

**SOCIAL INCLUSION IN CIVIL SERVICE THROUGH PUBLIC SERVICE
COMMISSION (PSC) NEPAL**

A THESIS

Submitted in partial fulfillment of the requirement of the degree of

DOCTORAL OF PHILOSOPHY IN SOCIOLOGY

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November 2013

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I hereby declare that the work reported in this title “*Social Inclusion in Civil Service through Public Service Commission (PSC) Nepal*” submitted to

Faculty of Sociology, Singhanian University, is my original work done in the form of partial fulfillment of the requirement for the degree of Doctor of Philosophy, under the supervision of Dr. Dinesh Raj Prasain (PhD).

November, 2013

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IT IS A DEDICATION

TO

ALL THE PEOPLE WHO ARE IN NEED OF SOCIAL INCLUSION

ABSTRACT

This thesis deals with the issue related to social exclusion and inclusion in Nepalese Civil Service through Public Service Commission. For an equitable and a just society, the access of opportunities is to be provided to every individual and group, which is whether excluded or not in the society, because the unequal and biased approach for the reach of the opportunity obviously leads to a development in a society which causes inequality and injustice. I have argued that no single person should feel deprived in any aspect whether it is social, cultural, economic, and political or the matters of health and education. Even the policy of inclusion must integrate the whole society. Moreover, the policy of inclusion for an inclusive society must stand for bonding, bridging and integrating every individual and society with value and respect. Thus, I have shown my major interest in analyzing the prevailing condition of Social Inclusion in PSC. And, I have also explored the policy provisions and practices and the gaps between the policy and practices in PSC.

I followed the qualitative research design. The philosophical premises included ontological, epistemological and methodological assumptions. Ontologically, the study pledges the notion of multiple realities. And, the epistemological assumption of this study inhabited around the perceptions, attitudes and the beliefs of my research participants supported by the related theories and the supporting literatures.

I adopted qualitative research methods under interpretive paradigm. As an interpretivist, my analysis was based upon deriving the meanings and understandings of people's innate feelings, values, beliefs and perceptions of the research participants

on my subject of study. Later, I literally described those data with explanation and discussions. In this study, I owed to use various relevant theories: social integration, social capital, social justice and Sen's Capability Approach. These theories were widely discussed, and provided me with a strong conceptual foundation for my study.

In spite of following the interpretivist paradigm, I have used quantitative data as per the requirement as well. The synthesized essence of both the qualitative and quantitative data and their analysis supported each other to reach the closer reality to examine the Social Inclusion in PSC.

The major findings of the study reveal that the concept of Social Inclusion policy is a vibrant tool for a social transformation through bringing about a positive change in the society. It is a force that helps integrate social, economic, political and cultural values in a society. There is a big gap between the policy and practice in PSC. The excluded groups are not adequately attracted by the policy. The policy seems to have emerged with top-down approach and thus it has become less effective for bonding, bridging and integrating the excluded groups in the society. Also, there is still substantial prevalence of discrimination between the dominant and the disadvantaged or excluded groups. A proper education must be given to both the dominant and the excluded groups so as to bring about change in their attitudes and reduce the gap between the categories. The education must enhance positive attitude in the dominant group whereas in case of the excluded groups, the education should aim to increase their confidence and reduce inferiority complex.

Finally, this work of mine which is focused on the Social Inclusion in Civil Service through PSC is capable of being generalized in a broader sociological as well as political and economic perspective.

The abstract of the thesis of Shyam Sundar Chaudhary for the Degree of Doctor of Philosophy in Sociology was presented on November, 2013. Title: *Social Inclusion in Civil Service through Public Service Commission (PSC) Nepal*.

Degree Candidate

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Abstract Approved By

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Shyam Sundar Chaudhary,
Degree candidate

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ACRONYMS

ACEWH	Atlantic Centre for Excellence in Women's Health
AD	Anno Domini
ADB	Asian Development Bank
AIDS	Acquired Immune Deficiency Syndrome
BS	Bikram Sambat
BPSC	Bangladesh Public Service Commission
CBS	Central Bureau of Statistics
CECI	Centre for Economic and Social Inclusion
CPA	Comprehensive Peace Accord
DFID	Department for International Development
EU	European Union
GSEA	Gender and Social Exclusion Assessment
IDS	Institute of Development Studies
ILO	International Labour Organization
INGO	International Non-Government Organization
MDG	Millennium Development Goal
NEFEN	Nepal Federation of Nationalities
NEFIN	Nepal Federation of Indigenous Nationalities
NFDIN	National Foundation for Development of Indigenous Nationalities
NGO	Non-Government Organization
NHDR	Nepal Human Development Report

NIBR	Norwegian Institute for Urban and Regional Research
NPC	National Planning Commission
NPR	National Population Report
OAS	Organization of American States
PAC	Privacy, Anonymity and Confidentiality
PhD	Doctorate in Philosophy
PR	Proportional Representation
PRI	Policy Research Initiative
PRSP	Poverty Reduction Strategy Paper
PSC	Public Service Commission
QDA	Qualitative Data Analysis
SIRF	Social Inclusion Research Fund
SIU	Social Inclusion Unit
SPSS	Statistical Package for Social Sciences
TEVT	Technical Education and Vocational Training
TYIP	Three Year Interim Plan
UK	United Kingdom
UNDP	United Nations Development Programme
UPSC	United Public Service Commission
WB	World Bank

CHAPTER I

INTRODUCTION

“Social Inclusion is the removal of institutional barriers and the enhancement of incentives to increase that explains the meaning and to the development opportunities” (World Bank, 2003, p. 2), and seeks to bring about system-level institutional reform and policy change to remove inequalities in the external environment (Bennett, 2006). The meaning of Social Inclusion is also understood as an element or an agent to combat poverty to reduce structural fault (Hashem, 1997; Vranken, Decker & Nieuwenhuyze, 2002) lying between population groups, areas, political, cultural, economic and social institutions (Martison, 2005). It is the complementary approach to bring change to remove the inequalities in access to assets, capabilities and opportunities (Bennett, 2002). And, according to Pollak (2008), a successful coalition / collaboration must include all the stakeholders. These may mean that all the people should be provided with an equal opportunity for their development (Pollak, 2008).

The issue of Social Inclusion has come into the frontline in the context of Nepal due to weak implementation of the past initiatives in making the societies more equitable. The term ‘equitable’ stands for reducing the regional, class, caste/ethnicity and other disparities and discriminations. The tenth national plan of Nepal recognized the situation and included inclusion as a strategic pillar for poverty alleviation (NPC, 2007).

Along with the establishment of Democracy in 1951, Public Service Commission (PSC) Nepal was also established on 15 June 1951. In the context of Nepal, PSC is the only gateway for those who intend to join the Civil Service or governmental Service (Bhurtel, 2007). But, the practice of inclusion started only from 2007. The Nepalese Parliament adopted a bill amending the Civil Service act 1993 and provided reservation for disadvantaged groups by allocating 45 percent of the jobs in Civil Service through Public Service Commission on August 2007, (see chapter IV).

I have described the concept of Social Inclusion and exclusion and the extent of its need in Nepal so that it justifies the argument of mine along with showing the context of Civil Service and Public Service Commission (PSC). Before delivering one's opinion on any topic, it is definitely more worthy when the person possesses little concept of the same. But, just acquiring the shallow and superficial knowledge produces a harmful result after discussion. Therefore, my purpose is to gather knowledge on the conceptual aspect of social exclusion and inclusion so that in depth understanding of this concept may be obtained thereby reaching the ground reality. Since, social exclusion and inclusion has become a universal phenomenon, I have described this concept in the international context as well.

The development of a nation means its holistic development including every component and group or more specifically, an inclusive development (NPC, 2007). All people are to be provided with equal opportunity for their individual development to realize and experience the feeling of ownership, access and control over resources, right over one's labour and reproductive resources, opportunity for education, health care, housing, public amenities, recreational facilities etc. Social Inclusion is for emphasizing the access of social spaces and social interactions for no people are to be

kept away from the right to participate in social, economic, political and cultural aspects of society and polity (Louis, 2008).

I have followed qualitative research paradigm to collect the data and for analysis. However, I have also used some secondary data that provides a substantial support in the deep understanding of the phenomenon.

Setting of the Study

Nepal is a multi-ethnic, multi-linguistic, multi-racial and multi-cultural country (Farook, 2008; Thapa, 2009 & Rajakarunanayake, 2013). Every ethnic group has its own economic, social and cultural beliefs and values. It has been realized that their cultural activities have own type of important role in the national culture and nation building activities. Thus, the government has recognized and tried to include the excluded groups through the Poverty Reduction Strategy Paper (PRSP) as the tenth five year plan of poverty alleviation. The term for the excluded group to bring under the stream of development has been termed as Social Inclusion or *Samabesikaran*¹ (Bhattachan, 2009).

Moreover, the government of Nepal has put into effect the policy of inclusion even in Public Service Commission since 2064 B.S. (2007 A.D). A certain number of seats have been allocated for certain groups of people as quota or reservation. This policy has been brought and implemented as per the Poverty Reduction Strategy Paper, the tenth five year plan (2002-2007). In the present context of Nepal, the exclusion / inclusion discourse is still a very important and burning issue. In other words, it has become a popular topic for public discourse today. It has become a

¹ Samabesikaran is the literal meaning of inclusion. Accordingly, samajik samabesikaran stands for social inclusion.

challenging agenda in Civil Service or bureaucracy whether it's a socio-political inclusion or reservation through PSC. It has already been six years since its implementation in the bureaucracy through PSC. It's, however, still left to be studied and explored that how effectively it has been implemented to maintain social integration and social justice there by integrating all the people in a social network with harmony.

Due to the implementation of inclusion in PSC, though a wider participation of population from the marginalized and excluded groups has taken place, the peoples whether from excluded group or those who were in the mainstream lack the proper knowledge and purpose of the implementation and hence it has become a popular agenda which has many challenges to face (Gurung , 2009).

Apart from explaining the national and international aspects of the phenomena, the derived experiences from the research participants of the study area have helped make my finding more concrete. In this connection, I found very mixed kinds of opinions, perceptions and attitude towards the issues of implementation of the policy of inclusion in the Civil Service and bureaucracy through PSC and the policy of Social Inclusion itself.

In the recent literatures on social sciences and even in education the phenomenon of social exclusion and inclusion has obtained a greater space. The increasing volume of literatures advocate the issues with a strong emphasis on social justice, equity and equality, the improper and immature implementation may become more controversial and 'create ambiguity to the distinctiveness of any approach to Social Inclusion' (Armstrong, 2007) . Therefore, the policy makers must be careful

enough to formulate the policy in such a way that no person from any category whether excluded or others should feel excluded.

During theoretical review, I explored many theories that could be useful toward my study. Out of them, I selected three main theories: theory of social integration, theory of social capital and theory of social justice. The first theory explained with ‘Durkheimian approach to explain social solidarity’ (Silver, 1994) whereas the second explained the reach of ‘equal access’ (Rawls, 1999) of opportunities to everyone through ‘social networks’ (Lin, 1999). The third one, theory of social justice, I found the best match and useful to my study which could develop an in depth understanding of the concept. In addition to these three theories, I have also mentioned and described Sen’s deprivation approach to explain the cause and solution to the problem of deprivation and exclusion. Going through these theories, I got an insight on the very issue and a question germinated in my mind: *what about theory of social exclusion and inclusion?*

Research Problems

The agenda of inclusion has become very popular in public discourse (Rawal, 2008) along with the implementation of the Social Inclusion policy especially in PSC since 2007. The policy has been designed for the purpose of including the excluded groups recognized by the government for ensuring a more inclusive selection for all classes and nationalities (Bhurtel, 2007).

The implementation of the policy, however, has raised several unanswered questions. In this regard, the categorization of the excluded groups in the policy has produced a kind of controversy among the peoples of Nepal. Democracy today is meaningless unless it has inclusive character covering all spheres of state mechanism,

including bureaucracy, and also there is a challenge to balance inclusiveness and merit in Civil Service (Dikshit, 2007). Therefore, the situation shows a strong need of in depth study of the situation. The research on the challenges and the opportunities germinated after the inclusive policy in the Civil Service through PSC was required for understanding the gaps in the policy.

Indeed, the need of answering the following questions is very important and necessary. Who are the targeted peoples? How do the people from advantaged groups perceive and explain this policy? Are they being able to establish a sound relationship among themselves in a harmonious and productive environment? Has this process enhanced the status of the excluded groups? How do the people not from excluded group (advantaged group) perceive and explain the phenomenon? Has the inclusion caused exclusion? Apart from these questions, there are other issues as well. The issues are: spatial issue, access of the information and reach of people and of course ‘the inclusiveness of the curriculum’ (Gurung, 2007).

On the ground of these questions, the main statement of the problem raised is how and to what extent PSC sector has provided Services in line with the fundamental concepts of Social Inclusion on the basis of theory of integration, theory of social capital and theory of social justice along with Sen’s capability approach.

Worth of Research

This study of Social Inclusion in Civil Service through PSC is unique and significant and attempts to explore the existing reality in detail. The worth of the study can be described as the following aspects.

The finding and the conclusion of the research will definitely be useful for the policy makers to revise, amend or revisit the policy. This work in the field of equity

and social justice through in depth study in Social Inclusion may help for its better implementation in PSC and can be remarkably generalized in a similar field. In addition, the study has tried to address the ground reality from the aspect of policy makers, implementers and the beneficiaries from the Social Inclusion perspective, this will be a milestone to improve and develop additional strategies for channeling the process of inclusion towards the betterment of the society.

The concept and issue of Social Inclusion does not have a longer history. Therefore, there is no adequate literature available in comparison to other subject matters. However, since this issue is now much debated and a popular topic for public discourse, my study is definitely going to be a good literature for reviewing, for anybody who shows an interest on this subject and seeks to further related research.

Of course, the study and exploration is of great importance. The lack of the empirical studies in this area has been realized so that weaknesses and opportunities can be analyzed from the perspective of Social Inclusion. Bureaucracy is a very important and sensitive organ of a nation (Dikshit, 2007). Therefore, the present scenario of the environment in the Civil Service and bureaucracy must be studied through the perception of the policy makers, bureaucrats and the beneficiaries of both from reservation and free competition. I, therefore, possess a great degree of confidence that this work of mine scholastically contributes with a great value and adds another brick on the wall of academia.

Purpose of the Study

The purpose of my research is to analyse the existing situation of Social Inclusion in Civil Service through Public Service Commission (PSC) Nepal and to explore associated challenges and opportunities. The study is aimed at exploring the

policy provisions, practices, and the gaps as well as the perceptions of the policy makers, implementers and the beneficiaries along with the people affected by the policy.

Research Questions

The focus of the thesis was framed by the following research questions.

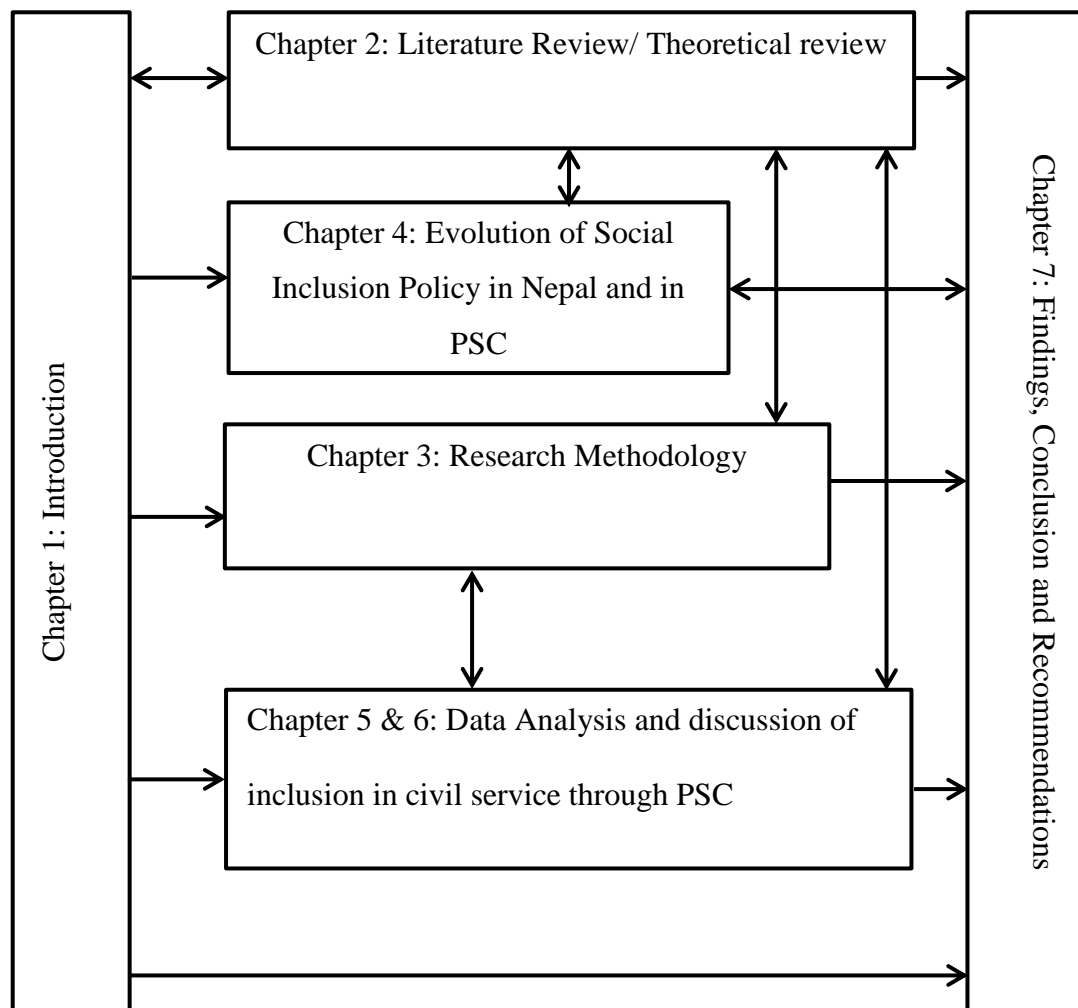
1. How do the policy makers and the implementers perceive and how they explain Social Inclusion in PSC?
2. How do the beneficiaries from quota and free competition perceive and explain Social Inclusion in PSC?
3. What is the status of the implementation of the policy in PSC since the beginning of its implementation?
 - a. What are the gaps between policy and the practices in PSC regarding Social Inclusion?
 - b. What trend has been seen in the implementation of Social Inclusion in PSC?

Organization of the Study

This thesis consists of seven chapters. Out of which the first three chapters are focussed on the context, rationale and logic of the study which also seeks the theoretical and methodological support to carry out the study. And, the next three chapters are the discussions from the empirical materials derived from fieldwork and also from the secondary data obtained from the concerned departments. The last chapter deals with the findings, conclusions and recommendations.

