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Democracy in Nepal: The Status of Inclusive Representation

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Abstract

One of the fundamental tenets of liberal democracy is political representation. In Nepal, ethnopolitics has emerged as one of the most important political debates and issues. The primary causes of the current political environment are the effects of globalization and numerous political upheavals. In the Asian environment in general and Nepal in particular, inclusive democracy is a key contentious political principle. The political and non-political concerns that pertain to inclusive democracy are the main subject of this article. According to the text and a broader perspective, inclusiveness can fight social exclusion.

Key Words: Representation, Democracy, Liberal democracy, Politics, Change, Nepal

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Introduction

Nepal has always been misgoverned rather than governed. Irrespective of the political system, Nepalis have lived under over the last two and a half centuries, the question of governance has always loomed large (Kumar, 2019). The key issues with governance are low involvement, low participation rates, and non-participation. Since ancient times, numerous Nepalese sectors have been excluded. Therefore, political representation in democratic institutions secures the inclusion of all in a democratic structure (Ojha, 2017). That Nepal's experience in democratization has not been adequately theorized (Mishra, 2015). Many facets of society are unaware of what democracy actually entails and how it is applied to daily life. Despite not being a shareholder in the changes, they are proof of them. Many disadvantaged groups participate in elections as active voters but are inactive when it comes to upholding inclusive democratic values. There have been many pivotal moments in Nepal's recent history that have shaped the country's course in the years that followed (Thapa, 2019). Political parties are considered to be the vehicle of democracy. Yet, they are also accused of being self-centered power mongers, corrupt and untrustworthy, and their failure to deliver public goods has mired the entire democratic political process (Kumar, 2019).

Methods

Growth of knowledge and criticism are closely interconnected (Gattei, 2009). This article, which is based on secondary literature, emphasizes inclusive democracy. There are several ways of collecting and understanding information and finding answers (Kumar, 2014). Social science

research administration today encompasses more than just formal organizational structures (Gautam, 2023). Already published literature is the prime source of the article. From the critical point of view this article can help to determine whether the topic is worth studying, and it provides insights into ways in which the researcher can limit the scope to a needed area of inquiry (Creswell, 2009). Democracy that is inclusive encourages participation. In Nepal, the true inclusive spirit is being practiced.

Problem in Inclusion

This is the concern about problems in inclusion but not problems by the inclusion. The legal opportunity allocated for inclusion was thus being enjoyed by certain families in the name of disadvantaged groups, as these families were elites in their respective communities (Shrestha & Paudel, 2019). The action of leaders may make or unmake democracy (Mishra, 2015). There is no question that there is a longstanding and deeply rooted structural violence of power, inequality, exclusion and marginalization in Nepal (Gautam, 2016). Not clearly, we are running for inclusion. For nations like Nepal, inclusion is essential, but management is an additional requirement. Nepal seems to have largely focused on caste and region-based representation to address the issues of the historical "unfair political representation" (Ojha, 2017). Meanwhile, the real disadvantaged groups, on account of low literacy, were not in a position to compete in the PSC examination (Shrestha & Paudel, 2019). Rich children will get more education even if they are not particularly talented, and talented poor children may be deprived of education (Banerjee & Duflo, 2011). That capitalism is not a nest where all possible political forms can hatch and grow, and also implies that it is partial to specific political forms (Mishra, 2015). Inclusion is merely a gesture for the poor in the inclusive democratic process in Nepal. Elite capture is a part of the current world. Those that actually require inclusion are still in a distressed state. The historical development of Nepal's democracy has been derived mostly through desk study and review of the literature (IDEA, 2015). This reality is still alive. Without conducting adequate research on social conditions, we are humming inclusion is like music in a loud voice. Because they are oppressed, those who are marginalized require inclusion to advance.

