma said "The twenty first centuries in the new millennium is an age of human development, an abstract matter bus a complexity of development solutions. It is the age of moving skill from hands to heads. Physical development is static and limited whereas Human Recourses Development (HRD) is a dynamic and progressive" the book written by Sharma, is good way to development planners, policy makers and stakeholders of local development planning is our country.

In fact, decentralized local government is good vehicle for local development. Popular participation of all groups of people who live in grass root level. It is sure that above mention literature relevant for this study. Sharma's contribution is more relevance for the study but it has none mentioned the situation of not having elected representative. SNV Nepal and Samanata report as weal as DASU/DANDA report is also quite relevance to look present situation of not having elected representative. However that is clarifying and guide to an achieve above mentioned objectives of this study. The justification of this study to highlight the impact in the planning process and sectoral devaluation of Jumla district in the absence of elected representative.

The preamble of Constitution of Nepal 2072 on Social, economic and Social justice for all citizens has been constricted by lack of legal provisions. Some measures initiated by government which are helpful for Social inclusion as below:

- Sixth plan (1980-85) incorporation of women’s development to bring them in mainstream of the development through development activities for their own development.
- July 1921 - UML government identification of 16 deprived groups.
- July 1995: Congress government identification of 12 deprived groups.
- Ninth Plan (1997-2002): Sections on and indigenous groups and downtrodden community without identification.
- 1997: National committee for development of Nationalities (NCDN) for the institutional development of indigenous people.

- 1997: committee for upliftment of downtrodden, oppressed and Dalits classes (CUDODC) was initiated.
- 2002: Upgrading of NCDN to National foundation for Development of Indigenous Nationalities (NFDIN)
- 2002: National women Commission (NWC) was formed through government of Nepal to organize and develop their fortune path of upliftment.
- 2002: National Dalit Commission (NWC) was formed through government of Nepal to organize and develop their fortune path of upliftment.
- August 2003: Road Map Policies on economic and Social transformation
- Tannery 2004: Committee on Reservation Recommendation
- October 2004: Policy announcement on job reservation
- 18 May - 2006 - Declaration of secular state through the house of Representative.
- 18 May -2006: Declaration of 33 percent seat reservation for women through house of representative (Gurung, 2006).

Since 2001, donor agencies have shown interest in programme/projects to empower the disadvantaged marginalized groups. However, there is wide divergence in the identification of the concerned groups. Asian development Bank's country strategy paper a poverty reduction (2001) identified four disadvantaged groups as being poor due to historical, Social or cultural reasons. There were Dalits, Janjatias, Sukumbasis and Kamaiyas. But while former two are Socially disadvantaged and the later two are taken as land squatters and bonded laborers and economically destitute (Gurung, 2006).

DFID's Enabling state program endorsed the Dalit schedule of 22 castes and devised a list of 19 as disadvantaged (Thapa, 1996).

More problematic is the UNDP's identification and rating of such groups:

- i) women
- ii) Dalits
- iii) indigenous people
- iv) people with disabilities
- v) children and
- vi) Senior citizen (UNDP, 2012).

This is problematic because they vary in the condition of being disadvantaged as well as intervention mechanism (ameliorative vs structural) some are disadvantaged due to sex (i), others due to untouchability (ii) and culture (iii). Still others owing to morbidity (iv), or age specific. Among these, it is the women, Dalits and indigenous people that are marginalized by the Hindu polity of state (UNDP, 2012).

### **Overview of National Plans**

Nepal has completed almost half a century of planned development, initiated in 1956. The tenth five-year plan (2003-2007) is poverty Reduction Strategy Paper (PRSP) in itself. The eighth plan (1992-1997), formulated by the first democratic government introduced poverty alleviation programme for the first time -as one of the three objectives. While women and gender issues were addressed earlier, this was the first to address the cast/ ethnic, albeit indirectly.

#### **Dalits:**

The 8<sup>th</sup> plan disaggregated the hoard category of the 'Poor' and attempted to target particular caste and ethnic group. Although primary school scholarships for Dalits children were the first program to target Dalits, other supportive schemes for disadvantaged groups were not initiated; the efforts on behalf of Dalits also fall short of the promises. The Ninth plan addressed Dalits and Janajatis by name for the first time.

#### ***Janajati***

The Ninth Plan (NPC, 1997) included a separate chapter sub section titled Adivasis and Janajatis in development programs. Among others, its objectives were enhancing the capacity of Janajatis through their economic, Social and community empowerment. It also introduced the idea of setting aside a portion of VDCs and DDCs grants to implement income generating and skill development programs for Janajatis. It envisaged founding an autonomous and powerful Janajatis council to co-ordinate policies and related aspects of Nepal's Government. Janajatis programs and setting up 75 district level Janajatis committees were not established, instead in 1997 Nepal government (the then) formed a National committee for the development

of Nationalities (NCDN) and the national foundation for the development of indigenous Nationalities (NFDRN) Act was passed in 2002. Indigenous Tharu bonded labor was freed in 2000.

## **Women**

Women's role in development was recognized in the sixth plan. (1981-1985). The eighth plan spoke about increasing women's representation at all public and private decision making level and also introduced the idea of 'gender' based 'discrimination' but did not define either term. The ninth plan used gender as synonyms for women frequently used them such as 'mainstream' and 'participation' were left undefined, and there were no operational guidelines.

## **Four Pillars of PRSP**

The PRSP proposes four approaches to achieve its goals: (i) broad- based economic growth; (ii) Social sector and rural infrastructure development; (iii) targeted programs and (iv) Social inclusion as one of four pillars, it seeks to direct government resources to the poor and excluded groups by designing and implementing its mainstream programs under the first two pillars to serve their needs and by carrying out targeted programs. However, the targeted programs are only loosely linked with mainstream sectoral ministry programs.

## **Human development (Social) sector:**

### **Education**

No quantitative targets have been set for Dalits and Janajaties in education sector. The specifically outlined programs relating to Social inclusion include: (a) Scholarships for girls and Dalits at primary and secondary level and (ii) gender auditing of the education system. The PRSP does not, however, acknowledge the prevalence of entrenched informal systems and institutions that constrain effective implementations of proposed programs.

## **Health and Drinking Water**

All health targets in the PRSP are related to MCHFP, essential services and child mortality, which are pro-women and pro-poor, but no quantitative targets are provided for Dalits or Janajatis outreach. The PRSP does not acknowledge the roots of Social discrimination against the Dalits, falling to even mention the refusal to let Dalits use public taps.