The present chapter, chapter one, explains the setting and the rationale of the study which includes background of the study, research problem, research purpose and research questions. It also includes the contribution to knowledge and conclusion. Chapter two provides a comprehensive literature review which comprises the development of conceptual framework of my study through a thorough review of the literatures related to social exclusion, inclusion and public Service commissions in both international and national context. In addition this chapter also includes a thorough review of the theories useful to my study. Chapter Three discusses the data, models and methodology in detail. In chapter four, the evolution of policy of Social Inclusion in Nepalese context and also in the Civil Service through Public Service Commission has been elaborated. The chapter also explains the overall inclusion policy and its implementation in Civil Service and other sectors through PSC. The main empirical findings are analysed in chapter five. In chapter six, the implementation, trends or practices of the inclusion policy have been explained. The seventh chapter contains findings, conclusion of the study and policy recommendations along with further implications. In the following diagram, I have made an attempt to show the interconnections of the chapters in my thesis.

Figure 1: Schematic picture of the thesis' content



(Concept adopted from: Martison, 2005)

Concluding Remarks

This chapter is the reflection of my whole thesis where I have outlined the worth and the context of my study in detail. The ground reality of the status and the implementation of Social Inclusion in Civil Service through PSC have clearly been analysed and presented so far. I have focused on overall context and emergence of Social Inclusion in Nepal and of course in PSC. Furthermore, its importance, the

adopted approaches, the problems and issues including people's attitude and perception on the same have been explored and presented with adequate clarity.

This chapter has explained the reason for the need of conducting the research study on the given subject. The research gaps as a research problem have been clearly stated in this chapter. In addition, the main purpose and the worth of the research study have been stated in this study. The research questions that directed me for the research in the right direction through the appropriate methodology are also one of the very important attractions in this chapter. Moreover, the diagrammatic representation of the organizational structure helps explain the network and connection among the different chapter in this thesis.

Finally, I believe that I have made a sincere attempt to clarify the appropriateness of the research questions and to answer the research questions of my research study.

CHAPTER II

LITERATURE REVIEW

This chapter mainly consists of the review of relevant literatures and theories. I have mainly channeled my effort to focus on the emergence of Social Inclusion agenda and its enactment in the Civil Service through Public Service Commission. In this connection, the conceptual aspect and understanding of social exclusion and inclusion have been critically and analytically reviewed. In addition, I have also explained how this concept has become popular in the policy level and how it has been brought under practice through Public Service Commission (PSC) Nepal mainly in the Civil Service.

In this chapter, I have also discussed the three major theories: theory of Social Integrity, Theory of Social Justice and Theory of Social Capital and additionally Sen's Capability Approach, thinking that these are more relevant to my research studies. I got a strong insight regarding the theoretical base. I found these theories quite useful while analyzing and interpreting my findings on 'Social Inclusion in Civil Service through Public Service Commission in Nepal'.

Understanding Social Exclusion and Inclusion

In this section, I have explained the meaning and understanding of the concepts of social exclusion and inclusion on the basis of several authors and organizations.

The concept of social exclusion has recently taken root in sociology. It indicates marginalization in the broadest sense of the term, i.e. it covers the out-come

and results of processes that determine and define certain groups as being not a constituent part of “normal” society (Beresnevièiûtë, 2003, pp. 101-102) .Also, as Sen (2000) originally says:

“Indeed, the language of exclusion is so versatile and adaptable that there may be a temptation to dress up every deprivation as a case of social exclusion. There is, I fear, some evidence in the vast –and rapidly growing -- literature on social exclusion that the language has run well ahead of the creative ideas involved” (p. 9).

I do agree with this opinion, since the misunderstanding the meaning of a term may not give worth value of it. Also, Fischer (2008) supports this by mentioning that three main problematic in the literature dealing with social exclusion that result in the ambiguities surrounding both the definition and the application and the application of the concept: 1) most authors invariably operationalize social exclusion as a static description of outcomes, 2) taking social exclusion as an alternative way to look deprivation and 3) much of the theoretical imprecision of the concept derives from the use of the terms ‘relative’ and ‘relational’ (Fischer, 2008). In this line, Ainscow et al (2000), notes that there is still a considerable confusion in the field about the actual meaning of Social Inclusion (Ainscow, Farrell, & Tweddle, 2000).

The terms social exclusion and inclusion have been abundantly found to be used, mostly in the social sciences. For example, in health sciences, political sciences, education and other sectors as well. These words, however, cannot be explained keeping away from sociological perspective and one should agree with the fact that these occur within the social paradigm. It is notable that “Sociological investigations that analyze exclusion clarify the conditions of those who are excluded

from society, and thus open a dialogue on what policies may be needed to lessen hardship and improve the well-being of those people” (Abe, Furukawa, & Kosaka, 2010, p. 18).

For the understanding of this concept, it rather seems more appropriate to start with its historical background followed by its understanding in the international and Nepalese context.

Social Exclusion and Inclusion: Historical Background

In the global context, the concept of exclusion seems not to have a very long history. However, “exclusion is as old as hills” (Oommen, 2010, p. 1). In fact, the term exclusion is found to be described even in the Vedic Period. Chaturvarna or the caste system has been also described in the Vedic texts. According to this, the exclusion through the emergence of caste system first took place from the sacrifice of the primordial man. According to the text described in the Vedic texts Brahmins were born from the mouth of the primordial man. Similarly, the Kshetriyas were born from the shoulders and those of Vaishyas and Shudras were born respectively from the thigh and the legs/feet. The hierarchy here is shown due to inequality from mouth to legs or feet, feet being the lowest part of the body (Omvedt, 2008). According to Omvedt (2008), the exclusion prevailed in the several Sanskrit stories. In the story of Shambhuk, Eklavya and Sita, the youths Shambhuk and Ekalavya who were from Dalit and Adivasi were excluded from the opportunity of participating in the archery competition (Omvedt, 2008).

Though the realization of social exclusion has been experienced since long back, Oommen (2010) endorses that the history of inclusion commenced in the seventeenth century with the enunciation of the concept of citizenship. Exclusion as a

subject of debate was begun in France, Europe during 1960 and the concept of the social exclusion was originated there in the early 1970s, when a French administrator referred to a variety of socially stigmatized individuals as socially excluded: the mentally and physically handicapped, aged invalids, those who survived attempted suicides, children subjected to abuse, single parents, those who indulged in substance abuse, delinquent behavior or prostitution (Lenior 1974, as cited in Oomens, 2010). According to Silver (1994), the politicians, activists, officials, journalists and academicians made it vogue and ideological references to the poor as the excluded. However, the discourse of exclusion was unable to be widespread until the economic crisis (Silver, 1994).

Beal and Piron (2005) say that it is a concept commonly used in development context following ‘the World Social Summit’ in Copenhagen in 1995. A number of multilateral development agencies have adopted this concept of social exclusion as a multidimensional framework. It has served to broaden poverty analysis and focus attention on both the causes and impacts of social disadvantage (Beal & Piron, 2005).

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

Social Exclusion and Inclusion: A Concept

In this section, I have reviewed the views, definitions and the arguments made by different peoples and the organizations. Thinking that understanding of Social Inclusion will be stronger with the concept of exclusion because exclusion and inclusion are the two sides of the same coin (Francis, 1997). The meaning of inclusion

is not complete without the meaning of exclusion. Indeed, the need for inclusion arises only if exclusion exists (Oommen, 2010). Therefore, exclusion and inclusion are relative terms. There exists “a sizeable grey area between social exclusion and Social Inclusion, and in the real world most people live most of their lives in this zone, moving closer to social exclusion and Social Inclusion at various points during their lifetime” (Figueiredo & Gore, 1997, p. 42).

Therefore, I have explained the terms exclusion and inclusion side by side. Generally, Social Inclusion is chosen in preference to social exclusion and is often used as the opposite to social exclusion; and whenever there is a discussion of Social Inclusion, the related concept of social exclusion always comes there for discussion (Bhandari, 2012). In this connection, I agree with the argument that no inclusion is necessary if there is absent of exclusion. This is also supported, in a way, by the definition given by O'Reilly (2005) as the language of inclusion and exclusion implies a binary logic, that one is either excluded or included in relation to some variable. The question of inclusion, therefore, is best conceptualized as a sort of sliding scale rather than a binary function, so that exclusion and inclusion are the extreme poles of a continuum relation of inclusion and exclusion (O'Reilly, 2005).

Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live (Silver, 1994). Also, European Foundation explains the exclusion as the process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live (European

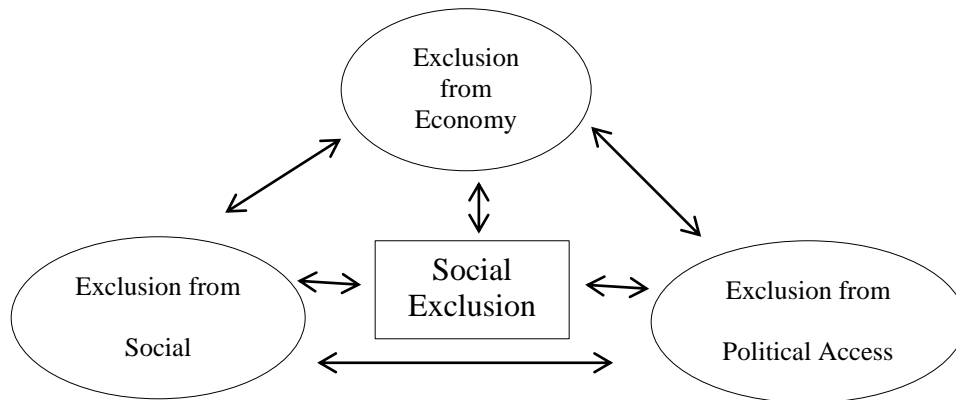
Foundation, 1995). Talking in the same line, a layman normally may think that it's obvious that opportunities must be accessible and available for everyone.

Beresneviūtė (2003) believes to state the phenomenon of social exclusion is related to the scarcity of material and social opportunities and the lack of skills to participate in economic, social, political, and cultural life in an effective way and is related to alienation or estrangement from the main part of society. On the other hand, the term also covers the denial and non-realization of the civic, political, and social rights of citizenship. It can be treated as an expression of the unequal distribution of various rights (Appasamy, Guhan, & Hema, 1996; Cartaya, Magallanes, & Dominiquez, 1997; Nayak, 1994). Hence, it is a universal category that includes economic, political, cultural, religious, and social aspects and discusses multidimensional mechanisms that exclude individuals or groups from participation in social exchanges and rights for social integration (Klasen, 1998; Combes, 1998 & Andersen, 1999).

An individual or a group in a society is said to be socially excluded when resided geographically but cannot participate in the normal activities in the society due to some reasons (Saith, 2001). Peoples are kept away from getting an opportunity to develop themselves due to the social processes and the social constructs prevailing in the society causing the peoples sideline from the development of all kind. In this context, Beal and Piron (2005) have contextualized exclusion as a 'condition or outcome' and as a 'process'. As a condition or outcome, it is a state in which individuals or groups are unable to participate fully in their society and on the other hand as a process, it is a state which prevents individuals or groups from full participation in social, economic and political life and from asserting their rights (Beal

& Piron, 2005). The following diagram explains exclusion as a process and an outcome.

Figure 2: Exclusion as a process and as an outcome



(Adopted from: Beal & Piron, 2005)

Thus, social exclusion can be taken as both process and an outcome. As an outcome, it can be taken as the result of keeping peoples away from the opportunity or ones' exclusion from economic, social and political access causes social exclusion. On the other hand, as a process of exclusion, it causes peoples access towards economic, social and political activities. Stepping on this explanation, I claim that Social Inclusion is a tool that prevents exclusion and also remedy for the same.

Also Louis (2008) explains the term exclusion as a process of denial of one from several social, political and other economic opportunities; and the definitional explanation regarding exclusion has been summarized and presented in the table below.

Table1: Concept of social exclusion.

Social Exclusion is the denial of	<ul style="list-style-type: none"> • ownership, access and control over resources. • right over ones labour and right over ones reproductive resources. • opportunity for education, health care, housing, public amenities, recreational facilities and spaces, basic needs etc. • social interaction and access to social spaces. • right to representation and participation in social, economic, political, economic and cultural aspects of society and polity. • human dignity. • constitutional and human rights.
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(Adopted from: Louis, 2008)

Geddes and Benington (2001) state that the multidimensional concept of exclusion broadens out the notion of material poverty and identifies social problems and then labels them as aspects of social exclusion whereas Sen (2000) puts forward that the idea of social exclusion needs to be examined in relation to its utility in providing new insights in understanding the nature of poverty, identifying causes of poverty, contribution to thinking policy and social action in alleviating poverty.

According to Frazee (2003), people need both opportunities and assurances of welcome to make people socially active. She also argues that inclusion and equality are two distinct and complementary principles where equality stands for rights and inclusion for relationships (Frazee, 2003). In this line, Freiler (2002) argues that Social Inclusion as the capacity and willingness of a society to keep all groups within the reach of what is expected from the society. Further, “diversity and difference, whether on the basis of race, disability, religion, culture or gender must be recognized and valued” (Freiler, 2003, p. viii) .

On the other hand, Daly and Silver (2008), explain exclusion and inclusion as relative terms. So, one can be included or excluded relative to other people and put forward their opinion that social exclusion has resonance with the communitarian and interest in cohesion, integration, and people's involvement in solidarity social bonds. According to them, Social Inclusion and social capital can have negative outcomes, depending greatly upon time, place, and, most importantly, inequalities of power and resources (Daly & Silver, 2008). In this way, the authors, in a way, alarm us to be careful about blindly supporting for inclusion that it may be sometimes harmful as well.

Upreti (2007) writes Social exclusion covers systems, mechanisms, processes, attitudes and practices of states and non-state sectors that exclude individuals, groups or communities from political and economic decision making processes, the basic means of livelihood, social security, and freedom that individuals need in a social setting to organize and control their life.

A society is said to be inclusive when every sections or every individuals or every group get an opportunity to groom themselves from every aspect of social, cultural, economic, politics, education, health etc. In this line, Shrestha (2007) also argue the same saying that inclusiveness, basically, means creating room for all sections of the society; and it is a perception or realization of those who are supposed to include (Sangroula, 2007). So, it seems that no people in a society are supposed to have the feeling of being excluded. But, it should be borne in one's mind that the inclusion policy should be least affecting the people who have already been established in the mainstream.

DFID (2004) emphasizes disadvantages and states that Social exclusion describes the experience of groups which are systematically disadvantaged because they are discriminated against on the basis of their caste, gender, ethnicity, race religion, sexual orientation, age, disability, HIV status, migrant status where they live. Similarly, the Center for International Studies and Co-operation (CECI) stated that social exclusion refers to a state that limits people's capacity to access social, economic and political opportunities (CECI, 2006).

Similarly, European Union (EU) puts forward the definition of Social Inclusion as a “process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have a greater participation in decision making which affects their lives and increase the access to their fundamental rights” (as cited in Fremstad, 2005, p. 1). And, The Atlantic Centre for Excellence in Women's Health (ACEWH) takes inclusion as insertion process and emphasizes inclusion through actively seeking to include people experiencing exclusion or marginalization in the policies and programs designed to support them toward insertion (Atlantic Centre for Excellence in Women's Health, 2000).

Further, Gidley, Hampson, Wheeler, and Bereded-Samuel (2010), define Social Inclusion from different perspectives and say that the

“degree of inclusion comprises a nested threefold schema incorporating a spectrum of ideologies involving – from narrowest to most encompassing – the neoliberal focus on access and economic factors, the social justice focus on

community participation and the human potential focus on personal and collective empowerment stemming from positive psychology and critical/transformational pedagogies” (p. 1).

Social Inclusion can be better identified and interpreted through social justice ideology, that is, about human rights, egalitarianism of opportunity, human dignity and fairness for all. The primary aim of Social Inclusion is to enable all human beings to participate fully in society respecting their human dignity. And, from human potential approach they have taken Social Inclusion as empowering people (Gidley et al, 2010).

Jeannotte (2008) likes to formulate Social Inclusion as one of the elements of social cohesion and takes it as an outcome or result of policy and programs that are responsible for promoting equality in society. Whereas, Shookner (2002) outlines five values in order to lay foundation for Social Inclusion: 1) Social justice (fair distribution of inclusion and resources), 2) valuing diversity, 3) Opportunities for choice, 4) entitlement to rights and Services, and 5) working together (Shookner, 2002).

Thus, we see that various institutions, organizations and authors have their own explanations, descriptions and arguments to describe the meaning of social exclusion/inclusion. However, a very common theme can be experienced or realized from every definition and concept above. To put simply, it can be concluded and generalized to some extent, the meaning of exclusion as keeping an individual or group away from all kinds of opportunities in a society. On the other hand, inclusion may be defined as a process of unbarring all kinds of obstacles and providing them with every opportunity by making them participate or ensure their representation or

empower them for social solidarity and to integrate every stratum in a society through social justice in order to achieve a positive and a harmonious result or an outcome.

Social Exclusion and Inclusion: A Sociological Lens

The different facets of social equality and inequality, social integration and stratification, social mobility as it relates to Social Inclusion and exclusion and the functional contributions of the periphery relative to the social core are well oriented and considered in sociology. This is clearly endorsed by Allman (2013) as it is originally stated:

“In many ways, despite the contribution of psychological and life sciences, and even the contributions of social policy, the concepts of Social Inclusion and exclusion are profoundly sociological. This is because at the very root of both classic and contemporary sociological thinking are concerns with social stratification, social inequality, and social class – key concepts which the Social Inclusion literature repeatedly touches upon” (p. 9).

Though Social Inclusion in today's context has been used in many subject areas like education, health, politics, economics and other area as contemporary agenda, I agree with Allman (2013) that it cannot be seen out of lens of sociology. As per the argument that “action and efforts to include or exclude individuals and social groups are fundamental to society as forces that govern through the oppressive or liberating effects such inclusionary or exclusionary actions promote” (Allman, 2013, p. 2). Further, it is added that there is a collection of social practices such that one is welcomed, represented, or provided for the mainstream whereas on the other hand one is ostracized, ignored, or bemired. These social practices are the outcome of various degree of intimacy and interactions between friends, strangers, families colleagues,

kinship groups, communities, cultures and even whole societies – all of which lend themselves to sociological study (Allman, 2013).

I have mentioned before that social exclusion seems very useful to see from the sociological perspective. In this line, Hillary (1994) puts three different paradigms of social exclusion forward: solidarity, specialization and monopoly, based on different notions of social integration, which attribute exclusion to a different cause and is grounded in a different political philosophy and provide an explanation of multiple forms of social disadvantage.