Participation

Participation refers to the participation of a diverse group of stakeholders including citizens, especially vulnerable groups either directly or through legitimate representatives. There have to be mechanisms to ensure informed participation, freedom of expression and the best interests of the people. There has to be the inclusion of the stakeholders in the policies, process and institutional set-ups (Ghale, 2018). A little precious has been written about the republican and democratic turn in Nepal, notwithstanding its potential theoretical promise (Mishra, 2015). With the advent of the new government, participation has been met with very strong language. The purpose of language is crucial. The issue of what society wants should be a top priority for all organizations. We all know that Nepalese society like others is afflicted with a history of feudalism, inequality, injustice, superstition, and discrimination of various kinds based on caste, creed, ethnicity, gender, geography, and many more other factors (Gautam, 2016). This complexity needs practical clarification; citizens contribute differently to the creation, regulation and production of social meanings (German & Raul 2012). So, in the context of Nepal, exclusion is not a novel practice. It has a lengthy history, and currently, several movements are

calling for treatments to address those past images. Those from marginalized and underprivileged communities who are unable to run for office independently or compete for party positions should use proportional representation. But, the concept of proportionate representation has been distorted by the political parties, a fact that is evident by the nomination of multimillionaires under various reserved categories (Kumar, 2019). Since local engagement is essential to development's success in the physical world, the terms "inclusive philosophy" and "development" are now frequently used interchangeably. Social science now promotes active stakeholder involvement in all areas of developmental endeavor. That will provide the less fortunate people the opportunity to participate in real ways, and it will also inspire inclusive democratic values in actual settings. Development is not just about the accumulation of capital, it is also about social transformation- involving people in choice and improving governance generally (Upadhyaya, 2020). Many Dalit, Madhesi and Janajati respondents, who were considered to have been historically "discriminated" have less access to politics, have remarkably better representation in politics at the local level now (Ojha, 2017). Comparatively, this statistic is progressively not satisfiable. So, there are many tasks we have to do for representative democracy in Nepal.

Democracy and Good Governance

Democracy in Nepal has had a tumultuous history (IDEA, 2015). From the end of the Rana regime to the constitution of 2015, we have had lots of experiences regarding democracy. Although many "names" and "persons" have changed as a result of that experience, the governing structure has not changed. Every stakeholder in the society bears equal responsibility for balancing progress and quality of life (Gautam & Thapa, 2023). Democracy understood as a country's system of governance, is supposed to give to all its citizens the right to participate in deciding their present and future; it is hugely complex and its success depends on the availability of significant resources that are necessary to give cohesion to what naturally may drift in the conflicting directions of self-organization and fragmentation (German & Raul 2012). All country has some dark chapters in their history, and many instances of inequality and injustice, corruption and mismanagement (Gautam, 2016). To protect, promote and reserve diversity and the use of beauties of that diversity is the spirit of inclusive democracy. Presentation and representation of various sectors at the decision-making level are two key components of good governance. Various viewpoints exist on government. Even though current academic debates on the matter remain inconclusive, the term 'governance' is used to scrutinise a government's performance, particularly in relation to how institutions of government relate and respond to society in ensuring their basic needs, securing personal safety and security, establishing law and order, and delivering impartial and equitable justice (Kumar, 2019). Transparency, accountability, participation and legitimacy are the major themes of good governance, without inclusive democracy, all those themes will be utopian.

Since there isn't a perfect system of government, we must reduce the mistakes and flaws of the specific system. According to Winston Churchill, democracy is the least bad of all the possible political systems (Hagen, 2012). The state is the ultimate duty bearer, accountable to ensure the fulfilment of the rights holders (Ghale, 2018). One of the duties of democratic administration is good governance. Now that our political system is a federal republic, we have a strong sense of involvement and government through the mechanisms of the many states. Governance has never been taken up as a serious agenda by the political leadership except while drafting election

manifestoes (Kumar, 2019). Political representation is a core concept of liberal democracy whereby all groups can observe their representation in the state agencies (Ojha, 2017). By principle now we are an advanced form of governance- a paradigm shift that transformed Nepal from a unitary state into a federal one. It has also included the provision of 'proportionate inclusion' in all agencies of the government (Kumar, 2019).

Conclusion

The inclusive democracy has been a topic of discussion in every sphere of Nepali politics, sometimes for populist reasons and other times for pragmatic reasons. But in reality, the forces of myth largely govern ethnopolitics and inclusive democracy. For a true inclusive democracy, many things must be accomplished. The foundational tenets for achieving inclusive democracy in practical applications are reforms of numerous sociopolitical and cultural organizations.

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