## **Targeted Programs and Local Development**

The tenth plan identified the Mid-and far western region as disadvantaged area, and women, Dalits and Janajatis as disadvantaged groups. These are the areas and targeted groups for women the specific programs are to be implemented.

### **Dalits:**

The tenth plan says Dalit women will be appointed to school teaching posts but is silent on the number. The ninth plan statement on compulsory expenditure of a portion of Nepal government (the then) grants to local government bodies for the development of the Dalit community is missing more in the Tenth plan, like its predecessor, neither it identifies quantifiable targets excepts for a targets of 25 percent participation in cottage training programs, nor does it specify how to strengthen the NFDIN.

Moreover, no qualitative targets are set except that 25 percent seat allocation in cottage industry training should go to Dalits.

### **Janajatis**

The tenth plan has a separate chapter entitled 'Indigenous People and Ethnic Group' under the section, 'Targeted Programs and Local Development. The objective is "Providing development opportunities by empowering the backward people and people of indigenous and ethnic group." It also commits to promoting Janajatis languages, culture and development.

Caste and ethnicity are explicitly recognized as factors affecting income and human development outcomes in tenth plan/PRSP. The identification of Social inclusion as a development problem, the acknowledgement that it has contributed to the continuing conflict and the accompanying commitment to Social inclusion are significant steps, as is the more direct language used, but even though the documents include various welfare programs for Dalits or for poor Janajatis groups, the issue of caste or ethnicity based disparity as a right issue was not directly addressed. Most line agencies continue to see women, Dalits and Janajatis as 'interest groups' seeking special compensatory welfare benefits rather than as potentially productive citizens seeking equal rights. Therefore it is not yet correct to say that Nepal now has a coherent 'strategy' for overcoming Social exclusion- the PRSP has made the first critical step in this direction.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

This study has been carried out on the basis of exploratory research design because the study was focused on investigate the role of DFDP for the Social inclusion and examines the situation and process of social inclusion in Laha VDC of Jajarkot district. More over the study was found out the trend of Social inclusion in operation and management of development activities and role of marginalized group. In this regard it is an exploratory research.

Beside the study was made attempt to describe the thing related to the Social inclusion such as literacy, knowledge of law, right vocational training, income, status of marginalized group and the investigated of explored finding was being described. Thus this study was descriptive and exploratory.

#### **3.2 Rational for the Selection of the Study Area**

Social inclusion should be the main path of development in 21st century. Social inclusion is flourished for the marginalized section of people, which does have significant potentialities for the empowerment of local people as well as marginalized group. The Laha VDC of Jajarkot district is chosen for the study because it is easily accessible and heterogeneity in socio-economic and cultural structure. Though the Social inclusion was increasing it seemed mostly among development worker and higher class, caste and male people. Thus the area was selected to find out causes and relationship of Social inclusion and development activities in Laha VDC of Jajarkot district to make it of pro-marginalized people. The study area is chosen due to the program area of DFDP.

#### **3.3 Nature and Source of Data**

This study aims to explore the role of DFDP in social inclusion procession in Laha VDC of Jajarkot district. Thus both primary and secondary data were used for the study.



Primary source: The primary data was collected from the stakeholders who participated in DFDP users group through structured interview schedule.

Secondary Source: Secondary data were taken from follow up report, progress report and monitoring and supervision report of the project. In the process of data collection similar type of organizations is visited to acquaint with their programmes and policies regarding Social inclusion. The secondary data is also collected from published or unpublished written documents from individuals, experts and organization related to Social inclusion and development activities. Qualitative as well as Quantitative data was used for the study.

### **3.4 Population and Sample Procedure**

The universe of the study is total number of beneficiary group of DFDP of Laha VDC, Jajarkot district. For this study development activities launched by DFDP was taken as a sample and respondent has been chosen through simple random sampling among Dalits, indigenous people, women, disable people participate in stakeholder group. From the selected sample program 55 respondents were taken as sample respondents for questionnaire survey. Simple random sampling was used for respondent selection.

### **3.5 Data Collection Techniques & Tools**

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

#### **3.5.1 Household Survey**

Structured, semi structured and unstructured questionnaires were prepared to generate the realistic and accurate data from field visit. Questionnaire is prepared according to stated objective of the study. The respondents are requested to fill up the questionnaire. In case of respondent who could not fill up the questionnaire. The question was asked to the respondents and answers were filled up to collect the required data.

### **3.5.2 Key Informant Interview**

The primary data is also collected from key informants using the semi or unstructured interview method. The interview is taken as cross checking for data obtained from questionnaire.

The informant was interviewed about the Social inclusion and role of DFDP in Jajarkot. To conduct key informant interview DFDP personal representatives of local body Social workers and other familiar person to DFDP is taken as a key informant. This information has been collected from Social workers, related to DFDP personnel and others.

### **3.5.3 Focus Group Discussion (FGD)**

The focus group discussion was conducted for the overall information about social inclusion and local development activities. FGD was conducted at the programme level and one FGD was conducted at the center of DDC with the active participation of local representative, local programme officer and other responsible personal as well as other stakeholder. This discussion was focused more on the process, problem and appropriate path of social inclusion and status of social inclusion in DFDP funded project.

### **3.6 Method of Data Analysis**

The simple statistical tools like table and measure of central tendency. Descriptive method was used for qualitative data obtained from primary as well as secondary data. Based on information available by the literature review and field level data analysis, the draft report is prepared. The field level information is interpreted, verified and triangulated accordingly. The finding, conclusion, and recommendation is drawn from the qualitative as well as quantitative information. The department supervision has been consulted frequently for preparing the report.

## CHAPTER IV

### DATA PRESENTATION AND ANALYSIS

Ages, sex, level of education religion occupation, period of service are also collected at the time of interview. A total of 55 respondents are interviewed during field visit in Laha VDC of Jajarkot district. Among them, 33 are male and 22 are females. This sub-topic represents the characteristics of the respondents, which are included in the interview.