The solidarity paradigm draws upon *Durkheimian thought* that concentrates on the problem of human solidarity, particularly moral and normative integration. According to the specialization paradigm, “exclusion is a form of discrimination which occurs when individuals are denied free movement and exchange between spheres, when rules inappropriate to a given sphere are enforced or when group boundaries impede individual freedom to participate in social exchanges” whereas the third paradigm monopoly explains “exclusion arises from the interplay of class, status and political power” (Rawal, 2008, p. 168).

The three different paradigms of social exclusion: solidarity, specialization and monopoly given by Silver (1994) are shown in the following table. And, it explains the relationship of all the above mentioned three paradigms with related dimensions to which it can be connected with.

Table 2: Three Paradigms of Social Exclusion

	Solidarity	Specialization	Monopoly
Conception of integration	Group solidarity/ cultural boundaries	Specialization/ separate spheres/ interdependence	Monopoly/ social closure
Source of integration	Moral integration	Exchange	Citizenship rights,
Ideology	Republicanism	Liberalism	Social democracy
Discourse	Exclusion	Discrimination, underclass	New poverty, inequality, underclass
Seminal thinkers	Rousseau, Durkheim	Locke, Madison, utilitarians	Marx, Weber, Marshall
Model of the new political economy	Flexible production	Skills, work disincentives, networks, social capital	Labour market segmentation

(Adopted from: Silver, 1994)

Looking from the sociological lens, the phenomenon of social exclusion or inclusion as inescapably social in essence for the phenomenon includes the consideration of access of employment, family networks and to public and private Services (Alcock , 2004) and can be easily understood as only lack of necessary resources for participating in the life of society (Golding, 1995). In addition to this, Alcock and Erskine (2003) also would like to see this phenomenon from broader sense and explains that social exclusion encompasses both the social relations and the processes by which people become excluded, to greater or lesser extents, from wider society (Sealey, 2009).

Anyway, the concept of social exclusion and inclusion has attracted a great interest in the field of sociology and its broader related disciplines² (Abe, Furukawa, & Kosaka, 2010). There are, however, not a substantial researches made on this aspect from quantitative perspective.

Social Exclusion and Inclusion: The Different Dimensions

The different dimensions of social exclusion and inclusion have been explained by several authors in different perspective in different ways. Few of them have been captured here in this section.

According to Sangroula (2007), the issue of inclusion has different dimensions: social, political, economic, psychological and legal. Socially, inclusion stands for the need of recognition along with the protection of cultural practices including language. Inclusion is an inherent of individuals associated with the concept of sovereignty from the political perspective. Also, the recognition and protection of people's right to development is explained from economic dimension. Similarly, from the perspective of human rights inclusion refers to the constitutional and legal framework that guarantees the right to self determination (Sangroula, 2007).

Sealey (2009) brings about a discussion for keeping the phenomenon of social exclusion as more than the poverty and likes to see it from the broader perspective and puts forward five 'value-added' dimensions of social exclusion as shown in the following table.

² Related disciplines of sociology means social work, social policy studies, criminology, surveillance studies etc.

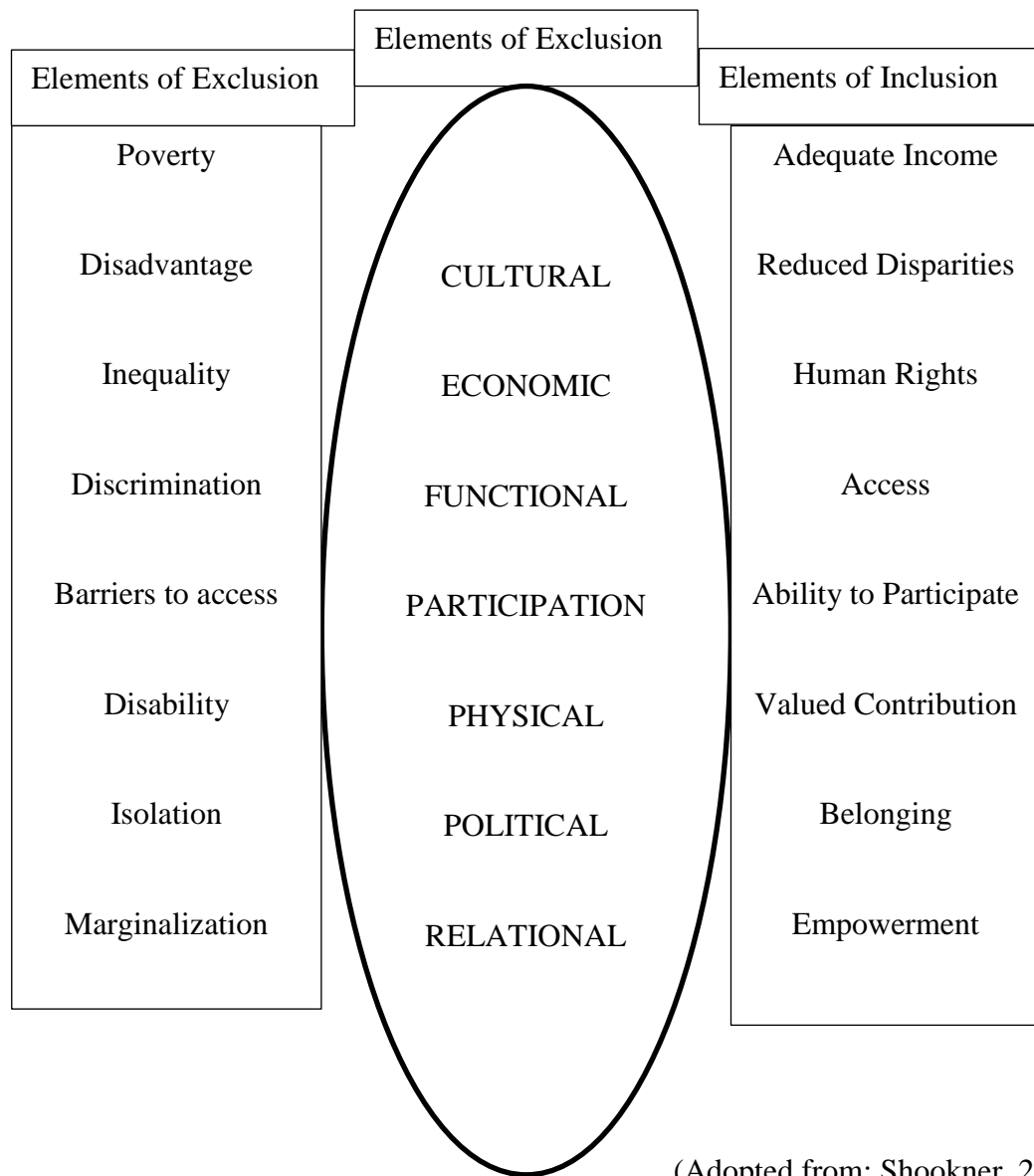
Table 3: Five value-added dimensions of social exclusion

Relativity	Peoples are excluded from a particular society... the concrete implementation of any criterion for exclusion has to take account of the activities of others.
Processes	Exclusion implies an act with an agent or agents... we may be concerned not just with a person's situation, but also the extent to which he or she is responsible.
Dynamics	People are excluded not just because they are currently without a job or income... social exclusion may apply across generations.
Spatial	...referring not so much to space where there are poor persons but to poor areas themselves.
Multidimensionality	... whereby individuals or groups are excluded from taking part in the social exchange, component practices and rights of social integration and identity.

(Adopted from: Sealey, 2009, p. 14)

According to Shookner (2002), social and economic exclusion and inclusion can be seen along several dimensions – “cultural, economic, functional, participatory, physical, political, structural, and relational” (p. 3). Along with the different dimensions, he has mentioned many elements to exclusion and inclusion that should be considered in analyzing a policy, program, or practice (Shookner, 2002). The following figure explains the elements of exclusion, inclusion and the dimensions of inclusion and exclusion.

Fig 3: Elements and dimensions of social exclusion and inclusion.



Also, Wotherspoon (2002) has identified five critical dimensions or cornerstones of Social Inclusion: 1) Valued recognition – conferring recognition and respect on individuals and groups, 2) Human development – nurturing the talents, skills, capacities and choices of people to live a life they value and to make a contribution both they and others find worthwhile, 3) Involvement and engagement – having the right and the necessary support to make or to be involved in decision

making, 4) Proximity – sharing physical and social spaces to provide opportunities for interactions if desired, and to reduce social distances between people, and 5) Material well-being – having the material resources to allow children and their parents to participate fully in community life (Wotherspoon, 2002).

On the other hand, according to De Venanzi (2004), there are two reinforcing axes of power. One is the discursive power which possesses hegemonic narration whereas the other is the social practices which create and strengthen exclusion by either internalizing oppression or through open violent means (Venanzi, 2004). And, talking about the different dimensions of social exclusion and inclusion, the Rowntree Foundation (2000), Australia has identified the following four dimensions of the same.

- Social Inclusion is the opposite of social exclusion
- It is a multidimensional concept that refers to the exclusion in social, political and in the economic spheres.
- It can be referred to a state of situation.
- It is often referred to the process, to the mechanism by which people are excluded. (Keleher & Armstrong, 2005, as cited in Bhandari, 2012)

The above discussions endorse that social exclusion and inclusion can be understood as a multidimensional phenomenon. The dimensions, however, are perceived and explained in different ways by different authors. The common dimensions of Social Inclusion can be, thus, argued to be much closer to the dimensions from the sociological perspective.

Social Exclusion and Inclusion: The International Context

The concept of social exclusion and inclusion are found under discourse in almost all the countries. My purpose here is not to compare the policy and process of exclusion and inclusion in the countries mentioned below. Rather, I have purposively taken as example to mention that social exclusion/inclusion is a global issue in today's date. Here, these are explained in the context of a few of the countries.

“India's diversity was a main consideration for postcolonial state formation, and affirmative action or reservation became a central part of nation building”. As it is stated in the directive Principle of State Policy, article 46, “The state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all from exploitation” (Haan, 2008, p. 230). In this line de Haan adds that in case of India, the policies for the marginalized groups exist in three areas: human rights protection, economic empowerment and poverty alleviation, and affirmative action. Here, I would like to note on the third which is also found to be the most controversial among others. Well, this policy operates in the government Services; admissions into public educational institutions; and seats in central, state and local legislatures and bodies (Haan, 2008).

In the United States of America, the experience of Social Inclusion is nearly universal for the concept of Social Inclusion has the advantage of situating individuals in a social and relational context and “a Social Inclusion goal provides more room than a poverty reduction goal for consideration of comprehensive policies” (Boushy, Fremstad, Gragg, & Waller, 2007, pp. 4-5).

On the other hand, in Australia, The Social Inclusion Board was established in May 2008. With the endorsement of the Australian Social Inclusion Board, the Australian Government has adopted principles to guide Social Inclusion. According to which to be socially included, people must be given the opportunity to: i) secure a job; ii) access Services; iii) connect with family, friends, work, personal interests and local community; iv) deal with personal crisis; and v) have their voice heard (Social Inclusion Unit, 2008).

In Canadian perspective; poverty, inequality and Social Inclusion are not interchangeable concepts, they are rather interdependent. And, the unemployment is considered as the main cause of social exclusion. Therefore, the goal of the policy should be to reduce the employability and, to lift the excluded or marginalized over the minimal threshold of exclusion through paid work and incorporate into existing norms (Mitchel & Shillington, 2002). In addition to this, according to Jeannotte (2008), study of the concept of Social Inclusion in Canada was initiated by the Laidlaw Foundation in 2002, in the context of policy debates and reframed notions of poverty by highlighting the social dimensions of poverty, and linking poverty and economic vulnerability with sources of exclusion such as discrimination and disability (Jeannotte, 2008).

“In Latin America, the concept of ‘Participatory Democracy’, or rather ‘citizen participation’, first appeared in the 1980s, at a time when initial steps toward decentralization were being taken. This held true in Brazil, Columbia, and also for Bolivia and Ecuador. In the case of other countries, such as the Central American Nations and Mexico, decentralization occurred during the same period, but references to participatory democracy were less explicit” (Recondo, 2008, p. 175).

In the case of Brazil, particularly during 80's, the debate of exclusion incorporated the contributions of different social actors and it strengthened the proposal for the universalization of social, economic and political rights, as defined by the Brazilian Constitution 1988 (Fernandes, 2010). Also, 'social marginality', 'economic marginality' and 'political marginality' respectively became a discussion of social exclusion; a conversation about 'otherness', 'capabilities deprivation, vulnerabilities, rethinking of livelihoods and assets', and a dialogue about lack of 'voice, citizenship claims and social rights' (Perlman, 2005, as cited in Fernandes, 2010).

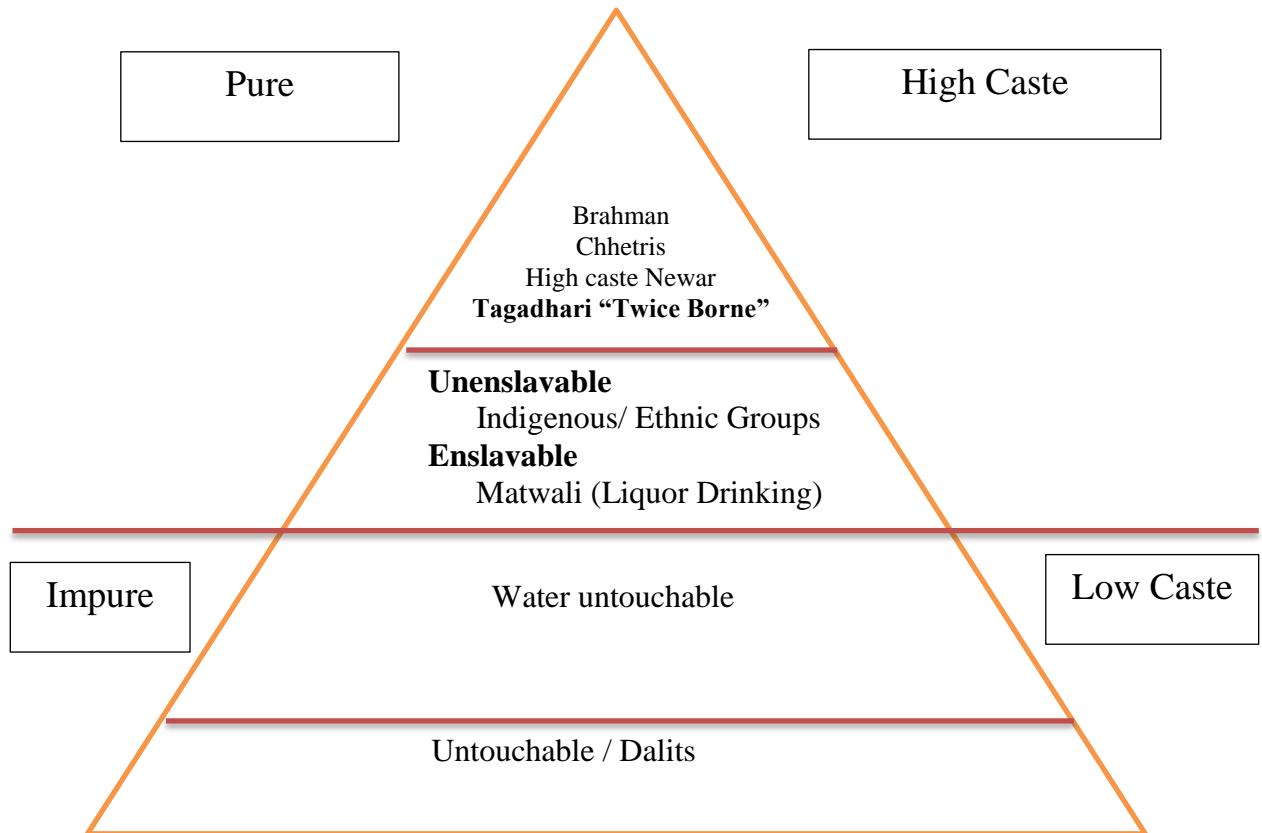
Social Exclusion and Inclusion: The Context of Nepal

Social exclusion, as discussed earlier, is a multidimensional phenomenon, has been a prominent feature of Nepali history and is rooted in the traditional state and society (Aasland & Haug, 2008). In the context of Nepal, Gurung (2007) argues that the social organization on the basis of hierarchical caste system as the main cause for exclusion. Also, the political ideology of Nepal as a Hindu state that sanctified caste system remained highly exclusionary (Gurung , 2007).

According to ADB (2010), Social exclusion which is entrenched in the political, economic and social fabric of Nepal is mainly due to the Hindu caste system that traditionally categorized people into Brahmin, Chhetris, Vaishya and Shudras. This was formally legalized in the Civil Code (Muluki Ain 1854), the first legal code in the written form of the country. Later, the consolidation of economic and political power by the privileged Brahmin and Chhetris led to further marginalization of other Adivasi (Indigenous groups), Janjati (ethnic groups), Muslims and Madhesi who were even not included in the Muluki Ain (A D B, 2010). This shows that exclusion

prevailed in a written form in Nepal since 1854. Below, I have sketched the diagram of the caste system as explained in the Legal Code 1854 and cited in the World Bank, 2006, *Unequal Citizens: Gender, Caste and Ethnic Exclusion in Nepal*.

Figure 4: The Caste Hierarchy in Nepal (Muluki Ain 1854)



(Adopted from: World Bank, 2006)

As mentioned in the paper prepared for NPC:

“Restricted access to resources, Services and opportunities, disempowerment, cultural and ritual debasement, discrimination and marginalization on the basis of caste, ethnicity, culture, language, religious affiliation, territorial/geographical origin/remoteness and gender, and capacity constraints are some of the major form of exclusion in Nepal. Social exclusion including

gender inequality continues to be a major hindrance in Nepal's development.”

(Subba, 2008, p. 4)

The above arguments show that the caste hierarchy and state ideology were the main cause to the growth of the social inequality. This social inequality has caused social exclusion in Nepal keeping many castes and ethnic communities in the excluded state from socio-economic, political and several other opportunities.

In spite of the official abolition of the caste based discrimination in 1963, the caste based practices seems to have continued till much longer period of time. Moreover, the feudalistic orientation of the society also may have helped perpetuate the exclusionary process. In today's date, the discrimination by caste is considered to be against the law and it is highly punishable. However, it has not been completely eradicated from Nepalese society. Even the constitution of Nepal 1990 and The Interim Constitution of Nepal 2007 have clearly stated this as highly punishable (See Chapter IV).

As explained above, there is a long history of prevalence of exclusion in Nepal. However, formally this has been recognized as exclusion only after the tenth national plan of Nepal. As Bhattachan (2009) originally states:

“Till the end of the 20th century neither the government nor any international agencies officially used the term exclusion. They used scores of misleading synonymous such as downtrodden, backward, backward region, poor, underprivileged, disadvantaged, marginalized, lagging behind, ignored, oppressed caste, isolated and marginalized groups. The government used the term social exclusion and inclusion for

the first time in the PRSP or the Tenth Plan document.” (Bhattachan, 2009, p. 13).