#### 4.1 Socio-Demographic Status of Respondents

Plants are developed by cultivation and men are developed by education. Education has been accepted as the primary means of a country's all-round development. The country can develop only when available resources are used at their optimum by linking education to the national reality and accepting the concepts of 'education for all' and 'education for development. Education is a vital component of human development. Social exclusion is directly related to the level of education in a certain national as well as local level. Education status of Respondent are illustrate as below:

**Table 4.1**  
**Distribution of Respondents According to Education Level**

| S. No. | Particulars      | Number | Percentage |
|--------|------------------|--------|------------|
| 1      | Literate         | 22     | 40         |
| 2      | Illiterate       | 17     | 31         |
| 3      | Primary          | 7      | 13         |
| 4      | Lower Secondary  | 5      | 9          |
| 5      | Secondary        | 3      | 5          |
| 6      | Higher Education | 1      | 2          |
|        | Total            | 55     | 100        |

Source: Field survey, 2017

From the above table shows that 31 percent respondents are illiterate. They can't read and write even their own name in their own mother tongue. Only 40 respondents can read and write. They are literate either from informal education or their own practice in home. 13 percent respondents were primary educated from the formal schooling. 9 percent of the total respondents have the lower secondary level education. From the above table only 5 percent respondent have secondary education holder. Only 2 percent respondents get golden chance of higher education.

Education plays an important role in the overall Social as well as economic upliftment and betterment of life. Rural people lag behind the educational opportunities because of various reasons, cultural and Social values and norms. Due to the lack of opportunity for gaining education they fall into the cycle of exclusion. They loss the bargaining power and they are unknown and unaware about their rights and responsibilities.

**Table 4.2**  
**Distribution of Respondents by Caste/ Ethnicity**

| S. No. | Particulars | Number | Percentage |
|--------|-------------|--------|------------|
| 1      | Dalits      | 19     | 34.54      |
| 2      | Janajaties  | 16     | 29.09      |
| 3      | Brahmin     | 13     | 23.65      |
| 4      | Chhetri     | 7      | 12.72      |
|        | Total       | 55     | 100        |

Source: Field survey, 2017

The area in which the study has been undertaken has marked diversity in the caste/ethnicity composition among its population. The above table 4.2 shows number and percentage distribution of respondents. Out of the total 55 respondents 34.54 percent are from so-called Dalits who are the marginalized section of own society. From other deprived section of society people who are called indigenous people constitute 29.09 percent in the distribution of respondents list. Brahman and Chhetri who are so called upper caste of our society constitute 23.65 and 12.72 percent respectively. In the above table, Dalits respondents who are called the deprived section have largest volume.

**Table 4.3**  
**Distribution of Respondents According to Sex**

| S.N. | Sex    | Number | Percent |
|------|--------|--------|---------|
| 1    | Female | 22     | 40      |
| 2    | Male   | 33     | 60      |
|      | Total  | 55     | 100     |

Source: Field survey, 2017

The above table 4.3 shows that 40 percent respondents were female and 60 percent respondents were male. Gender discrimination is a vital problem in all development activities from home to society. As the participants they can't get equal benefit in every aspect of development due to gender exclusion.

**Table 4.4**  
**Distribution of Respondents by Excluded Groups and With their Women**

| S.N. | Excluded groups | Number | Percent |
|------|-----------------|--------|---------|
| 1    | Dalits          | 19     | 34.54   |
| 2    | Dalit women     | 8      | 14.54   |
| 3    | Janajaties      | 16     | 29.06   |
| 4    | Janajati women  | 6      | 10.90   |
| 5    | Women           | 22     | 40      |
| 6    | Disable         | 1      | 1.81    |

Source: Field survey, 2017

Among them four types of excluded groups are included in this study. Among total respondents 34.54 percent are Dalits among Dalits 14.54 percent are Dalits women. From the above table 29.06 percent are Janajaties, among Janajaties 10.90 percent are women. Among total respondents 40 percent are female respondent and only 1.81 percent respondents are disable.

#### **4.2 Status of Social Inclusion in Local Development Activities**

People's participation is only one method for sustainable local development and Social inclusion. Rational of participation is for ownership feeling in local development in each development programme. In the DFDP programme participation of local excluded group is crucial process. In the table 4.5 the composition of community organizations (Cos) in local level shows no presentation of disable people in COs. Because of null participation of disable people in implementation agent, COs they always feel deprived and out of mainstream. The above table shows there is no meaningful participation of women in community organization except for women focus protects. If we compare between DFDP funded protect and DDC funded protect, DFDP funded protects are more women-inclusive due to women focus protects. From the above table we can say Dalits are excluded and they cannot get chance to participate in COs. Only Dalits or disadvantaged groups focused protects are fruitful for them. One interesting figure can be drawn from the above table is that there is no participation of Dalits in DDC funded protects. It means Dalits are

excluded in the common ground of local development so they need special protection to bring them in the mainstream of development.

**Table 4.5**  
**Participation Status of Excluded Groups in CO's**

| Name of the Projects                                | Dalits | Women | I.P | Disable | Total member in Co's |
|---|--------|-------|-----|---------|----------------------|
| <b>DFDP funded Projects</b>                         |        |       |     |         |                      |
| 1. Drinking Water Project                           | 1      | 3     | 0   | 0       | 9                    |
| 2. Lower Secondary School building construction     | 0      | 3     | 1   | 0       | 9                    |
| 3. Irrigation project                               | 1      | 3     | 1   | 0       | 9                    |
| 4. Bio-gas with toilet for Dalits                   | 4      | 3     | 0   | 0       | 7                    |
| 5. Causeway construction projects                   | 0      | 3     | 7   | 0       | 9                    |
| 6. Secondary School building construction project   | 0      | 3     | 1   | 0       | 9                    |
| 7. Rural Road projects                              | 0      | 3     | 1   | 0       | 9                    |
| 8. Women community fish pound                       | 3      | 11    | 3   | 0       | 11                   |
| <b>DDC Funded Projects</b>                          |        |       |     |         |                      |
| 9. Community building roof construction             | 0      | 4     | 0   | 0       | 7                    |
| 10. Road construction                               | 0      | 0     | 3   | 0       | 5                    |
| 11. Jajarkot road construction                      | 0      | 1     | 2   | 0       | 7                    |
| 12. Higher Secondary building construction projects | 0      | 2     | 7   | 0       | 7                    |

Source: Field office DFDP and DDC, Jajarkot, 2017

Many researchers and sociologists believe that there is no discrimination between men and women in indigenous community but from the above table there is no equal participation of women as men in COs from indigenous people. Women participation in local community organization is better than other excluded groups in the study area.

From the table 4.6 there is no Dalits participation in planning meeting for the projects, which are funded from DDC own source. In the other hand, among DFDP funded projects only disadvantaged groups focused projects have greater participation of Dalits in programme. In other types of project, there is on meaningful participation of Dalits for planning from the above table there is no participation of disable people in planning. They are more excluded from the benefits of development. There is not equal participation of men and women. From the above table women focused project

and women's organization leads projects women were excluded or they were not participating in planning process.