This shows that the exclusion before was not termed as exclusion. Formally, the use of this concept occurred only after the Tenth Five Year Plan (2002-2007). After this plan, Social Inclusion has been brought under implementation in several disciplines and sectors including political, Civil Service (PSC), and education sectors through the national policy.

An Account of the Excluded Groups in Nepal

According to Nepal National Report (2011), in the developmental scenario and inclusion debate of Nepal, there are four groups or communities to have fallen in the area of exclusion. They are women, indigenous nationalities, Madhesi people, and Dalits. Besides, the minorities, Muslims, disable, and the third sex people are also taken as excluded groups. However, in terms of poverty stand point; there can be other groups or people who can fall in the premise of exclusion (NPR, 2011).

Thapa (2009) writes that there are no single set of indicators for the socially excluded groups in Nepal and agrees with the notion that caste, ethnicity and religion are the primary basis of exclusion and also adds that there are several others excluded groups including the elderly people, child labourers, unemployed youths and people living with HIV and AIDS (Thapa, 2009).

Also, the Three Year Interim Plan (2007) lists six categories based on sex, caste, ethnicity, region and physical condition as excluded groups: Women, Dalits, Indigenous nationalities, Madhesi, Muslims and persons with disability (NPC, 2007). And, Social Inclusion in Civil Service through PSC, as amendment made in the Civil Service Act 1993, the categorization has been made to include the women, indigenous

nationalities (Adivasi Janajati), Madhesi, Dalits, People from backward region and physically disabled people.

Here, I have given a short description of the excluded groups recognized or categorized by the Civil Service act to include them.

Women as Excluded Group

There exists a wide gender gap between men and women in all development aspects such as social, economic, political and educational sectors. In the social milieu, the patriarchal tradition has placed males in a superior position bestowing them with all kinds of privileges and powers, which are out of the reach of women (Thapa, 2012).

This shows that women in Nepal, who represent almost half of the total population has fallen under the excluded group since long from all the aspects. Though the patriarchal structure, prevalent in the Nepalese society, is responsible for the discrimination of women and has placed them in a discriminated position regardless of class, caste, ethnicity, religion and age, the important specificities of class, caste, ethnicity, age and other cross-cutting divides have been ignored, which is validated by the scarcity of sex disaggregated data related to different castes, ethnicities and regions; has made it difficult to accurately compare gender disparity in different groups (Thapa, 2009). Also, according to JICA (2006), women in Nepal are not homogenous and their present status has been recognized as underdeveloped human capability. And, the treatment of women as a category of gender by existing patriarchal institutions has played a pivotal role in the general status of the exclusion of women (Bhadra, 2006).

The government has taken significant initiatives in mobilizing the support of non-government, private sector, Civil society and donor agencies with the objectives to build an equitable and gender inclusive society by ensuring equal rights of women of all castes, creed and regions in the social, political and economic aspects of national development; and to put an end to all forms of violence and discrimination against women (NPC, 2007).

In this line, in the Civil Service act as amended in 2007, the women have been provided with maximum percentage of quota for inclusion (See Chapter IV).

Indigenous Nationalities and Ethnic Groups as Excluded Group

Indigenous nationalities or the Adivasi Janajati are generally from the Tibeto-Burman language speaking groups. In Nepal, they are popularly perceived to belong to the Mongloid stock. They are found the mountains, hills, inner Terai and Terai (Lawoti, 2005). According to Francis (2006), an “ethnic group is a category of people who identify themselves with a distinct cultural tradition based on religion, language, province or other common heritage” (p. 135).

According to “National Foundation for Upliftment of Adivasi/Janjati Act 2002 which came in force only from May 2009, “Adivasi/Janjati” means a tribe or community having its own mother language and traditional rites and customs, distinct cultural identity, distinct social structure and written or unwritten history. This act has scheduled fifty nine groups in this category (See Annex). These groups differ among themselves in terms of sociocultural conditions. For example, some groups such as Raute and Chepang still live in isolation from the larger society while groups like Newar are urban communities doing fairly well socioeconomically (Lawoti, 2005).

Nepal is a multiethnic, multicultural, multi-religious and multilingual country. The ethnic groups which are currently known as indigenous nationalities (Adivasi Janajati), have ancestral homelands in all three regions of Nepal (Hangen, 2007). There are several other groups; however, under movement for demanding if they can be enlisted in the list of ethnic indigenous groups.

Lawoti (2005) writes in his book that the indigenous or Adivasi Janjati group or indigenous nationalities groups have been facing linguistic, religious and cultural discrimination and most of them even facing discrimination in accessing state and societal resources as well. He adds, they have been culturally discriminated at the hands of the state and the dominant group has become a common thread to bind all the nationalities groups and major indigenous groups have come together to form Nepal Federation of Nationalities (NEFEN) in 1990, and renamed as Nepal Federation of Indigenous Nationalities (NEFIN) in 2003 to fight for their rights (Lawoti, 2005).

Also, the TYIP (2007) has kept this category as inclusionary group and the Civil Service act has also recognized this as an excluded group and provided a certain quota in the selection process through PSC.

Madhesi as Excluded Group

Madhesis are the people from non-hill origin and living in Madhes region. According to Gaize (1975), the Madhesis are the plains-people and has defined as those people who speak plains languages as their mother tongues or first language, whether they were born or live in the plains or hills (Gaize, 1975). Madhesi community which have a long history of origin and has been residing in Madhes of Nepal, are practically considered as outsiders and have been marginalized. They have

been facing exclusion in active socio-political participation, administration and governance, decision making and policy planning. Moreover, they face serious humanitarian problem (Shah, 2006).

In this line, Lawoti (2005) writes that “Madhesi is a regional community group, many of whom are of Indian origin” (p. 96). He adds this group consists ‘High and low caste’ Hindus, indigenous nationalities and Muslims of the Terai group. According to him, this group faces double discrimination: first, being Madhesi and second, being Dalits or Indigenous nationalities (Lawoti, 2005).

The TYIP (2007) has entitled Madhesi as one of the main groups to be included into the mainstream of the state. However, who falls under this group, is still to be clearly defined. And also, in the Social Inclusion in the Civil Service, they have been recognized as an excluded group and allocated with a certain reservation quota (See Chapter IV).

Dalits as Excluded Group

“Until the Dalits who occupy 13 per cent of the total population are mainstreamed in the society, all round development will remain a wishful goal. This Plan, therefore, aims to resolve the issues of mainstreaming them” (TYIP, 2007). This statement is a good evidence to say that Dalits are recognized as a distinct excluded group. Whether from Terai or Hill, the Dalits are socially, economically and politically excluded. Their uplifting may be a boon for the nation in the context of all kinds of development.

According to Thapa (2009), Dalits, who have been placed at the very bottom of Hindu caste hierarchy by the discriminatory caste based system, are far more vulnerable to the prevailing economic, social, political and educational conditions in

comparison to other excluded groups. In addition, even in today's date, we can receive much news of discriminatory activities towards Dalits in spite of the abolishment of untouchability and caste discrimination by the New National Civil Code of Nepal (1963). "In many rural areas Dalits face discrimination while buying daily necessities such as vegetables, dairy products and other food items as other-caste members literally refuse to accept money handed to them by Dalits" (Thapa, 2012, p. 14).

In this line, everyone is familiar with the discriminatory and unsocial activities done for the Dalits even in today's date. Several news pieces related to the oppression and occurrence of discrimination of Dalits in the several places of Nepal still can be read in the daily newspapers, in spite of the anti-discriminatory law.

As mentioned before, the Dalits have been distinctly recognized and kept under excluded group and Civil Service act has allocated certain percentage of quota for inclusion in Civil Service of Nepal.

In addition to the above mentioned groups categorized for Social Inclusion in Civil Service through PSC, there are two more categories distinguished as ***People from Backward Regions*** and ***Physically Disabled People*** for the same. The following nine districts³ out of seventy five regions fall under the category of the backward regions: Kalikot, Dolpa, Mugu, Jumla, Humla, Achham, Jajarkot, Bajhang and Bajura.

People from these backward regions have been provided with 4% of the reserved quota in the Civil Service.

³ Civil Service (Second Amendment) Act, 2064 (2007) / Kantipur National Daily Newspaper, dated August 28, 2012.

In the upcoming section, I intend to present my insight along with the theories that are relevant and related to the research study of mine.

The Related Theories

A theory itself is a set of interrelated concepts, definitions, and propositions. It explains or predicts events or situations by specifying relations among variables. I believe that a theory presents a systematic way of understanding events, behaviors and/or situations (Glanz, n.d). According to Talib & Tavallaei (2010), the qualitative researcher intends to create an appropriate theory which suits the topic. I endorse these authors for I have presented myself as a qualitative researcher here in this research study. I also agree with the argument made by Parsons (1938) that the theories reveals the gaps in our existing knowledge and their existence thereby constituting a crucially important guide to the direction fruitful research.

In this section, I have made an account of the theories related to my study of research. In the present context, Social Inclusion is itself a theory. However, I have tried to relate this theory with other related and pre-existing theories. Of course, there are many theories that can be related to my research study. Among several theories, I have purposively selected and explained the theory of social integration, theory of social capital, theory of social justice and Sen's capability approach as I found them relevant to my study.

Theory of Social Integration

Literally, Social Integration should mean to integrate, sum up or synthesize different groups of society. Yes, it has already been mentioned that Nepal is a multi-ethnic, multi-cultural, multi-religious and multi-lingual country. So, there are several groups of people according to their ethnicity, religion, culture, language and also of

different class from economic status. As mentioned earlier, I, however, prefer to stratify them into two strata on the ground of my research study: those groups which are excluded and those which are in the mainstream. In my opinion, a bonding force between them may be necessary to reduce the gap between them to minimal, and I think this concept of mine is very close with Durkheim's theory of social integration, moreover, social solidarity, about which I will describe later.

“On the theoretical level, social integration indicates principles by which individuals (actors, agents, or subjects) are bound to each other in the social space and it refers to relations among the actors, i.e. how the actors (agents) accept social rules” (Beresneviūtė, 2003, p. 97). According to him, social integration of social systems means the reciprocal interaction of segments of a certain social structure regardless of the literal meaning of it, and in the broadest sense, the term defines development that determine connections of related diverse elements into the social whole, system, community, or other unit. He adds, this concept, regarding the ethnic process, is an inseparable part of the course and result of the closely related processes of socialization, acculturation, and assimilation (Beresneviūtė, 2003). This concept however sounds very tuned with Durkheimian theory of Social Integration. According to him, as he has mentioned in “The Division of Labor in Society”, Social Integration can be defined in terms of Mechanical and Organic Solidarity. Mechanical Solidarity, according to him, normally prevails in the traditional and simpler or smaller societies where their familial and kinship relations along with their cultures are responsible for the same. On the other hand, in more advanced and developed societies, there prevails the interdependence among them which causes them to keep bounded among each other, and this has been termed as Organic Solidarity. Anyway, he explains, there is

an unseen bond working in the society based upon Social Solidarity (Shortell, 2012).

In this line, Silver (1994) agrees with the review made by Xiberras (1993) of the sociological review based definition of exclusion,

“The result of a gradual breakdown of the social and symbolic bonds – economic, institutional, and individually significant – that normally tie the individual to society. Exclusion entails a risk for each individual in terms of material and symbolic exchange with the larger society” (Xiberras, 1993, as cited in Silver, 1994, pp.533-534).

In addition, Silver (1994) adds that in the term of Durkheimian rhetoric, exclusion threatens society as whole with the loss of collective values and the destruction of the social fabric and supports Xiberras (1993) who originally states, “.... integration means solidarity, that is, the ability to re-establish mutual recognition by all parties in society. For the regulating state, this would mean the ability to handle the expression of a multitude of beliefs and values” (Xiberras, 1993, p. 196, as cited in Silver, 1994, p. 534).

The above discussions show there is a strong line of relation among social exclusion, Social Inclusion and social integration. More specifically, Social Inclusion may be a process or a medium to integrate those who have been excluded socially. This is also endorsed by Beresnevièiûtë (2003) as he supposes and takes social exclusion as an opposition to inclusion and can be analyzed as an outcome of disintegration or as an alternative to integration.

In this way, the theory of Social Integration does make a relevance to my study based on Social Inclusion in Civil Service through PSC. If inclusion process is properly defined to include and integrate the every group of people whether excluded

or those in the mainstream, this can be a theoretical as well as practical force to reduce the gaps in the society to minimal.

Theory of Social Capital

Apart from the theory of social integration, I also found the theory of social capital a very good match to the research study of mine. In today's date, the concept and use of the theory of social capital has become very popular.

“The premise behind the notion of social capital is rather simple and straightforward: *investment in social relations with expected returns*” (Lin, 1999). So, what type of investments and what type of expectations that is to be obtained in turn should be clearly predefined. As Policy Research Initiative, Canada (2005) has defined social capital, referring to the social relations that it should rather provide individuals and groups with access to resources and supports (Franke, 2005). I agree with Vida Beresneviciute (2003) that “the perspective of social capital is relevant to discussing the social empowerment of individuals or social groups and defining the level of individual's participation in the social sphere and, social capital indicates characteristics of a social organization in the broadest sense: relations, principles, norms, social trust, and structures increasing the effectiveness of social agents and inducing mutual communication and cooperation” (p. 104). He further connects social capital in the context of social integration and argues that social capital emphasizes the significance of the infrastructure, the importance of the systems of education, health, transport and communication (Beresneviciute, 2003).

Now, reviewing the literatures on social capital, I have found that without defining, elaborating and connecting the views of Bourdieu, Coleman and Putnam in

this regard, my review in this particular theory of social cohesion will not be complete. So, in this regard, I have described their views on this particular theory.

According to Bourdieu, who is considered to be probably the first researcher to extend the idea of economic capital to the area of culture and social life social capital is

“.... the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition-or in other words, to membership of a group-which provides each of its members with the backing of the collectively-owned capital, a “credential” which entitles them to credit, in various senses of the word” (Bourdieu, 1986, as cited in Ottebjjer, 2005)

According to him, the individual’s social capital might consist of institutionalized network such as a family, a class or a political party and the individual’s amount of social capital depends on how large network of relations one effectively can mobilize and on the amount of capital, each member of the network possesses. And, social capital plays role in the process of preserving and reproducing class structures within society, especially through mediating economic capital (Ottebjjer, 2005).

On the other hand, the sociologist Coleman shows his focus on the mechanisms and the role of social capital within the structure of a family and uses the concept of social capital as a theoretical tool to bring together two different perspectives of social actions: the social perspective and the economic perspective. In the former, the social norms are essential in explaining the individual’s actions

whereas the latter sees the individual as self-interested, acting independently, whose foremost ambition is to maximize utility (Ottebjør, 2005). According to Coleman,

“Social capital is a variety of entities with two elements in common: they all consist of some aspect of social structures, and they facilitate certain actions of actors – whether persons or corporate actors – within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends that in its absence would not be possible” (Coleman, 1988, p. 98).

Coleman (1988) believes social capital to be physical and human capital and a facilitator of productive activity, and also argues that a group within which there is extensive trustworthiness is able to accomplish much more than a group with less of these attributes. Coleman identifies three forms of social capital: obligations and expectations, information channels and norms (as cited in Ottebjør, 2005).

Next, Robert Putnam, who works in the field of political science, defines social capital as “features of social organization, such as trust, norms, and network, that can improve the efficiency of society by facilitating coordinated actions”, and in his later work in *Bowling Alone*, his definition of social capital has been captured to be as: “While physical capital refers to physical objects and human capital refers to properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them” (Putnam, 1993 & Putnam, 2000, as cited in Ottebjør, 2005).

Amartya Sen's Capability Approach

The above mentioned theories of Social Integration and Social Capital provides a direction and gives insight of a kind of knowledge to better and deeply understand the conceptual aspect of social exclusion and inclusion.

Apart from these theories, Amartya Sen's capability approach also gives a quite matching nexus to my study. As Sen (2000) likes to take the case of social exclusion 'constitutively' a part of capability deprivation and 'instrumentally' a part of a capability deprivation as cause of diverse capability features and argues that social exclusion can cause deprivation if there exists inequality and poverty, labour market exclusion, credit market exclusion, gender related discrimination/exclusion, food market exclusion, health care exclusion and so on (Sen, 2000).

According to him, the capability perspective on poverty is inescapably multidimensional, since there are distinct capabilities and functioning that we have reason to value. He notes that social exclusion may be directly a part of capability poverty and being excluded from social relations can lead to other deprivations as well (Sen, 2000). In this connection, he argues that fraternity and equality for avoiding exclusion and poverty respectively stating:

"Equality is concerned with comparisons of different persons' opportunities, and if we focus, in that context, on the deprivation of opportunities, we move in the direction of the idea of poverty. In a similar way, fraternity is concerned with the interrelation between the opportunities enjoyed by different member of the community, and if we focus instead on the absence of such interrelations, we move in the direction of social exclusion.The

relational failure with which social exclusion is concerned can be seen to be a constitutively significant deprivation” (Sen, 2000, pp. 24-25).

Obviously, Sen’s Capability Deprivation Approach, seems much suitable to profoundly enrich my knowledge towards my research study. I, however, think that Social Inclusion is usually seen with sociological lens of equity and equality in the context of Nepal. And, therefore, it will not be less important to connect the theory of social justice with my study. It will rather be more valuable in this context. So, in the following topic, I have tried to discuss the social justice which has got more elaboration of John Rawls theory of social justice.

Theory of Social Justice

Everyone has the right to work, to just and favorable conditions of work and to protection for himself and his family and an existence of human dignity.

-U.N. Universal Declaration of Human Rights, 1948

Social Justice explains more about human rights, egalitarianism of opportunity, human dignity, and fairness for all. A more inclusive interpretation of Social Inclusion is identified through social justice ideologies (Gidley, Hampson, Wheeler & Samuel, 2010). The primary aim of social justice is to enable all human beings to participate fully in society with respect for their human dignity which can also be linked with the notions of community sustainability and contextualized within paradigmatic conceptions of participation (Eisler, 1987 & Langworthy, 2008)

According to UN (2006),

“Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth; however, it is necessary to attach some important qualifiers to this statement..... The conception of social

justice must integrate these dimensions, starting with the right of all human beings to benefit from a safe and pleasant environment; this entails the fair distribution among countries and social groups of the cost of protecting the environment” (United Nations, 2006, p. 6).

The more remarkable and useful theory of social justice relevant to my study is Rawls theory of social justice. Rawls suggests how to draw a line between the misfortune that’s society’s responsibility and the misfortune that is not by distinguishing between deep and shallow inequalities (Arneson, 2008, p. 1).

I have described Rawls theory of social justice on the ground of his contribution ‘A Theory of Social Justice, revised Edition 1999), in the following three specific points. As Rawls originally writes in:

“Justice is the first virtue of social institutions, as truth is of systems of thought. A theory however elegant and economical must be rejected or revised if it’s untrue; likewise laws and institutions no matter how efficient and well-arranged must be reformed or abolished if they are unjust (Rawls, 1999, p. 3)”.

This shows Rawls understands social justice as the first virtue of social institutions and of course his argument is for revising of untrue theory and making the necessary amendment of unjust laws and institutions and social systems. In addition he argues that the just and unjust may also stand for the particular actions including decisions, judgments and imputations, the attitudes and dispositions of persons, and persons themselves (Rawls, 1999, p. 6). According to this, it is important to explain that whether Social Inclusion policy in Civil Service has been implemented for the

formation of a just society. This helps explore are the status of the attitudes and understanding of the dominant and the disadvantaged groups in this context.

Second, he understands the primary subject of justice as the basic structure of society (Rawls, 1999, p. 6). As he has originally written:

“For us the primary subject of justice is the basic structure of society, or more exactly, the way in which the major social institutions distribute fundamental rights and duties and determine the division of advantages from social cooperation. The justice of social scheme depends essentially on how fundamental rights and duties are assigned and on the economic opportunities and social conditions in the various sectors of society (Rawls, 1999, pp. 6-7)”.

And third, Rawls considers justice as fairness. He, however, clarifies that the concepts of justice and fairness are rather more than the phrase “poetry as metaphor”, means that the concepts of poetry and metaphor are the same (Rawls, 1999). In addition, he presents two principles of justice.

First: each person is to have an equal right to the most extensive basic liberty compatible with similar liberty for others.

Second: social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone's advantage, and (b) attached to positions and offices open to all....

It's clear enough that the first principle expects the equality of rights and duties so as to regulate the distribution of social and economic advantages. And, the second one “applies to the distribution of income and wealth and to the design of organizations that make use of differences in authority and responsibility” (Rawls, 1999, p. 53).

The theory of social justice explained above definitely elaborates to provide the peoples and the groups if they are recognized as excluded socially, economically or politically or from any extent. No people or group should feel or realize to be excluded. It should be borne in one's mind that if inclusion of one group causes the exclusion to others, the theory of social justice must be applicable even in that context.

My research study is related with the policy and practices of Social Inclusion through PSC, I think it would be more relevant to explore and write about PSC. Therefore, in the following section, I have tried to give a brief description of Public Service Commission (PSC) and to elaborate the evolution of Social Inclusion in Civil Service through PSC in Nepalese context.

Public Service Commission at a Glance

International Context

In many of the countries, Public Service Commission is also known as Civil Service Commission. Though the traditional role of PSC's is simply recruiting the Civil servants and appointing them to the required government posts, after 1980, new roles of PSC have been explored such as: the management development, management audit, study and research in public administration, and public Service regulation (Trital, 2007). Here, I have given short descriptions of PSC in a few of the different countries.

In India, the Public Service Commission came into existence on October 1st, 1926. However, people's aspirations were far from satisfied owing to its limited advisory functions. Bearing this in mind, the leaders of the freedom movement stressed a reform in this aspect. This finally, led to the formation of Federal Public

Service Commission under the Government of India Act 1935. A provision was also ensured for the formation of Public Service Commission at the provincial level under this Act. After independence, the Constituent Assembly also realized the pertinence of providing an autonomous and secure status to Public Service Commission both at Provincial and Federal levels. This was envisioned with a view to ascertaining impartial recruitment to Civil Services coupled with safeguarding Service interests. Along with the drafting of new constitution of independent India on 26 January 1950, the federal Public Service Commission was given a constitutional status and autonomous entity. It was also conferred a new title – Union Public Service Commission.

Under the constitution of India, the Union Public Service Commission had been assigned to enact the following duties and roles.

- i. Recruitment to Services & posts under the Union through conduct of competitive examinations;
- ii. Recruitment to Services & posts under the Central Government by Selection through Interviews;
- iii. Advising on the suitability of officers for appointment on promotion as well as transfer-on-deputation;
- iv. Advising the Government on all matters relating to methods of recruitment to various Services and posts;
- v. Disciplinary cases relating to different Civil Services; and
- vi. Miscellaneous matters relating to grant of extra ordinary pensions, reimbursement of legal expenses etc.

The Commission has performed a major role in selecting persons to man Central Civil Services and Posts and the Services common to the Union and States. (Union Public Service Commission India, n.d). In this way, the role of UPSC seems to recruit people in the Civil Service sectors.

The Bangladesh Public Service Commission (BPSC) is a quasi-judicial body, was formed in 1972 in line with the Constitution of the People's Republic of Bangladesh.

It primarily helps the government to establish a suitable Civil Service for the 21st century. In so doing, it engages in choosing able and efficient personnel for the Republic who possess a high degree of integrity and dynamism and channels its resources and potential for:

- choosing eligible and suitable candidates for the Services of the Republic,
- assisting the government in welfare tilted Service for its employees and
- helping the ensure discipline in the Service (Bangladesh Public Service Commission, 2013).

The Public Service Commission of Canada (PSC) is an independent entity accountable for preserving the values of a professional Public Service: competence, non-partisanship and representativeness. It aspires to building a public Service that yearns for excellence.

It protects staff integrity in the public Service and ensures political impartiality of public servants. It also formulates policies and guidance for public Service managers and holds them responsible for their staffing decisions. Furthermore, it engages in investigations and auditing with a view to assuring effective staffing

system and bringing about reforms. In the capacity of an independent agency, it submits the report results to the parliament. Primarily, it is involved in recruiting most eligible Canadians from across the country into the Public Service (Public Service Commission of Canada, 2013).

The United States fell behind other nations in standards of Civil Service and probity, owing doubtless in part to the spoils system so powerfully established in the Jacksonian era. Shortly after the Civil War, Agitation for reform commenced. The President received the authority from Congress on 1871 which gave him right to prescribe regulations for admission to public Service and to appoint the Civil Service Commission. This, however, lasted only a few years. The reformers such as George W. Curtis, Dorman B. Eaton, and Carl Schurz enjoyed an age owing to the scandal of President Grant's Administration. President Hayes supported reform and employed competitive examinations as a ground for appointment to office.

A disappointed office seeker assassinated President Garfield in 1881 and that paved a way to the passage of the Pendleton Act in 1883. The Civil Service Commission was reestablished after a lapse of nine years. The commission also formulates rules that govern examinations for the positions placed in the classified Civil Service by Congress. Cleveland expanded the classified list, and all other presidents since have done so. And the great majority of federal employees are now classified. The merit system was extended in 1939 to sections of state administration receiving federal grants. The campaign contributions of officeholders were restricted by Hatch Act of 1940 with a view to detaching Civil Service from politics. Most of the Civil servants have the right to indulge in political activity off the office hours as per the 1993 revision of the act (Infoplease, 2005).

Public Service Commission Nepal

Public Service Commission (PSC) or “Lok Sewa Aayog” was established in Nepal on 15 June 1951 A.D (2008 Asar 1 B.S.), after the establishment of Democracy in 1950 in order to ‘select and recommend the meritorious candidates required by the Government of Nepal for the various posts of the Civil Service’ (Bhurtel, 2007). As Dikshit (2007) describes,

“Political leadership and bureaucratic strength have also been termed as two wheels of one vehicle bearing the responsibility of running a sovereign state. In this process, Civil Service has been regarded as the backbone of government that provides an engine for both growth and development..... The term Civil Service is commonly used interchangeably with other terms as public administration, government administration, public Service, bureaucracy etc.” (Dikshit, 2007, pp. 114-115).

The present Three Years Interim Constitution of Nepal (2007) has designated the commission as an independent constitutional body.

Since, human resource is the most important component for making a good governance and administration (Trital, 2007); in a way, it can be said that the role of PSC is to manage the human resource in the Civil Service. Since the establishment, PSC was focused on recruiting Civil servants and recommending them for their appointment to the government positions. Even today, the main responsibility of PSC Nepal is to conduct the examinations for the selection of suitable candidates in order to appoint in the different posts of Civil Service. However, after the Three year Interim Constitution, the commission has also to be involved in, while recruiting and

promoting in Nepal Army, Nepal Police, Nepal Armed Police Force and other government Services.

I have given the explanation of the evolution of the concept of Social Inclusion policy in Nepal, and also, how and when the implementation of this concept came into the practice of PSC Nepal in Chapter IV.

Review of Empirical Studies

The research and the range of relevant studies on Social Inclusion are much more limited in both national and international contexts. This chapter, however, consists of reviews of doctoral theses and reports related to Social Inclusion and exclusion.

K. Neeraj (2003) conducted a study “The nature of school and university teachers’ response to the reservation policy” in India. The study was made with the main purpose of studying the perceptions and responses on the policy.

The researcher used the quantitative approach and used a written form of questionnaire. The researcher also used one question based on *Semantic Differential Technique*⁴. The researcher focused to get the answer to the question whether the respondents were affected by their respective castes or the thought belonged to those educated people who kept them above their caste and thought of democratic and nation full of equity.

According to the finding of the researcher, many of the respondents lacked the real knowledge on the reservation policy. There was also a prevalence of a kind of illusion on the respondents regarding the subject of reservation. The researcher also

⁴ The semantic differential measurement technique is a form of rating scale that is designed to identify the connotative meaning of objects, words, and concepts. The technique was created in the 1950s by psychologist Charles E. Osgood. (Stoutenborough, 2013)

found a good match of stereotyped perception popular in the society and few differences as well. The study work could be better if it included few case studies along with few in depth interviews with people from the groups of reservation and non-reservation.

Similarly, the doctoral dissertation “Mutual Benefit – Rethinking Social Inclusion” of Martinson (2005) highlights that increasing socioeconomic polarization in contemporary society impacts the cities’ geography, where segregation and social exclusion of neighborhoods and marginalized groups are mounting problems. The researcher focuses on social issues related to housing and discuss how exclusion and polarization can be combated through an increased focus on social relations, networks and collaboration between different actors.

Using ‘social capital’ as a central theory, the researchers aims to rethink strategies to promote Social Inclusion and integration by proving a theoretical discussion about value creation. Martinson (2005) regards “Social Inclusion and integration something striving for, something that all people and actors are mutually responsible for, but also something mutually beneficial” (p. 277).

Finally, the researcher emphasizes that the challenges lie in changing our way of thinking rather than to recommend a certain strategy for a successful promotion of Social Inclusion. Also, the focus on attitudes, norms, values and way of thinking are needed to create the possibilities to develop new relationships and use them for the purposes of social relevance.

On the other hand, Kisan (2008) makes “a study of Dalit’s inclusion in Nepali State Governance” which is focused to the actual status of Dalit’s inclusion/representation in the present Nepali State Governance. The study emphasizes the

conventional knowledge, beliefs, attitudes and perceptions of the ruling castes and class towards Dalit's inclusion and exclusion.

The researcher used the samples from all five development regions on the basis of their existence. Pre-tested and modified structured as well as semi-structured questionnaires were used for the data collection process. Besides, the researcher also conducted focused group discussion and interviews for the process of data accumulation.

The Dalit's status has been portrayed from the perspective of exclusion and inclusion in the state governance. The researcher has argued that the structure of Nepali state is still exclusionary on the basis of marginalized castes and ethnicity and it is in the favor of traditional ruling castes. Besides, the Dalit's representation in the state governance is comparatively very low and it is almost zero in case of the policy making level. However, in the political sector, their representation is symbolic.

Kisan (2008) has also depicted that caste based untouchability is still widespread and neo-racism is emerging through denial of capacity, skills, leadership, knowledge and existence of Dalits. The perception of the traditional ruling castes and class towards Dalits is still stereotyped, prejudiced and discriminatory. Thus the researcher argues that all the constitutional, legal, procedural provisions have to be amended and prejudices, perceptions, beliefs, attitudes and behaviors need to be changed. The report seems very much specific towards the Dalits. The report explains qualitative as well as the quantitative aspects of Dalits phenomenon. However, it fails to describe the theoretical aspects and the relevant discussions.

A similar "final report on Jumli People in Civil Service: A study of Jumla District" by Mahat (2011) focuses on the inclusion status as well as the causes of

exclusion of Jumli, especially of women, Dalits and disabled in the government Services of Jumla district. The data were collected through the fieldwork and the study was based on the ethnographic method.

In the finding, the researcher portrays that the status of women and Dalits are very nominal. The representation of Dalits and women in the officer level of Civil Service was in the zero level.

The reports lacks the in depth study of the factors responsible for the lagging of women, Dalits and other nationalities as well as other marginalized groups in the Civil Service. In addition, the issues on Civil Services related to exclusion and inclusion are not sufficiently discussed.

The reviews of the empirical studies that I have made are somehow related to my research as they explain the concept of inclusion and exclusion in the social, economic, cultural and political aspects. All the findings were focused on the status of socially, economically, culturally and politically excluded and disadvantaged groups and about bringing them in the mainstream of development. The researches, however, lacked the perceptions, beliefs and attitudes of the actors in the policy making and implementation level. In fact, these are one of the important stakeholders of the Social Inclusion and exclusion policy and its implementation.

Nevertheless, the previous researches argue the need of the attitude s and perceptions of the traditional ruling castes and class for proper implementation of Social Inclusion policy. In this way, the review of the empirical studies made so far have addressed the research questions that are concerned with the aspect of social, cultural, economic and political inclusion of the excluded and deprived group of peoples in the Nepalese context.

Conceptual Framework

My study is related to Policy and Practices of Social Inclusion in Civil Service through PSC in Nepal. So, I had to focus my study through many literatures related and relevant to social exclusion and inclusion both global and Nepalese context. In addition, I also went through several theories that could be linked to my research work. In fact, the theories helped sharpen the concept towards my study so that I became able to develop my conceptual framework.

I purposively selected three theories and an approach which really provided an in-depth insight for understanding the current phenomena that dealt with the need and the practice of Social Inclusion policy in Civil Service through PSC in Nepal. The three theories: Theory of Social Integration, Theory of Social Capital and Theory of Social Justice helped me to generate some new ideas regarding Social Inclusion. The first theory, i.e. the theory of social integration taught me that there are people of different groups and class whose disintegration causes and leads to more exclusion, and there must be a social force for integration or for the social solidarity.

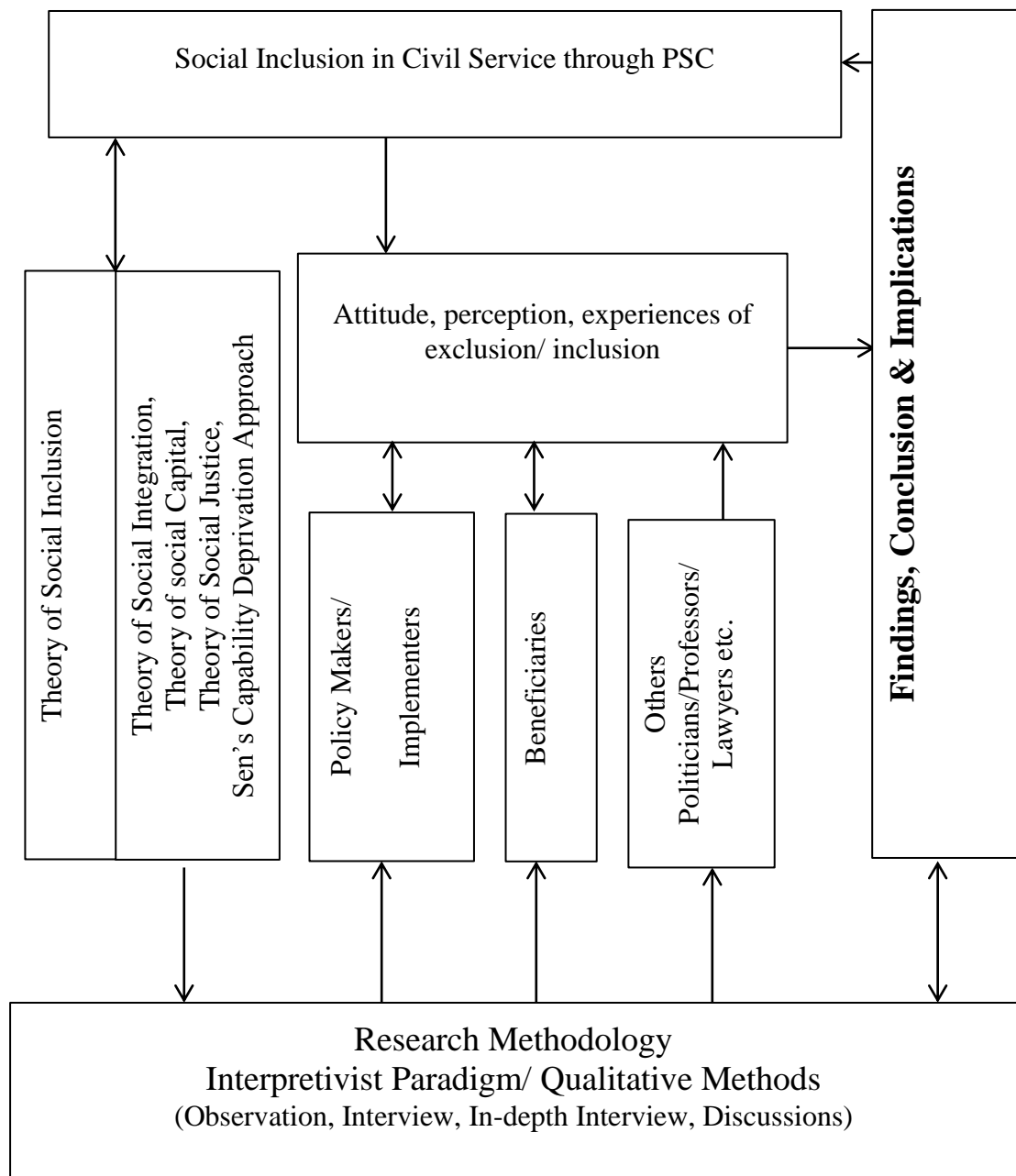
Next, from the social capital theory, I learnt the knowledge that every individual and group should be provided with access to resources and supports along with every kind of opportunity through social networks so that it enriches and benefits everybody mutually in the networks. And, the theory of justice provided me with the insight that Social Inclusion policy and practice should be designed such that it imparts equal opportunity for all and must be focused on fairness to everyone. In addition to these theories, I found Sen's Capability approach to help me understand that fraternity and equality reduces the exclusion thereby improving the capability in the society.

My review work gave me the understanding of Social Inclusion as a process and outcome of social exclusion. I used qualitative method in order to explore the reality of my study. I believed that this method is useful to reach the ground reality by exploring peoples' individual experiences.

The review of the empirical studies also helped me gather some understanding the methodologies and the conceptual parts. The study raised the confidence in me towards the originality of my thesis work.