**Table 4.6**  
**Participation of Excluded Groups in Planning Meeting**

| Name of the Projects                               | Dalits                           | Women                 | I.P | Disable |
|--|----------------------------------|-----------------------|-----|---------|
| DFDP funded Projects                               |                                  |                       |     |         |
| 1. Drinking Water Project                          | 4                                | 1                     | 9   | 0       |
| 2. Lower Secondary School building construction    | No dalit stakeholder             | 7                     | 9   | 0       |
| 3. Irrigation project                              | 1                                | 8                     | 6   | 0       |
| 4. Bio-gas with toilet for Dalits                  | 33                               | Dalit focused Project |     |         |
| 5. Causeway construction projects                  | 1                                | 8                     | 43  | 0       |
| 6. Secondary School building construction project  | 0                                | 1                     | 1   | 0       |
| 7. Irrigation projects                             | Selected from VDC closed meeting |                       |     |         |
| 8. Women community fish pound                      | Women focused project            |                       |     |         |
| DDC focused projects                               |                                  |                       |     |         |
| 9. Community building roof construction            | No users committee formation     |                       |     |         |
| 10. Road construction                              | 0                                | 2                     | 9   | 0       |
| 11. Jajarkot road construction                     | 0                                | 2                     | 15  | 0       |
| 12. Lower Secondary building construction projects | 0                                | 4                     | 35  | 0       |

Source: Field office DFDP and DDC Jajarkot, 2017

From the table 4.6, one project is purposed from the closed meeting of VDC where the participation of excluded groups of society were not allowed. Among DDC funded projects, in one project there is no formation of COs and there is no planning meeting. From the field observation in the study area local development plans were prepared in the advice of local elites in their positive interest. So we can say that major excluded groups are excluded in planning process and selection of the projects.

From the table 4.7 the strategic guidelines of DFDP for minimum allocation level are far below than the real allocated in Jajarkot district. From the above table at the year 2012, 16.60 percent of total amount of DFDP is funded to women and disadvantaged group. In the next year 2013, 21.82 percent of amount was funded for 6 projects for women and disadvantaged groups. In the year 2013, separate priority was given for both women and disadvantaged groups. In this year 2014, 29.46 percent of total fund was allocated to 5 women focused projects while 24.41 percent amount was allocated to 4 DAG focused projects. In the year 2015, 19.73 percent fund was allocated to 4

DAG focused projects. In the year 2016, 24.49 percent was allocated for 4 women focused projects and 26.13 percent fund was allocated to 4 DAG focused projects in 2016. So, we can say that DAG and Women focused projects are increasing and being fruitful for women and DAG.

**Table 4.7**  
**Status of Budget Funding in DDC at Jajarkot District**

| Years | Types of Projects                   | Number of Project | Amount (percent) | Total Fund |
|-------|-------------------------------------|-------------------|------------------|------------|
| 2012  | Women and disadvantaged group focus | 10                | 16.6             | 83.4       |
| 2013  | Women and disadvantaged group focus | 6                 | 21.82            | 78.18      |
| 2014  | Women focused project               | 5                 | 29.46            | 46.13      |
|       | DAG focused project                 | 4                 | 24.41            |            |
| 2015  | Women focused project               | 3                 | 19.73            | 57.55      |
|       | DAG focused project                 | 4                 | 22.72            |            |
| 2016  | Women focused project               | 4                 | 24.49            | 49.39      |
|       | DAG focused project                 | 4                 | 26.13            |            |

Source: DDC field office, 2017.

More than half of the number of population is women. But they are deprived and they fall in the cycle of discrimination in whole life due to several causes.

**Table 4.8**  
**Respondents' to Views Toward Women Inclusion in Local Development**

| S. No. | Title   | Number | Percent |
|--------|---|--------|---------|
| 1      | As a right of women development               | 17     | 30.91   |
| 2      | To fulfill the legal provision in development | 12     | 21.82   |
| 3      | Sympathy toward women                         | 23     | 41.82   |
| 4      | Others  | 1      | 1.82    |
| 5      | I don't know                                  | 2      | 3.64    |
|        | Total   | 55     | 100     |

Source: Field survey, 2017.

From the table 4.8, 41.82 percent respondents thought women in development as sympathy towards women. 30.91 percent respondents thought equal participation of women as a right for women for the improvement of their own status. 21.82 percent respondents argued that women participation in development is just for the fulfilment



of the existing legal provision. 1.82 percent respondents viewed women participation from other angles. But 3.64 percent respondents told, “I don't know” about the issue. By the available respondents (approximately half of respondents) argue that women participation in development as sympathy towards them.

**Table 4.9**  
**Distribution of Respondents According to Views Toward Dalits Inclusion in**  
**Local Development**

| S.No. | Title                               | Number | Percent |
|-------|-------------------------------------|--------|---------|
| 1     | As a Guarantee of Dalits Right      | 17     | 49.09   |
| 2     | As a means of equitable development | 23     | 41.82   |
| 3     | Others                              | 4      | 7.27    |
| 4     | I don't know                        | 1      | 1.82    |
|       | Total                               | 55     | 100     |

Source: Field survey: 2017

Dalits are marginalized section of our society. Dalits are people who are 'untouchable' or impure in the hierarchy of caste they are bottom of all castes. From the above table, views toward the inclusion of Dalits in local development among 55 respondents 49.09 percent take as a guarantee of Dalits right in local development. Others 41.82 percent respondents expressed Social inclusion as a means of equitable development. Other 7.27 percent respondents agree with other views and 1.82 percent respondent views, as “I don't know”. So, Social inclusion is a process of development, which ensures the rights of Dalits in local development to uplift their economic and Social status, and it is a mechanism for equitable development.

Development and Social inclusion both are corresponding pillars. Among the total respondents 18.18 percent people felt if development activities implemented in inclusive manner, they could feel ownership of development. Other 18.18 percent respondents expressed inclusive development as increased Social solidarity. Among 27.27 percent respondents told if Social inclusion is brought in practice through local development activities, implementation process will become easy to get equal benefits. 14.54 percent respondents agreed with equal benefit sharing. 9.09 percent said projects become transparent in every aspect. 7.27 percent respondents agreed that Social inclusion could help to build development activities pro-poor and pro-people centered. Other 7.27 percent people opined that Social inclusion could help to solve the local problems by participation of excluded groups.