Finally, I was focused through this work to study the policy of inclusion in PSC, perceptions of policy makers, implementers and the excluded groups representatives so that the gaps in the policy and the practice could be acknowledged and a change in the process and outcome could be experienced through social justice ideology.

Figure 5: Conceptual Framework



Concluding Remarks

The concept of Social Inclusion is an action taken against social exclusion which is supposed to come to the public discourse since the 70's and 80's and in the

Nepalese context; it occupied a good space only after the Tenth Five Year Plan (2002-2007). Due to the discourse, the concept of inclusion was incorporated and implemented in almost all sectors of the government and the semi government sectors. Moreover, inclusion in Civil Service through PSC, first commenced on 2007, thereby, making an amendment in the Civil Service act 1993.

In this chapter, I have explained the context of Public Service commission or Civil Service commission of few of the countries to relate the working and functioning of public Service commission Nepal.

It was really a big challenge to collect and make a literature and theoretical review on this subject. However, the review of the theories and the relevant literatures on the subject was very supportive towards understanding the concept of the phenomenon in the global as well as Nepalese context. Moreover, the empirical reviews also added some ideas of the subject matter. In addition, the continuous effort of mine along with the constant dialogues with the members in the peer group, professors and experts helped me strengthen my theoretical concept to develop theoretical as well as conceptual and methodological concept for my study and research.

CHAPTER III

RESEARCH METHODOLOGY

This chapter describes the research methods used to collect the qualitative and quantitative data required for the proposed study. The study will be adopting the general sociological research methods. The chapter should also discuss the rationale for the selection of the study area, research design, nature and sources of the data, universe and sampling, data collection techniques, interview schedule, interview with key informant, non-participant observation, trustworthiness, operational definition and measurement of selected concepts or variables, data processing and analysis and limitation of the study. Thus, this chapter mainly highlights the implementation process of research methodology that generates primary and secondary data and its analysis for the findings in research.

Journey of My Research

In the beginning, I was very much excited to start with my research work. I became very happy at the thought of doing a research in a very contemporary and hot issue, Social Inclusion. Soon, I started exploring the possible literatures related to the subject. Initially, this job made me frustrated to some extent. I was really worried about whether the field of my research was going to be so tough for me just because of lack of sufficient literatures. But, I didn't give up and continuously worked to find the literatures in my subject through the internet and in the bookstores and libraries. I also consulted with the professors and experts who suggested some useful and relevant books, journals and other literatures such as published and unpublished

research papers. I even made a special request to the book distributors who I knew since long before. They also helped me in the collection of the relevant books and journals. In this way, I could collect a sufficient amount of literature on the topic of my research.

Next, I was really encouraged when I met some of the sociologists and anthropologists who approved of my research work and inspired me to work on the topic. It was very enriching to visit the experts in connection with the research and obtain a diversified opinions and suggestions. Anyway, I decided to make my research more specific towards Public Service Commission within the inclusive approach.

However, even after finalizing the research topic, it took much time to finalize the research questions. In fact, many questions germinated in my mind and it was quite taxing to prioritize the research questions from a collection of other questions, equally important. Nonetheless, with the help of my supervisor, I could do it finally. In fact, my intention was neither to test the theory nor to discover any new theory; I simply tried to relate my research questions with the theory of social exclusion and other related theories in my mind. They were theory of social integration, theory of social justice, theory of social closure etc. With the help of these theories, I also got proper guidelines for collecting data and, of course, that helped me in analysis and write up.

Next, it was now one of the most important steps to develop the tools for data collection. Taking an account of my research philosophy, research questions and the research paradigm, I had to develop a research strategy and a relevant tool for the same. I got my tools verified by the experts to maintain the rigor and the credibility of

the study. Indeed, at the beginning, I didn't have a sufficient idea of my methodology. Later, making adequate amount of reviewing of literatures and discussion with my supervisor, I concluded to choose the qualitative methods of research along with interpretive paradigm. Later, I also decided to use some quantitative data that I thought would be relevant and supportive to my interpretations. The quantitative data used, however, were recessive in comparison to my dominant qualitative data.

During the process of data collection, especially interviewing, I found most of my interviewees a bit more conscious and alert in the beginning but later they became quite open to talk on my topic. I, however, found many such interview participants who were really indifferent and quite unbiased while delivering their views and opinions. They congratulated me in advance for I had chosen such a good and relevant topic for research. Later on, I was happy about being able to elicit and gather their opinions, perceptions and their views of my requirement. In the course of data collection and analysis, I myself was conscious and alert regarding the ethical considerations.

Further, when I started to analyze the data gathered, I had to get my theoretical approach modified for trying to relate my data with more relevant theories so that it would help me to get the grounded reality of Social Inclusion through PSC. I used my own conscience and idea so that I could reach nearest to the reality as far as it was possible.

In the following sections, I have explained my research design and strategies along with the description of my study area thereby highlighting the strategies for credibility and ethical considerations to maintain the rigor and quality of the study which is very essential for the research to be scientific and trustworthy.

Research Philosophy and Research Paradigm

According to Flowers (2009), when undertaking a research, it is important to consider different research paradigms and matters of ontology and epistemology. These parameters describe perceptions, beliefs, assumptions and the nature of reality and truth (knowledge of that reality), they can influence the way in which the research is undertaken, from design through to conclusions, and it is therefore important to understand and discuss these aspects in order that approaches congruent to the nature and aims of the particular inquiry are adopted, and to ensure that researcher biases are understood, exposed, and minimised (Flowers, 2009).

Research Philosophy is the basic sets of beliefs that guide action and is basic orientation about the world (Guba, 1990; Denzin & Lincoln, 1991). And of course, my research study was guided by a set of beliefs and what my research participants felt about the Social Inclusion in bureaucracy through PSC. Since, any exact method is not the end (Creswell, 2003; Johnson & Onwuegbuzie, 2004; Singh, 2007; Tashakkori & Teddlie, 1998; cited in Dangal, 2010), I agree with the fact that the knowing of absolute truth is not possible since what we see as truth or knowledge is inherently flawed by our own social construction (Freimuth, 2009). As a qualitative researcher, I preferred to present myself in the arena of constructivists and interpretivists rather than the positivists approach. So, I believed that the study of mine hold the “social constructivists worldview” as its research philosophy is not committed to any one system of philosophy and reality.

Following this worldview, the ontology of my research can be defined as the study of what we know or the realities which are apprehend-able in the forms like multiple and intangible mental constructions, socially and experimentally based and

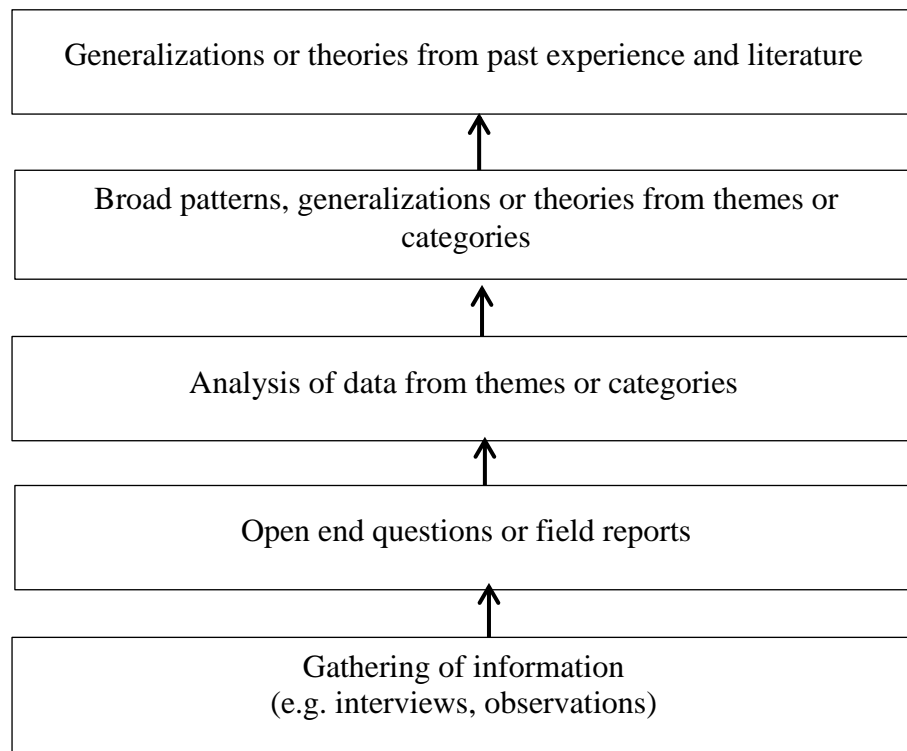
dependent for their form and content (Guba & Lincoln, 1994; Freimuth, 2009). On the other hand, the epistemology is that assumption that rather deals with the process of achieving knowledge or rather how we think we achieve knowledge (Freimuth, 2009).

In connection with my research work, my personal experiences helped shape my beliefs, interests and approaches to my study thereby realizing the need of exploring the ground reality from the individuals in the research situation. Also, as a researcher, it was my job to interact well with my research participants and hence try to understand their situations. As per my understanding, interpretivism deals with the interpretation of the social world as well as interpreting the participants of that world. And, this led me to become proactive toward understanding and interpreting the personal definitions, perceptions and interpretations of my research participants.

Selection of Qualitative Paradigm

Before explaining the reason for the selection of the qualitative research, it would rather be a god job to define what it is. According to Creswell (2009), “It is a means for exploring and understanding the meaning individuals or groups ascribed to a social or human problem” (Cresswell, 2009, p. 4). It involves the following inductive logic of research.

Figure 6: Showing the induction logic of research in qualitative Study



(Adopted from: Creswell, 2009, p. 4)

On the basis of my worldview and the research questions of my study regarding Social Inclusion, I found qualitative method as best suited to my research. This method is often useful to reach the ground reality by exploring people's personal experiences by allowing the researcher to study things in their natural settings, attempting to make sense of or interpret phenomena in terms of meanings people ascribe to them (Denzin & Lincoln, 2005; Creswell, 2009). Moreover, this approach was more relevant and applicable because according to the argument made by (Hoepfl, 1997), qualitative research probes for deeper understanding and not only examining the features superficially. Hoepfl (1997) argues on the multiple strength of qualitative research in education and says that many people are unfamiliar with the qualitative methodologies in spite of the fact that there are so compelling reasons for

the selection of these methodologies. In this line, according to (Pande, 2009), qualitative methods or design allow social scientists to provide richer explanations and descriptions. Also, Stallings (1995) says researchers who have been trained for the use of quantitative designs face the real challenges if they have to use or teach qualitative research. Anyway, in the research arena of social science and even in other research sectors, the trend of the qualitative research is growing rapidly (Dangal, 2010).

Thinking that it will be more relevant to mention, I have listed these authors' description on qualitative research (Hoefpl, 1997, para 13, as cited in Dangal, 2010, p. 60):

- a. It uses the natural setting and attempts to observe, describe and setting the empathic neutrality.
- b. It predominantly uses inductive data analysis.
- c. Reports are descriptive, incorporating expressive language and converts voice in text.
- d. It has an interpretive character, aimed at discovering the meaning by realism.
- e. It pays attention to the idiosyncratic as well as the pervasive and seeking uniqueness.
- f. It has an emergent design and focus on emerging process of outcomes.
- g. It judges using special criteria for trustworthiness.

The following table highlights the characteristics of Qualitative Research.

Table 4: Characteristics of Qualitative Research

Points of highlights	Qualitative research
Focus of research	Quality (nature, essence)
Goal of investigation	Understanding, description, discovery
Design Characteristics	Flexible, evolving, emergent
Setting	Natural, familiar
Sample	Small, criteria-based, theoretical
Data collection	Researcher as primary instrument, interviews, observations
Mode of Analysis	Inductive (by researcher)
Findings	Comprehensive, holistic, expansive

(Adopted from: Merriam, 1988, p. 18, as cited in Dangal, 2010, p. 61)

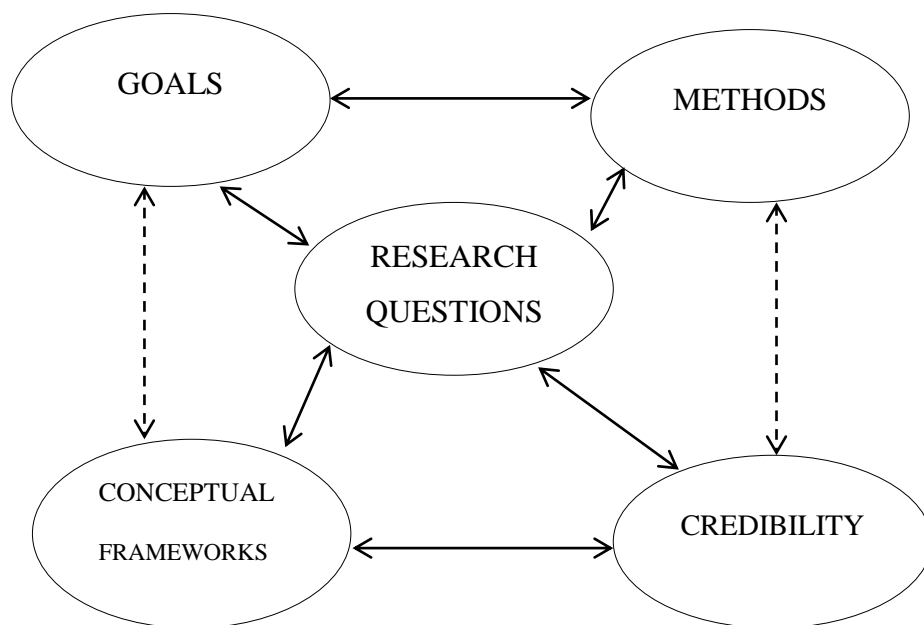
Being a sociological researcher or scholar, I intended to keep in my mind that the basic goal of my research was to understand the social phenomena of Social Inclusion thereby reaching in the depth of people's understandings, attitudes and perceptions of social actors. And of course, these explanations are supportive to my decision to choose the qualitative method to get the answers to my research questions.

Research Design

Research design represents a structure to guide the execution of a research method; and it also entails plans and procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis of the subsequent data (Bryman, 2006; Creswell, 2009). According to (Maxwell, 2005), it is the arrangement of the components that governs the functioning of the study.

I considered these notions and arranged all the basic components required for my study such as methods and tools of data collection, the sources of information and techniques of data analysis. The design of my study being qualitative, I agreed with Richards (2006) and Maxwell (2004) in the sense that it was neither preemptive nor linear. It also did not begin with a predetermined starting point; but was rather recursive, circular and involved with cycles of reflection and refinement (Maxwell, 2004). Also, Maxwell (2004) has suggested interactive model of qualitative research which I found a best match for my research work. Following is the figure that explains Maxwell's interactive model of qualitative research.

Figure 7: Interactive Model of Qualitative Research



(Adopted from Maxwell, 2004)

According to the figure above, the major components of my research were the goals, conceptual frameworks, research questions, methods and credibility. These components were interrelated and also addressed the different sets of issues essential for the consistency and the trustworthiness of the study.

In addition to qualitative data, I also collected some amount of quantitative secondary data from the office of the PSC. I used the quantitative data to see and explain the trend and also the practice of implementation of the policy and its effect on those beneficiaries (if any) who came from the free competitions. This data also helped me further explain the need of Social Inclusion in Civil Service through Public Service Commission.

Selection of Study Area

My research study had to be focused mainly towards the policy and practices, my keen interest and objective was to interview the planners, policy makers, the factors that influence them, and the implementers. As the planners and policy makers, I had chosen the members and officers of National Planning Commission. Similarly, as the influencing agents, the NGOs and INGOs and as the implementers, there were the personnel from the Public Service Commission. Considering the above mentioned participants, it was obvious that I had to make the central region that incorporated the capital city, Kathmandu, as my study area because the NPC, PSC and the other stakeholders are all centered in this area. Moreover, the beneficiaries from almost all regions of the country were found in the area itself.

A Brief Introduction of the Study Area. There are five development regions in Nepal. In order to address the regional exclusion and for the purpose of decentralization, in the reign of ex- king Birendra, Nepal was divided into five development regions namely, Eastern Development Region, Central Development Region, Western Region, Mid-Western Region and Far-Western region. The Central Development Region, my study area, also entailed the capital city Kathmandu of Nepal. So, this region seems to be privileged from many aspects such as social,

economic, education, health and other indicators of quality of life. All the ministries including the National Planning Commission and the central office of Public Service Commission lie in Kathmandu. These facts supported me to justify the area of my study.

Figure 8: Map of Nepal showing the study area



My Research Participants

I have already mentioned that I position myself as an interpretivist. And, it was my priority to be focused on the understanding the perceptions or the meaning of phenomena from the participants' perspective. The study of mine was, therefore, supposed to be focused and attentive while selecting the participants so as to get the answers to my research questions.

It has already been stated that I followed the purposive and snowball sampling method of qualitative research. In the following table, I have categorized my research participants.

Table 5: List of Participant Category

Categories	Participants
1. Planners / Policy Makers	Members and officers of NPC
2. Influencing Factors	NGO/ INGO / Politicians / Lawyers
3. Implementers	PSC members / Officers, Ministries
4. Beneficiaries	Free Competitors, Reserved

Selection of Research Participants

At the stage of selection of the participants, it was my need to keep my research topic and research questions in mind. Basically, my research topic could be split into three parts: Social Inclusion/ exclusion-conceptual part, the policy of Social Inclusion and its implementation. In accordance with these criteria, I needed to have different types of respondents. Therefore, to construct the conceptual and theoretical framework, apart from reviewing the literatures, I selected the sociologists and anthropologists for formal and informal interview or discussion. Since it's a socio-economic and socio-political agenda as well, I also had to keep some economists and the lawyers for its legal aspect for the same purpose.

Next, to discuss the matter related to the plans and policies of Social Inclusion and exclusion, I selected the participants from National Planning Commission Nepal. And, for the implementation or the practice of the policy, I chose the respondents from PSC, and the beneficiaries selected and recommended by the commission from both the free competition and reservation. In addition, I also selected a few institutions / organizations representatives for interview. I prioritized those organizations which had worked in the field of inclusion and exclusion. Also, I took

some of the important personalities such as lawyers, politicians and journalists as my research participants to collect their views in this regard. From these people, I could gather the peoples' general perception on the subject.

The following table shows the details of my research participants/ respondents.