**Table 4.10**

**Distribution of Respondents According to Views Towards Advantages of Social Inclusion in Local Development**

| S.N. | Title                            | Number | Percent |
|------|----------------------------------|--------|---------|
| 1    | Ownership feeling                | 10     | 18.18   |
| 2    | Proper utilization of resource   | 2      | 3.63    |
| 3    | Create Social solidarity         | 7      | 18.18   |
| 4    | Minimum investment               | 3      | 5.45    |
| 5    | Easy to implementation           | 15     | 27.27   |
| 6    | Utilization of local knowledge   | 3      | 5.45    |
| 7    | Easy to solve the problems       | 4      | 7.27    |
| 8    | Can break the traditional custom | 2      | 3.63    |
| 9    | Get advantages by pro-poor       | 4      | 7.21    |
| 10   | To share equal benefit           | 8      | 14.54   |
| 11   | Project becomes transparent.     | 5      | 9.09    |

Source: Field survey, 2017

Among total respondents 5.45 percent respondents agreed with the utilization of local knowledge through Social inclusion. 3.63 percent respondents felt Social inclusion could help break down the traditional Social values. 5.45 percent respondents express their view that Social inclusion could minimize the investment in local development. 6.36 percent expressed views that Social inclusion could help for proper utilization of available resources. So, Social inclusion could help every aspects of local development.

**4.3 People Participation Process in Local Development Activities**

There are closed relationship between Social inclusion and active participation of local people in local development. Major findings of the study are illustrated as following:

**Table 4.11**  
**Distribution of Respondents According to Participation in Local Development Planning**

| S.N. | Participation | Number | Percent |
|------|---------------|--------|---------|
| 1    | Yes           | 36     | 65.45   |
| 2    | No            | 19     | 34.55   |
|      | Total         | 55     | 100     |

Source: Field survey, 2017.

From the above table 4.11 among total respondents 65.45 percent were participating in planning. 34.55 percent respondents were not participating in planning in Jajarkot district. The table 4.12 shows that among Dalits respondents, 63.15 percent were participating in planning process and other 36.85 percent were not participating in planning. Among women respondents 72.73 percent were participating. Among disable respondents of 100 percent were participating in planning. Among indigenous people respondents 88.23 percent respondents were participating in local development activities. Other 11.75 percent respondents were not participating in planning process.

**Table 4.12**  
**Distribution of Respondents According to Participation in LDP and Excluded Groups Cross Tabulation**

| S N. | Participation | Dalits |       | Women |       | Disable |     | Indigenous |       |
|------|---------------|--------|-------|-------|-------|---------|-----|------------|-------|
|      |               | No.    | %     | No.   | %     | No.     | %   | No.        | %     |
| 1    | Yes           | 12     | 63.15 | 16    | 72.73 | 1       | 100 | 15         | 88.25 |
| 2    | No            | 7      | 36.85 | 6     | 27.27 | 0       | 0   | 2          | 11.75 |
|      |               | 19     | 100   | 22    | 100   | 1       | 100 | 17         | 100   |

Source: Field survey, 2017.

**Table 4.13**  
**Distribution of Respondents According to Participation Events in Planning**

| S.N.               | Events                          | Number | Percent |
|--------------------|---------------------------------|--------|---------|
| 1                  | Planning meetings               | 25     | 63.44   |
| 2                  | Planning Discussion             | 16     | 44.44   |
| 3                  | Social Mobilization in Planning | 12     | 33.33   |
| 4                  | Others                          | 8      | 22.22   |
| Total Participants |                                 | 36     |         |

Source: Field Survey, 2017

Development is chain of events, which ensure the quality of life in the individual level. So planning process is an airport of aircraft form where the craft leaves the land towards the destination. Thus all development activists believe that participation in planning process is an initiation of inclusion. From the above table, 63.44 percent respondents were participating in the planning meeting. 44.44 percent respondents were participating in the planning discussion a number of meetings held in local level for the enhancement of the level of Social inclusion. 33.33 percent respondents were participating in the process of Social mobilization process in the planning process. Other 22.22 percent respondents were participating in other events.

**Table 4.14**  
**Distribution of Respondents According to Causes of None Participation in Local Development**

| S.N.                    | Causes                                    | Number | Percent |
|-------------------------|---|--------|---------|
| 1                       | Due to own causes                         | 8      | 42.10   |
| 2                       | Due to lack of information                | 7      | 36.84   |
| 3                       | Due to other participation from home      | 1      | 5.26    |
| 4                       | Due to Lack of compulsory legal provision | 1      | 5.26    |
| 5                       | Due to lack of immediate advantage        | 2      | 10.52   |
| 6                       | Disable                                   | 1      | 1.81    |
| Total non participation |   | 19     | 100     |

Source: Field survey, 2017

Physical participation is a critical element of Social inclusion in every step of development. From the table 4.14, 42.10 percent respondents among 19 were not participating due to their own causes. Information is an initial stage of participation among the total 19 respondents who couldn't participate in the planning process.

36.84 percent were not participating due to the lack of the information about the projects. Among 19 participants 1 (5.26 percent) participant couldn't participate due to other member's participation through home. Due to the lack of compulsory participative legal provision 5.26 percent respondent did not participate at the development activities. From the above table 10.52 percent respondents were not participating due to the lack of immediate advantages by participating in local development. We all know that development is a value-loaded concept or desirable changes in every content so information about the development activities is a vital factor for the participation of local people by informing about the advantages of the project as well as their rights and duties towards development which enhance the participation and bring the inclusive development mechanism at local level as well as national level.

**Table 4.15**

**Distribution of Respondents According to Participation in Implementation**

| S.N. | Title | Number | Percent |
|------|-------|--------|---------|
| 1    | Yes   | 51     | 92.72   |
| 2    | No    | 4      | 7.29    |
|      | Total | 55     | 100     |

Source: Field survey, 2017

From the table 4.15, 92.72 percent respondents were participating in the implementation of the project. From the table 4.11 only 65.45 percent were participating in the planning process, which is lower than the participation in the implementation.

**Table 4.16**

**Distribution of Respondents According to Participation in Implementation Phase**

| S.N. | Title                        | Number | Percent |
|------|------------------------------|--------|---------|
| 1    | Economic Assistance          | 17     | 30.90   |
| 2    | Labour Assistance            | 47     | 85.54   |
| 3    | Help for Social Mobilization | 15     | 27.27   |
| 4    | Others                       | 1      | 1.81    |
|      | Total respondents            | 55     | 100     |

Source: Field survey, 2017.

Development is for the people by the people and of the people so participation of local people in every stages of development is heard of success. From the above table

in the study area 30.90 percent people were participating in the economic assistance. Among the total respondents 85.54 percent respondents were participating in labour assistance in the implementation phase of development. 27 percent people were participating in the process of development by helping in Social mobilization. Just 1.81 percent respondents were participating in others activities. From the above table most of the local people were just participating in labour work in development activities, which is chosen by planners due to the weak economic condition.

**Table 4.17**  
**Distribution of Respondents According to Views Toward Benefit Sharing in Local Level**

| S.N.  | Benefit sharing status | Number | Percent |
|-------|------------------------|--------|---------|
| 1     | Equal                  | 51     | 92.73   |
| 2     | Unequal                | 4      | 7.27    |
| Total |                        | 55     | 100     |

Source: Field survey, 2017

**Table 4.18**  
**Distribution of Respondents According to Views Toward Benefit Shearing Local Level and Excluded Groups**

| S.N |         | Dalits |         | Women  |         | I.P.   |         | Disable |         |
|-----|---------|--------|---------|--------|---------|--------|---------|---------|---------|
|     |         | Number | Percent | Number | Percent | Number | Percent | Number  | Percent |
| 1   | Equal   | 19     | 100     | 19     | 86.36   | 16     | 94.11   | 1       | 100     |
| 2   | Unequal | 0      | 0       | 3      | 13.63   | 6      | 5.89    | 0       | 0       |
|     | Total   | 19     | 100     | 22     | 100     | 17     | 100     | 5       | 100     |

Source: Field survey, 2017

Mainly Social exclusion affects the opportunities for the getting equal shares of benefits. In the above table 4.17 in the study area 92.73 percent respondents expressed they got equal benefits. Only 7.2 percent respondents said there is no equal benefit sharing. From table 4.18, 100 percent Dalits respondents, 86.36 women respondents, 94.11 percent indigenous people respondents and 100 percent Disable respondents said they got equal benefit.

#### **4.4 Problems in Social Inclusion at Local Development Activities**

There are many problems related to the social inclusion and local development. Major findings of the study are illustrated as following:

**Table 4.19****Distribution of Respondents Views Toward Social Values as a Barrier of Social Inclusion**

| S.N. | Responses | Number | Percent |
|------|-----------|--------|---------|
| 1    | Yes       | 17     | 30.91   |
| 2    | No        | 38     | 69.09   |
| 3    | Total     | 55     | 100     |

Source: Field survey, 2017

Social norms and values are the main source of Social exclusion in Nepal. From the above table in the share of development local level Social value also becomes hindrance. Among 55 respondents, 30.91 percent respondents agreed with this view. They agree that Social values are barriers for inclusive development. 69.09 percent respondents say 'No'. They claim that in the development there are no barriers of Social values. Social values are hindrances for the local issues, but in the development Social values are not barriers.

**Table 4.20****Distribution of Respondents According to Views Toward Legal Provision as a Problem**

| S. N. | Legal Provision as a problem | Number | Percent |
|-------|------------------------------|--------|---------|
| 1     | Yes                          | 36     | 65.46   |
| 2     | No                           | 19     | 34.54   |
| Total |                              | 35     | 100     |

Source: Field survey, 2017

**Table 4.21****Distribution of Respondents According to Views toward Legal Provision as a Problem and Excluded Groups Cross Tabulation**

| S.N. | Legal Provision as a problem | Dalits |         | Women  |         | I.P.   |         | Disable |         |
|------|------------------------------|--------|---------|--------|---------|--------|---------|---------|---------|
|      |                              | Number | Percent | Number | Percent | Number | Percent | Number  | Percent |
| 1    | Yes                          | 15     | 78.95   | 16     | 72.73   | 11     | 64.71   | 1       | 100     |
| 2    | No                           | 4      | 21.05   | 6      | 27.27   | 6      | 35.29   | 0       | 0       |
|      | Total                        | 19     | 100     | 22     | 100     | 17     | 100     | 5       | 100     |

Source: Field survey, 2017

Hindu caste based legal provision ties up Nepali citizen from the east of the civilization. Among the 55 respondents, 65.46 percent argued that existing legal provision are hindrances for the Social inclusion. Among the total respondents, 34.54 percent argued that legal provisions are not barriers for Social inclusion.

Among Dalits, women, Indigenous people and disable respondents from the above table 4.21, 78.95, 72.73, 64.71 and 100 respondents told that legal provisions are major barriers in the process of Social inclusion. The percent is higher than the average percent so we can say that excluded group feel greater legal barriers in local development by legal provision.

#### 4.5 Appropriate Paths of Social Inclusion

The findings related to the appropriate paths for social inclusion are illustrated as follows.

**Table 4.22**  
**Views of Respondents Toward Public Awareness for Social Inclusion**

| S.N. | View       | Number | Percent |
|------|------------|--------|---------|
| 1    | Best       | 41     | 74.55   |
| 2    | Good       | 14     | 25.45   |
| 3    | No comment | 0      | 0       |
| 4    | Total      | 55     | 100     |

Source: Field survey, 2017

**Table 4.23**  
**Views of Respondents Toward Public Awareness for Social Inclusion and Excluded Groups**

| S.N. | Public Awareness | Dalits |         | Women  |         | I.P    |         | Disable |         |
|------|------------------|--------|---------|--------|---------|--------|---------|---------|---------|
|      |                  | Number | Percent | Number | Percent | Number | Percent | Number  | Percent |
| 1    | Best             | 14     | 73.68   | 15     | 68.18   | 14     | 82.36   | 1       | 100     |
| 2    | Good             | 5      | 26.32   | 7      | 31.82   | 3      | 17.64   | 0       | 0       |
| 3    | Low              | 0      | 0       | 0      | 0       | 0      | 0       | 0       | 0       |
| 4    | Total            | 19     | 100     | 22     | 100     | 17     | 100     | 1       | 100     |

Source: Field survey, 2017

To develop the inclusive development public awareness building is also a critical factor at local level. Among total respondents 74.55 percent respondents said it the



best method for inclusion and 25.45 percent respondents took as just good method of Social inclusion.

From the above cross table 4.23 among Dalits respondents 73.68, 26.32 percent agreed as best and good respectively. Among women respondents 68.18 percent took as best while 31.82 percent took as good. Among Indigenous people respondents 82.36 percent agreed as best while 17.64 percent take as good. Among Disables, 100 percent agreed to the best priority for public awareness building for Social inclusion.