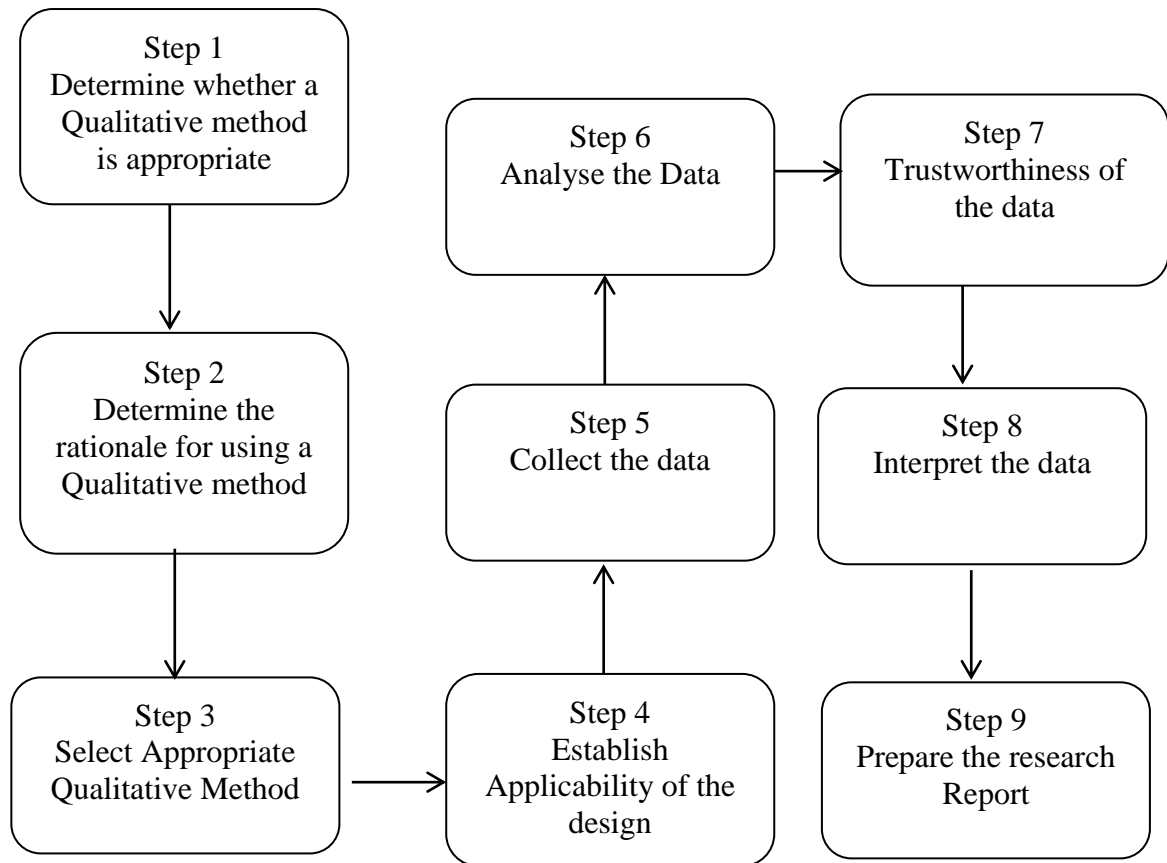
Table 6: Details of the research participants

S.N.	Category	Purpose	No.	Remarks
1.	Key Participants	Conceptual/ Theoretical Knowledge	10	Resource persons from Sociology/ Anthropology, economics and Political Science
2.	Planners/ Policy Makers	Plans and Policy	5	Members and Officers from NPC
3.	Implementers	Implementation/ practices	5	Members and Officers from PSC
4.	Agency/ Organizations	Perceptions/ experience on inclusion/ exclusion	4	Representatives
5.	Beneficiaries	Personal experience	11 11	Free Competition Reservation
6.	Others	Perception	10	Politicians, Lawyers, journalists
Total no. of participants			56	

Steps in the Qualitative Research Design

The overall steps in the qualitative research design are summarized in the diagram below:

Figure 9: Important Steps in Qualitative Research design



(Concept adopted from: Dangal, 2010)

Working Procedures

This section includes the overall development of the total study such as selection of the research area along with its information, research participants, data collection and its analysis.

Sample Selection

An appropriate sample size for a qualitative study is one that adequately answers the research questions (Marshall, 1996, p. 523). The sample selection has less

significance in a qualitative type of research, and rather, the study basically requires the sources of information of the research participants. According to Kumar (2005),

“In qualitative research, the issue of sampling has little significance as the main aim of most qualitative inquiries is either to explore or describe the diversity in a situation, phenomenon or issue. Qualitative study doesn’t make an attempt to either quantify or determine the extent of diversity.”

(Kumar, 2005, p. 165).

My view regarding my study exactly matched with the above cited notion as I situated myself as an interpretivist under qualitative paradigm.

Sampling Criteria and Method in My research

I found that my opinions and ideas resonated with Tashakori & Teddlie(1998) regarding the general inclusive criteria that was focused on some general and specific requirements for individuals or groups to participate in qualitative research method,

- a. Eagerness to act as a facilitator during the interview period
- b. Efficiency to share experiences and works
- c. Enthusiastic to participate in interviews
- d. Ready to be open and share thoughts and emotions, experiences/knowledge
- e. Keen to reflect on the reality of the related field.

I was very much clear that out of different sampling methods in qualitative design, I had to choose purposive sampling, also known as judgment sampling, the most common sampling technique and considered as a more intellectual strategy than the simple demographic stratification of epidemiological studies (Marshall, 1996). On the other hand, I also employed snowball sampling which was very helpful to gather

the useful participants and more relevant data. So, my sampling method contained these two types of sampling methods.

Generating Primary Data

Here, I would like to mention again that my research approach was of the qualitative type and I found myself in the situation of interpretive paradigm. So, talking about my research procedure, I found myself very close with Creswell (2009). Being a qualitative researcher, I had to go for the collection of data myself. Also, it was important for me to identify a specific approach best suited for my research. Just like an army has to be well prepared before going to the battle field, I also prepared myself to embark on the journey of data collection. It was really a big challenge for me because I was going for data collection for the first time. However, my supervisor's encouragement helped me a lot to muster confidence to go to the field. In fact, the initial phase of the data collection was very challenging. I consulted many literatures which provided me the theoretical and the literal knowledge and helped me become cautious on the interviewing techniques, ethical matters during data collection and the methods of writing the field report etc. I was always thought on becoming a good data collector. The most interesting part of the data collection process was that each time, I could learn and achieve something new. In this connection, I have summarized the key points for qualitative procedure as reviewed from Creswell (2009).

Table 7: Qualitative Procedures

Characteristics	Explanations
Natural Setting	Qualitative researchers tend to collect data in the field at the site where the participants experience the issue or the problem under study.
Researcher as key instrument	Qualitative researchers collect data themselves through observing behavior, or interviewing participants
Multiple sources of data	Qualitative researchers collect multiple forms of data from documents, observation, interview etc., rather than from a single data source.

(Adopted from: Creswell, 2009)

Keeping the above notions in my mind, I set out in the field of data collection.

As a researcher, the main aim of mine during the data collection process was to empirically gather actual and real description, through deeper understanding and exploration of live experiences and reality in order to produce a clear and accurate description of a particular aspect of human experiences (Creswell, 2003; Singh, 2007; Strauss & Corbin, 1998; Tashakkori & Teddlie, 1998).

To achieve the aim mentioned above, I prepared a guideline, which I used as tool for my data collection. As presented in the table above, I considered myself as a key instrument for the data collection. Since only through studying the literatures, a research work can seldom be completed, one has to invest time, money and skills as inputs for the productive and useful outputs (Dangal, 2010). I took my journey of data collection as an adventure in my research.

I divided the data collection into several stages. According to my participants selection work, I first visited the resource persons, the key informants where we had formal as well as informal discussions. The main aim of this was to conceptualize

myself still better in my subject area. Second, I visited the policy makers and planners, the members and the officers of NPC where I had individual and group discussion on the policy discourse. In the third step, I took an interview of the members and officers of NPC. I talked with them on the policy and the implementation of Social Inclusion in PSC. In the fourth step, I chose to take an in depth interview with the beneficiaries, both from free competition and reservation.

Last but not the least; I met with some of the representatives of some organizations which had worked in the field of inclusion. Additionally, I also shared my research works with some of the politicians, journalists and lawyers and also got their perceptions and attitudes towards the policies and practices of Social Inclusion in PSC.

Interview and In-depth Interview. I have mentioned earlier at several places that I chose the interpretive qualitative paradigm for my research study. In order to collect data for answering the research questions of my study, I found interviews and in depth interviews to be more appropriate procedures because, according to Best and Kahn (2003), the purpose of interview is to gather information from the individual's experiences and knowledge and as cited on, there is a noticeable advantage of different types of interviews in a qualitative research. And, in depth interviewing is a particularly useful method for examining method for examining the social world from the points of view of research participants (Miller & Glassner, 2011). Moreover, it empowers the researcher with the freedom of questioning (Babbie, 1986; Gravetter & Forzano, 2008 & Dangal 2010).

Patton (2002) has put forward three main types of interviews: a) informal which is completely unstructured and questions may emerge during fieldwork, b)

interview guide approach where the list of topics are pre specified and an interviewer can reword or restate to cover these topics during interview, c) standardize open ended interview based upon standard open ended interview questions and interviewer cannot change the wording of the questions. Out of these three approaches, I adopted the second one i.e. the interview guide approach (Patton, 2002) for my study.

For these methods, I was prepared from all dimensions. There were interview guide lines which could guide me in the right track, though my questions were open ended, and flow according to the situation and my purpose. I carried my cell phone device which was used to record the conversations whenever needed, and photographs could be taken as well with the same, with, of course, the consent of the research participants.

Rapport Building. Rapport building is a process of communication to build a favorable environment between a researcher and research participants. A warm relationship with the research participants is required to be developed for creating a sound natural setting for interview and in depth interview (Thapa, 2012).

As mentioned above, interviews and in depth interviews were the process of my data collection. To set the favorable environment for this was not an easy task indeed. In fact, it was very difficult to prepare such a condition to interview the research participants so that in depth reality could be extracted from them. In other words, I had to pass through the process of rapport building as well.

Observation. “Qualitative research relies heavily on observation” (Pande, 2009, p. 16). In this connection, Creswell (2009) has clearly said that participant observation is usually the main aspect of the qualitative research. However, the observation in case of my study was simply related to observation rather than

participant's observation. Following this method, I was concerned with the meaning of observation to be "using data from the senses, one records information about social phenomenon or behavior" (Pande, 2009). I think, in qualitative research the way or the depth in which a participant expresses his/her views/ response plays a very important role. Keeping this fact in mind, one should very closely observe the environment and the activities of the participant during the interviews. Also, the reaction shown by the participant also reflects their feeling, realization, attitude and perception.

Maintaining Field Notes. Researchers use field notes which are the detailed recordings of observations and fragments of remembered speech made in the field setting (Bloor & Wood, 2006). The maintaining of a field note is an important task for a researcher to record the observed environment, and also to record the important views, opinions and perceptions of interviewees.

Therefore, in addition to interview and in depth interview, I maintained a field diary as well which contained the recorded details of what happened with the respondents and the feelings that germinated in me myself. Every evening after the interview, I wrote the notes regarding the happenings and discussions that occurred during the interviews and in-depth interviews. The contents were used as supplementary and supportive materials. While maintaining the field notes, I followed the general principle suggested by Bryman (2008):

- Write down notes, however brief, as quickly as possible after seeing or hearing something interesting.

- Write up full field notes at the very latest at the end of the day and include such details as location, who is involved, what prompted the exchange whatever, date and time of the day etc.
- Notes must be vivid and clear.
- Take copious notes. (Bryman, 2008, p. 417)

The field notes, in fact, became very helpful and I could generate the substantial meanings of my research and they also helped me probe into the reality (Thapa, 2012).

My Journey in Data Collection

After I prepared my tool for data collection, I obtained permission from my supervisor for data collection. Being a qualitative researcher, I collected all the primary data myself. I reached every research participant and interviewed them myself and in so doing, I could even observe them and initiate a kind of informal discussion.

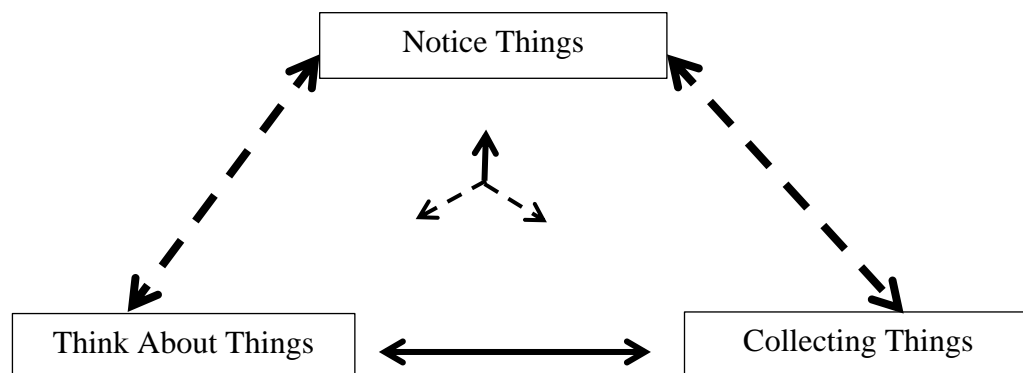
In the first step of my data collection, I divided my research participants according to the themes of the research questions. Second, I prepared a list of my respondents from the respective institutions e.g. members/officers of NPC, members/officers of PSC, lawyers, journalists etc. and then started the work of data collection.

I started collecting data on Sep 7, 2012 and ended on April 19, 2013. During the period, I informally interviewed more than 60 people. Of the 60, I, however, formally visited and conducted in depth interviews with 23 research participants. I also contacted a few people through mail for the data collection. This was a bitter experience for me because I received few responses from them.

As mentioned earlier, in the process of data collection, I was assisted by my research assistant who also assisted me during the data processing. Most of my primary data were collected through the in-depth interview. Also, formal and informal meetings and conversations helped me gather some primary information. Apart from this, I collected some data through emails and phones.

In line with the suggestion of my supervisor, I used the model of the noticing, collecting and thinking. And, indeed, this model proved very useful as well as helpful in the process of data collection.

Figure 10: Noticing Collecting and Thinking Model



(Adopted from: Seidel, 1998)

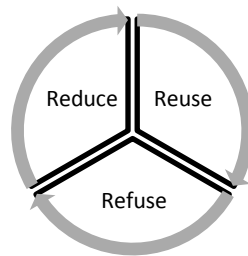
The diagram above explains that all the data collected from the field are not useful. Also, the figure explains that the data collection in the qualitative research method is not linear.

Secondary Data Collection

Apart from the primary data, I also collected some secondary data. Secondary data are those data which have already been used and published. Moreover, this type of data generally provides savings in cost and time and reductions in respondent burden as compared to the primary data. The more important fact is that “the

secondary analysis of primary data enhances the trustworthiness of the original work (Dangal, 2010, p. 73). In other words, it helps support the qualitative findings. The use of secondary data in a qualitative research may be better explained by R3 model of using secondary data which is also given in the following diagram.

Figure 11: R3 Model of Using Secondary Data



(Adopted from: Law, 2005, as cited in Dangal, 2010)

The figure explains that the secondary data can be reused by reducing it by refusing the unwanted data. I have explained below the study and the use of secondary data in my thesis work.

Study and Use of Secondary Data

As secondary data I used documents, previous thesis work related to my topic, relevant research reports to my study and statistics. These data were collected by the direct visit to the places or from the different websites. As a supporting secondary data I used the data obtained from the office of PSC, Kathmandu and the official website of the same. Apart from this, some data were taken from the books, journal and published article by relevant organizations.

Furthermore, some of the documents that I studied were: national plans of different periods, The Interim Constitution 2063, plans and policies regarding Social Inclusion and policy of inclusion in Civil Service through PSC and also the Civil

Service act 1993 (the amended). These were used as and when needed as the supporting documents.

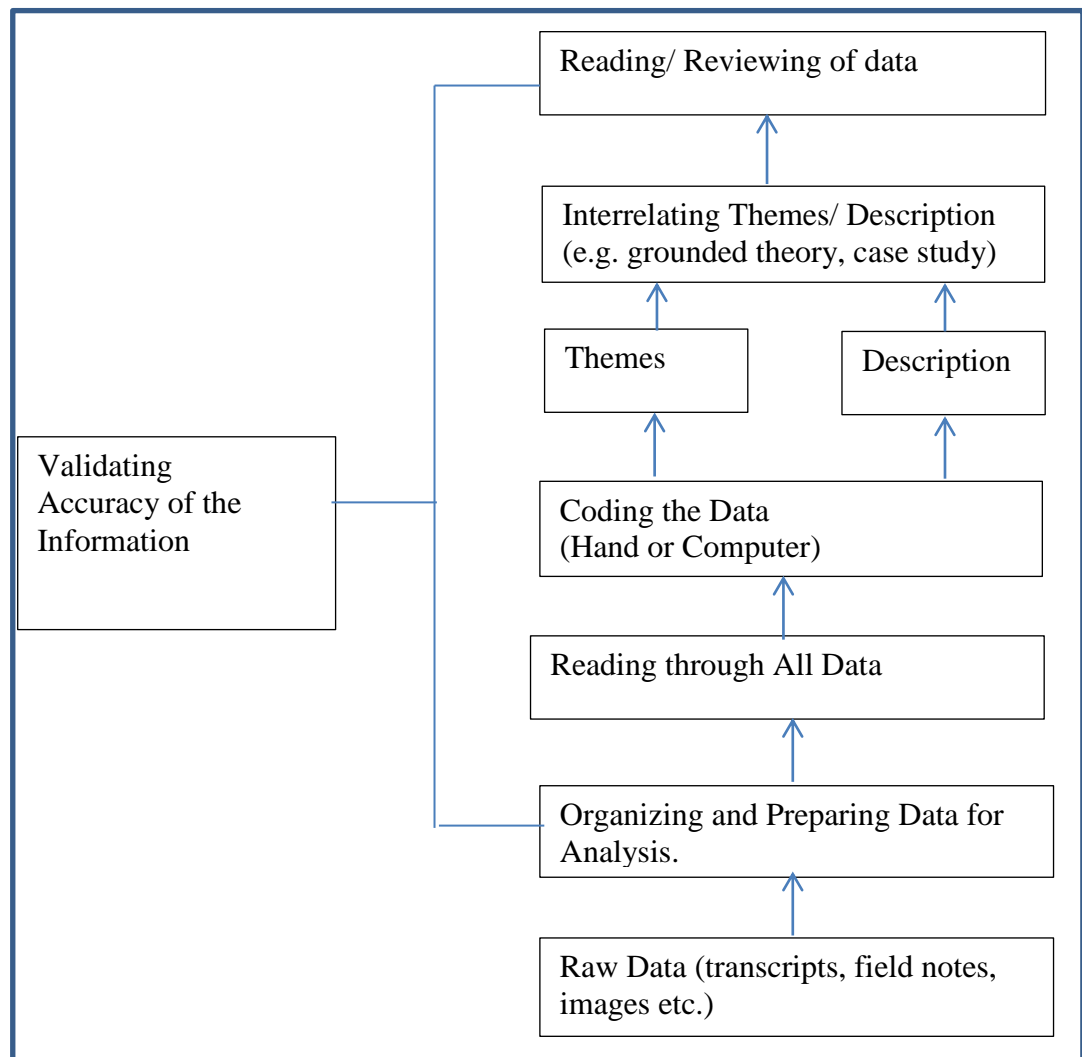
Data Analysis Procedure

In this section, I have presented the conceptual aspect, the need and the process of Qualitative data analysis that I used in my research study.