**Table 4.24**  
**Views of Respondents Towards Participating in Decision Making Process for Social Inclusion**

| S.N | Priority     | Number | Percent |
|-----|--------------|--------|---------|
| 1   | Best         | 23     | 41.81   |
| 2   | Good         | 30     | 54.54   |
| 3   | Low priority | 2      | 3.63    |
|     | Total        | 55     | 100     |

Source: Field survey, 2017

**Table 4.25**  
**Views of Respondents Toward Participating in Decision Making Process for Social Inclusion and Excluded Groups**

| S.No | Participating in decision making process | Dalits |         | Women  |         | I.P    |         | Disable |         |
|------|--|--------|---------|--------|---------|--------|---------|---------|---------|
|      |  | Number | Percent | Number | Percent | Number | Percent | Number  | Percent |
| 1    | Best                                     | 6      | 31.58   | 6      | 27.27   | 6      | 35.29   | 0       | 0       |
| 2    | Good                                     | 12     | 63.16   | 152    | 68.18   | 11     | 64.71   | 1       | 100     |
| 3    | Low                                      | 1      | 5.26    | 1      | 4.55    | 0      | 0       | 0       | 0       |
|      | Total                                    | 19     | 100     | 22     | 100     | 17     | 100     | 1       | 100     |

Source: Field survey, 2017

From the table 4.24 among total respondents 41.81, 54.54 and 3.63 percent respondents agreed as best, good, low, priority respectively for the Social inclusion in local development. From the table 4.25 among Dalits respondents 31.58, 63.16 and 5.26 percent viewed as best, good, in low priority respectively for Social inclusion. Among women respondents 27.27, 68.18, 4.55 percent respondents viewed as best, good and in low priority respectively for Social inclusion. Among indigenous people respondents 35.29, 64.71 and 0 percent respondents viewed as best, good and in low

priority for Social inclusion. Among disable respondents 100 percent viewed as a good path.

**Table 4.26**

**Views of Respondents towards Operating more Development Activities for Social Inclusion**

| S. No. | Operating more development activities |    |       |
|--------|---------------------------------------|----|-------|
| 1      | Best                                  | 35 | 63.64 |
| 2      | Good                                  | 13 | 23.64 |
| 3      | Low                                   | 7  | 12.72 |
|        | Total                                 | 35 | 100   |

Source: Field survey, 2017

From the above table 4.26 operating more development activities for Social inclusion among total respondents 63.64 percent agreed as best strategy when other 23.64 percent respondents took as just good. Among total respondents 12.72 percent gave low priority for the issue.

**Table 4.27**

**Views of Respondents Toward Increasing Income Generating Activities for Social Inclusion**

| S.N. | Priority     | Number | Percent |
|------|--------------|--------|---------|
| 1    | Best         | 34     | 61.83   |
| 2    | Good         | 17     | 30.90   |
| 3    | Low priority | 4      | 7.27    |
|      | Total        | 55     | 100     |

Source: Field survey, 2017

From the above table 4.27 among total respondents 61.83, 30.90, 7.27, percent respondents took as best, good and in low priority respectively for Social inclusion through increasing income level.

**Table 4.28**

**Views of Respondents toward Conserving Indigenous Knowledge of Local People for Social Inclusion**

| S.N. | Conserving local knowledge | Number | Percent |
|------|----------------------------|--------|---------|
| 2    | Best                       | 27     | 49.09   |
| 2    | Good                       | 19     | 34.55   |
| 3    | Low priority               | 9      | 16.36   |
|      | Total                      | 55     | 100     |

Source: Field survey, 2017

From the above table 4.28 among total respondents conserving indigenous knowledge of local people by 49.09, 34.55, and 16.36 percent took best, good and in low priority respectively.

**Table 4.29**  
**Views of Respondents Toward by Alleviating Intra Dalits**  
**Discrimination For Social Inclusion**

| S.N. | Alleviating extra Dalits discrimination | Number | Percent |
|------|---|--------|---------|
| 1    | Best                                    | 25     | 45.45   |
| 2    | Good                                    | 17     | 30.90   |
| 3    | Low priority                            | 55     | 23.65   |
|      | Total                                   | 55     | 100     |

Source: Field survey, 2017

From the above table 4.29, 45.45 percent respondent took alleviating discrimination among Dalit is the best alternative path when other 30.90 percent took as a good path and reminder 23.65 percent respondents agreed that it gives low priority.

**Table 4.30**  
**Views of Respondents Towards Social Inclusion Through Rational Reservation**  
**for Social Inclusion**

| S.N. | Priority     | Number | Percent |
|------|--------------|--------|---------|
| 1    | Best         | 39     | 70.90   |
| 2    | Good         | 11     | 20.00   |
| 3    | Low priority | 5      | 9.10    |
|      | Total        | 55     | 100     |

Source: Field Survey, 2017

From the above table 4.30 among total respondents 70.90 and 20 percent took as best and good path for Social inclusion respectively when other 9.10 percent respondents put it in low priority.

**Table 4.31**  
**Views of Respondents Toward Implementing Equitable Legal Mechanism for**  
**Social Inclusion**

| S.N. | Implementing equitable legal mechanism | Number | Percent |
|------|--|--------|---------|
| 1    | Best                                   | 42     | 76.36   |
| 2    | Good                                   | 8      | 14.55   |
| 3    | Low priority                           | 5      | 9.09    |
|      | Total                                  | 55     | 100     |

Source: Field Survey, 2017

Equitable legal mechanism is also a frame of inclusive development. Among total respondents 76.36 percent respondents took quotable legal mechanism as best alternative path other 14.55 and 9.09 percent respondents agreed as good and low priority path of Social inclusion.

**Table 4.32**  
**Views of Respondents Toward Enlighten Through Education for Social Inclusion**

| S.N. | Enlighten through education | Number | Percent |
|------|-----------------------------|--------|---------|
| 1    | Best                        | 44     | 80.00   |
| 2    | Good                        | 8      | 14.55   |
| 3    | Low priority                | 3      | 5.45    |
|      | Total                       | 55     | 100     |

Source: Field Survey, 2017

**Table 4.33**  
**Views of Respondents Toward Enlighten Through Education for Social Inclusion and Excluded Group**

| S.No | Enlightened through education | Dalits |       | Women |       | I.P. |       | Disable |      |
|------|-------------------------------|--------|-------|-------|-------|------|-------|---------|------|
|      |                               | Num.   | Per.  | Num.  | Per.  | Num. | Per.  | Num.    | Per. |
| 1    | Best                          | 15     | 78.95 | 16    | 72.73 | 13   | 76.47 | 1       | 100  |
| 2    | Good                          | 3      | 15.79 | 5     | 22.73 | 4    | 23.53 | 0       | 0    |
| 3    | Low                           | 1      | 5.26  | 1     | 4.54  | 0    | 0     | 0       | 0    |
|      | Total                         | 19     | 100   | 22    | 100   | 17   | 100   | 1       | 100  |

Source: Field Survey, 2017

Education is a main component for the change of human civilization by enlightening them. Form the above table 4.40, 80 percent respondents took education is best path; other 14.55 and 5.45 respondents took good and gave low priority respectively for P.I From the above table 4.41 among Dalit respondents 78.95 percent took as best strategy while other 15.79 percent took as good path and other 5.16 gave low priority. Among women respondents 72.73, 22.73 and 4.54 percent respondents gave best, good and low priority respectively. Among indigenous people respondents 76.4, 23.53 percent respondents gave best and good priority respectively. 100 percent respondents of disable agreed as a good strategy.

## **CHAPTER –V**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **5.1 Summary**

The study entitled "Social inclusion in Local Development and Social Activities of Jajarkot District" with objectives to examine the status of Social inclusion in DFDP program in Jajarkot district, participation of excluded group, problems of Social inclusion and alternative paths of Social inclusion is 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 DFDP, DDC and other related documents i.e. articles, newspapers and related literatures. Out of total projects implemented by DFDP fund only seven projects were selected with using simple random sampling. Emphasis was given to draw one project form each year. Only 55 respondents were selected for questionnaire survey. Among them 40 percent were female and 60 percent were male. Focus group discussion was conducted in five groups, among them one focus group discussion was conducted at district level and other four were conducted at field level.

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 marginalising them from decision-making process. They do not have access to and control over productive resources in Jajarkot district.

Government of Nepal/DFID implements Decentralized Financing and Development Program (DFDP) jointly and this project is being implemented in 20 districts of Nepal since 2001. Jajarkot is one of these twenty districts. The data were analysed by using simple statistical tools and qualitative data were described. Major finding of the study is as follows:

Most of the informants (about 40 percent) were illiterate and 30.90 percent could just read and write. So about 70 percent were like illiterate. There was no any major contribution found made by DFDP directly in education sector which could help for Social inclusion. Majority of the CO's members were found from the Brahmin and

Chhetri except for disadvantaged group focused program. Regarding the sex, dominance of male was found everywhere except for women focused projects. There was no participation of disable people in COs' and development activities in local level. Domination of male respondents existed everywhere.

Finding about the status of social inclusion in local development activities at DFDP Funded Projects in Jajarkot district found that majority of respondents could not get information about the project planning at the initial phase. Minimum percent of respondents got information from local authority. It indicated that majority of respondents were out of information which helped for Social exclusion. There are no women participants as chairperson in COs except in women focused projects. There was no Dalit chairperson in COs except in Dalit focused projects. Among the total sample respondents' majority of respondents except women inclusion in local development was taken as sympathy towards women. About half of respondents took Social inclusion of Dalits communities as a guarantee of their rights. Social inclusion in local development was taken as a means of equitable development mechanism In DDC regular funded projects there was no categorization of DAG and women focused projects. DAG and women focused project enhanced the level of Social inclusion for women and Dalits which was strong aspect of DFDP so it should be upgraded. The fund provided by DFDP for DAG and women focused project was in ascending order from the initial year to current year. Finding about the process of participation in local development activities at DFDP funded projects in Jajarkot district as following:

## **5.2 Conclusion**

Two thirds of total respondents participated in local development planning at DFDP funded projects. There was no participation of disables in local developments activities. Majority of respondents participated in the advice of local elites. The majority of respondents participated in only planning meetings at the initial phase of the projects. The number of participants was higher in implementation phase than planning phase of the projects, but majority of respondents participated only in labour contribution. They was no participation in the decision making position. Among the non-participant respondents majority of them were not taking part due to own causes and lack of information about the projects. Among total respondents the participation of illiterate respondents in planning, implementation and benefit sharing was poor.

For social inclusion equal participation is essential, but there was no equal participation in local development activities from all sector of society, which helped for Social exclusion. The status of benefit sharing in DFDP funded projects was equitable due to the provision of separated special provision for DAG and Women. Problems of P.I in local development activities at DFDP funded projects in Jajarkot district were found that according to the study Social values were barriers of Social inclusion in DFDP funded projects for Dalits and illiterate respondents than others. In the DFDP funded projects legal provision was taken as more problematic than Social values. Legal provision was more problematic for Dalits, Disables and illiterate respondents then others. Majority of respondents agreed level of awareness as problematic for Social inclusion. Level of awareness helped them understand the rights and the duties of own. The appropriate paths for Social inclusion .in local development activities at DFDP funded projects in Jajarkot district are found that

Most of the respondents agreed that public awareness building for equitable development, equal participation in decision making process, effort of increasing development activities, conserving Indigenous knowledge, elimination of intra-Dalits discrimination, enlightening through education, taking development as a local people's rights to be alternative paths of inclusive local development but not in single form. All of the respondents agreed that the alternatives paths should be taken in cumulative form. Majority of respondents agreed that development activities enhanced Social inclusion and Social inclusion helped for equitable development.

### **5.3 Recommendations**

On the basis of findings of this study, some more recommendations and suggestions have been made. It is hoped that these suggestions will initiate planners, policy makers and local development officers to design appropriate and effective policies and programs regarding the Social inclusion in local development activities. The following are the recommendations:

- Due to the lack of information majority of respondents did not participate in all phases of development and they did not feel ownership also. So project/ programs should be planned by well-informed stakeholders with the active participation in all phases of development.

- To build inclusive local development mechanism, emphasis should be given to use local knowledge and materials which can help reduce not only cost but also help increase the level of ownership feeling and can reduce the trend of using only local labour in local development activities.
- Regular follow up and supervision from DFDP's staff is most important for successful performance of local development. Now, new for them, task of Social inclusion should be added to build projects inclusive in every step.
- Social inclusion should be taken as a process rather than fragmented workload for staff so schooling through training is essential for the fulfilment of the gap of knowledge.
- There is no provision of monitoring by taking whether the community demand or planned projects are Socially inclusive or not. So to enhance the level of Social inclusion such mechanism should be developed before funding any project whether the projects are Disadvantage group (DAG) based or not.
- Resources should be allocated for that mechanism for every project, which can help building projects inclusive from the initial to all levels.
- Due to the DAG and Women focused projects DFDP funded projects are more inclusive than DDC funded projects. Yet the funding provision should be revised as the number of excluded groups in particular district.



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