It is the process and procedure in which the data that have been collected in some form of explanation, understanding or interpretation of the people and situation are to be investigated being based on an interpretative philosophy. It mainly involves the identifications of things and writing though for these many steps are to be followed (Lewins, Taylor, & Gibbs, 2010).

The work of data analysis is an important step in which it is seen whether and to what extent the research questions are answered by the collected data (Blaikie, 2003). Also, I found an interesting argument made by Seidel (1998) who emphasizes the process of noticing, collecting and thinking things. He has highlighted that “a little bit of data and lots of right brain” (Seidel, 1998, p. 7). This made me think that only collecting and gathering data does not become meaningful unless these are analyzed appropriately. With this realization, I started thinking of finding an appropriate procedure for analyzing my data for which I went through several literatures and qualitative research work regarding qualitative data analysis. I found most of them very close and useful to my study. However, I found the step given by Creswell (2009) which has been presented in following diagram, most appropriate for my data analysis.

Figure 12: Qualitative Data Analysis



(Adopted From: Creswell, 2009, p. 185)

Though the model presented suggests that it is a linear and hierarchical approach, I agree with Creswell (2009) that my analysis procedure didn't follow all the stages in the linear order. Rather I followed the steps and procedures according to my ease and convenience so as to get the answer to the research questions.

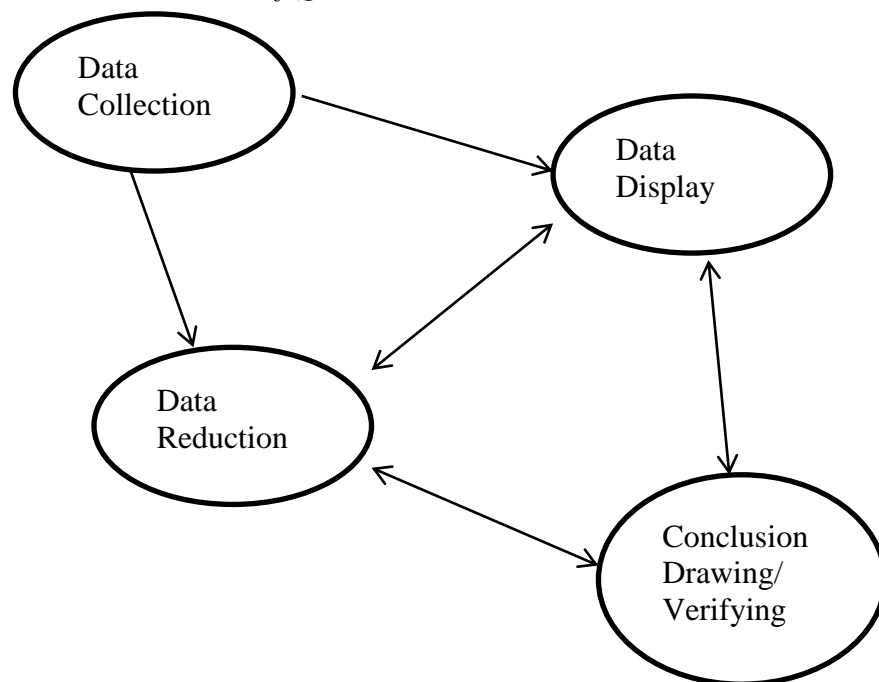
I also believed that qualitative data analysis, basically, is a researcher-driven activity (Pant, 2012, p. 326). I also agreed with him that the interpretation of qualitative data depends on the researcher's experience and thoughtful synthesis. I, indeed, followed

the concept forwarded by Miles and Huberman (1994) as well which suggests three steps of the analysis:

1. Data Reduction,
2. Data Display and
3. Conclusion Drawing.

Following is the drawing which presents the steps in the interactive Model or the components of the QDA.

Figure 13: Interactive Model of QDA



(Adopted from: Miles & Huberman, 1994)

I got a good support to find the best possible way which could guide me to getting the realities in my research work with the help of the above diagram. In this connection, I followed the following steps while analyzing my qualitative data.

Table 8: Data Analysis Matrix in my research

Steps	What I Did	Purpose
I	Reviewing raw data from field notes,	Understanding the data collected
II	Categorization of the data	Identifying themes and patterns
III	Linkage with theory	Interrelating data with existing theory or supporting literatures
IV	Conclusions	Organizing of chapters
V	Feedback from Supervisors	Fine tuning the write up

As tabulated above, I went through the data collected thoroughly and reviewed to explore rich and deep responses. Then, I worked for the categorization into different themes and patterns. Next, according to different categories and developed sense, the interrelation among research questions and existing sociological theories were incorporated. Also, according to the different themes and categories the analysis chapters were organized. In these steps, I was in regular touch with my supervisors who always encouraged and supported me to make a fine tune in my write up.

Use of Quantitative Data

In addition to the qualitative data, I had also collected some quantitative data. Being a qualitative researcher, I had a little idea of using SPSS for quantitative analysis. So, I took help of quantitative data analyst. The use of quantitative secondary data helped me support the findings from the qualitative analysis and at the same time it reflected the trend of inclusion and recommendations made by the PSC in Civil Service.

Quality Criteria of the Research and Reflexivity

Being a qualitative social researcher, whenever the issue of validity and reliability arose I always tried to replace it with the “quality criteria” (Bryman, 2008, p. 380). Also, he states, “measurement is not a major preoccupation among qualitative researchers” (Bryman, 2008, p. 376). According to Denzin and Lincoln (2005), the qualitative research becomes worthwhile when it possesses truth value, applicability, consistency and neutrality. Guba and Lincoln (1994) propose, as cited by Bryman (2008), *trustworthiness* and *authenticity* as two primary criteria to assess a qualitative study. On the other hand, Yardley (2000) has put forward the four points as recent discussions about quality criteria for quality research as given in the following table.

Table 9: Quality criteria for qualitative research

Criteria	Remarks
Sensitivity to context	Toward the social setting in which the research is conducted and to potentially relevant theoretical positions and ethical issues.
Commitment and rigor	Substantial engagement with the subject matter, having the necessary skills, and thorough data collection and analysis.
Transparency and coherence	Clearly specified research methods, clearly articulated argument and a reflexive stance.
Impact and importance	Significance for theory, the community on which the research is conducted

(Adopted from: Self elaboration, Bryman, 2008)

As a researcher, I was concerned with all the notions mentioned above for my quality research. That is, I was very much careful about the truthfulness in my study believing that all the evidences, arguments and my personal beliefs itself. I applied all

the possible strategies like working in a natural setting, interacting and capturing all multiple voices of my respondents thereby using the related and relevant documents and developing fresh understanding of the context.

Next, my substantial engagement in planning of the research as well making this ambition come true through being involved in the collection, selection and interpretation of the data (Finlay, 2002), showed my rigor in the research. This effort of mine, in deed, helped me to extract all the multiple realities needed to be exposed in my own involvement and engagement thereby getting the firsthand experience with my respondents. It was my pleasure that I received very positive responses from my research participants and in return, I gave equal importance to all the information, sharing and descriptions made by my participants. All of my respondents / participants could enjoy a natural and free environment to put their feelings, experiences, opinions or perceptions forward in front of me. I think it was possible because it was my interest and I should share that it's one of my specialties that I can create a very warm and pleasant environment even with a stranger in no time. This quality of mine helped me create a very good relationship with my respondents. Due to this I also could understand and explore the ground realities needed to be exposed reaching the depth of the reality rather than its width.

Being an interpretivist, I had to give more priorities to the views of my participants because principally and philosophically their voices were more important to me. I was always concerned about bringing the voice of my respondent into account and interpreting them as reality. So, I included my field notes and daily reflexive notes in order to express the reality better and from its depth. Further, it was my pleasure that I could share my key findings with some of my colleagues and

respondents for getting the feedback and further feelings so that some more information to be supplementary to the research finding could be obtained.

Ethical Principles

The “objectivity and ethical considerations are two key-issues in sociological research” (Abraham, 2006, p. 47). Discussions about ethical principles in social research tend to revolve around certain issues that recur in different guises (Bryman, 2008). And, the growing sensitivity for ethical issues in research over the years has led to the formulation of a large number of codes of ethics (Flick, 2009). It also seems logical to mention the ethics discussed by Diener and Crandall (1978), who have broken down the ethical principles into four parts:

1. Whether there is harm to participants,
2. Whether there is a lack of informed consent,
3. Whether there is an invasion of privacy and
4. Whether deception is involved.

Further, Patton (2002) has identified and put forward ten key ethical issues: explaining purposes, promises and reciprocity, freedom to withdraw, risk assessment, confidentiality, informed consent, data access and ownership, interviewer’s mental health, advice, data collection boundaries and ethical versus legal; all of these need to be addressed in research projects. I kept every issue in my mind throughout my journey of research. Also, Pande (2009) mentions the following as the primary assumptions of ethics in social research.

1. Voluntary participation
2. No harm to subjects
3. Integrity

4. P A C: privacy, anonymity and confidentiality

According to the above mentioned points, I conducted discussions and interviews only with those research participants who were interested to talk to me in my particular subject matter. And, in connection with the issues, I was guided continuously by my supervisors in the required direction. I was always very much aware of biasness of all kind. Moreover, I had obtained verbal consent from all the participants of mine. I had presented a written form of request letter (attached in Annex) in which my purpose of interview was clearly mentioned. There, I also had assured about the confidentiality of their views. No participants were imposed or forcibly asked any question that caused them inconvenience. Instead, they were provided a comfortable and convenient environment for their ease. In addition to all these, I did not mention the names of the participants so that I could follow the research ethics. Regarding the representatives of the organizations, I had first got the organizational consent for their participation. And, all the hard copies of the data were kept quite secured.

Concluding Remarks

In this chapter, I explained with terms and terminologies used in the qualitative paradigm of research and presented a detailed account of research philosophy, strategy and methodology of conducting my research work. This chapter also explained journey of my research, research design, data collection procedure, data analysis procedure and ethical principles. In addition, I presented how I was guided by my philosophy to go with the dominant qualitative research paradigm; which provided me the ground for various data collection and methods for analysis that I used in my research study.

This chapter in fact showed the clear picture of my research study thereby directing from all aspects of methodology including data collection and its analysis. Moreover, the discussion of trustworthiness and ethical considerations in qualitative social research imparted in me another new insight for the research work of mine.

CHAPTER IV

SOCIAL INCLUSION POLICY IN NEPALESE CONTEXT

In this chapter, I have discussed the surfacing of Social Inclusion policy in the context of Nepal. It is more relevant to discuss the causative factors for the germination of this concept in the policy level till its application and implementation. For this, I have preferred to review and mention the gist of the constitutions of Nepal and different national plans.

Review of Constitutions of Nepal

The constitution of Nepal 1990

The constitution of Nepal 1990 which was drafted after *Janandolan I*⁵ conferred the sovereign power in the people of Nepal thereby guarantying fundamental and human rights and reestablishing a multiparty democratic political system based on equity, equality and social justice in the country.

The directive principles of the constitution, in article 25(3), mentions that the social objective of the state shall be to establish and develop, on the foundation of justice and morality, a healthy social life, by eliminating all types of economic and social inequalities and by establishing harmony amongst the various castes, tribes, religions, languages, races and communities.

Also, as mentioned in part three of the constitution (Fundamental Rights, article 11), all citizens were equal before the law, and no citizen was supposed to be discriminated by anybody on the grounds of religion, race, sex, caste, tribe or

⁵ People's movement occurred on 1990 in Nepal and brought an end to absolute monarchy and marked the beginning of democracy with constitutional monarchy and the end of the Panchayat System.

ideological conviction. Also, it mentioned that the state shouldn't discriminate on the above mentioned grounds except the case of special provisions made by law for the protection and advancement of the interests of women, children, the aged or those who are physically or mentally incapacitated or those who belonged to economically, socially or educationally backward class. This shows that the constitution of Nepal 1990 already moved towards equity, equality, social justice and toward an inclusive thought for supporting the needy people or class.

The Interim Constitution 2007

The Interim Constitution of Nepal sounds to be more inclusive than previous one regarding human rights, against discrimination, distribution of opportunities and access to resources etc. I have tried to mention here the articles relevant to my subject. In the part- three of the constitution, I found the elaboration of the related articles.

- The article 13 explains that no citizens should be discriminated by any other citizen or even by the state on the grounds of religion, race, caste, tribe, sex, origin, language or ideological conviction or any of these provided that nothing shall be deemed to prevent the making of special provisions by law for the protection, empowerment for advancement of women, dalits, indigenous peoples (adivasi, janjati), madhesi or farmers, workers, economically, socially or culturally backward classes or children, the aged and the disabled or those who are physically or mentally incapacitated.
- In the article 14, it explains the right against untouchability and racial discrimination to all citizens on the grounds of their caste, descent, community or occupation and mentions that any act contrary to the

provisions made in the article shall be punishable in accordance with the prevailing law.

- In the article 21, the provision according to which women, dalits, indigenous ethnic groups, madhesi communities, oppressed groups, the poor farmers and labourers who are economically, socially or educationally backward, shall have the right to participate in state structures on the basis of the principle of proportionate participation.

Thus, the articles mentioned above show that the interim constitution 2007 seems directed towards the human rights, against discrimination and for the inclusiveness of certain needy groups.

Review of National Plans

The Eighth Plan (1992-1997)

The eighth plan was the first plan which was formulated by the elected government of 1992. This plan introduced poverty alleviation as one of the three objectives thereby apprehending for the first time to address the socially and economically marginalized groups and expressed its obligation for supporting these groups in order to alleviate them from poverty.

Also, this plan stated about developing a legal framework to eliminate all kinds of bad social practices and exploitation and made a commitment to conduct special programs for the excluded groups such as women, Adivasi/Janjaati, and Dalits for their socioeconomic uplifting and mainstreaming.

The Ninth Plan (1997-2002)

In the ninth plan, decentralization was a major thrust of the ninth plan. For the same purpose, a high level Decentralization Implementation Monitoring Committee

was set up for its implementation (Tenth Plan, 2002). This plan included a separate chapter for indigenous peoples and ethnic groups regarding their long term development and social integration. The plan also introduced a separate section for gender and development with the objective of incorporating the commitment made in the Beijing Conference. For the first time, this plan mentioned about offering an employment opportunities to twenty percent women candidates in the public sector.

Moreover, the ninth plan adopted the policy of eradicating social imbalance, enhancing capacity, increasing their access to national resources and improving the overall status of indigenous people and ethnic groups.

The Tenth Plan (2002-2007)

And, as mentioned earlier, formally in the form of written document as a policy, the concept of Social Inclusion as one of the pillars of poverty reduction was seen in the tenth plan. The four pillars as mentioned in the tenth plan are: i) Broad based economic growth; ii) Social sector development including social human development; iii) Targeted programs including Social Inclusion, in order to bring the poor and marginalized groups into the mainstream of development, together with targeted programs for the ultra-poor, vulnerable and deprived groups; and iv) Good governance (NPC, 2002).

The plan aimed an objective of empowering women, indigenous and ethnic groups, Dalits and other excluded groups on the basis of equality and ensuring their participation and inclusion by increasing their access to development. During this period a number of institutions such as NEFIN, Women Commission and Dalit Commission were established with the basic objectives of advocating and addressing the concerns of targeted groups through policies, programs and reform measures.

The Three Year Interim Plan (2007-2010)

This was the first periodic plan after *Janandolan II*⁶ and was focused on reconstruction, rehabilitation and reintegration and aimed to translate into action, the policies and principles adopted by the Interim Constitution of Nepal 2007 and provisions made in Comprehensive Peace Accord (CPA). Also, some aspects of human rights were included (NPC, 2007, p. 74). Moreover, in the Three Year Interim Constitution (2007), as stated in the aphorism 21:

The economically, socially or educationally backward women, Dalits, Indigenous peoples, Madhesi community, oppressed classes, poor farmers and laborers shall have the right to take part in the structures of the State on the basis of the principle of 'Proportional Inclusion'. (The Interim Constitution of Nepal, 2007, p. 16)

This shows that the interim constitution has delivered proportional inclusion for the marginalized groups as their right to social justice.

The Twelfth Three Year Plan (2010-2013)

The current three year plan has adopted the strategy of including the people from identified excluded communities in the mainstream of development so that they can represent in national structures, so that they can be empowered and necessary legislation and institutional provisions for their access to decision making process can be reformed. Moreover, continuing the vision and strategies imparted by TYIP, it has expressed its commitment to promote inclusion in Public Services by providing equal opportunities to all competent and interested people representing different classes and communities.

⁶ Peoples' movement 2007 ended the absolute monarchy and paved way for peace negotiations with the Maoists who were involved in armed revolt for the last ten years (1996 to 2006).

Civil Service Act 1993

In spite of a legal framework on a par with the fundamental rights specifically made in the constitution 1990 with a view to encouraging people from previously excluded groups to participate in nation building, no legal frameworks were enacted for any kind of inclusion in Civil Service due to the lack of the government initiative and commitment to make the Service more inclusive. However, after the promulgation of the Interim Constitution 2007, the legal provisions for the inclusion of deprived and excluded groups was framed. Accordingly, the second amendment in the Civil Service act 1993 was made in order to encourage women, adivasi/janjati (indigenous/ ethnic groups), Madhesi, Dalit, disabled and people from remote areas. This amendment in the Civil Service act 1993 seems to have brought a remarkable change and is considered as a milestone in making Civil Service inclusive.

Finally, talking about the implementation of the policy to demand, select and recommend for the recruitment in the Civil Service, the Nepalese parliament adopted a bill amending the Civil Service act 1993 and provided reservation for disadvantaged groups by allocating 45 percent of the jobs in Civil Service and the policy was brought into use since 2007 through Public Service Commission Nepal. The allocation of the quota for including the specified groups by the policy is shown in the table below.

Table 10: Allocation of quota in Civil Service through PSC

Groups	Percentage out of 45 percent
Women	33
Janajati/ Indigenous groups	27
Madhesi	22
Dalits	9
Physically Challenged people	5
People from backward regions	4
Total	100

(Source: PSC, 2007)

The above table shows that taking 45 as the 100 percent, the quota allocated for reservation of women, janajati/ indigenous groups, Madhesi, Dalits, Physically challenged people and people from backward regions are 33%, 27%, 22%, 9%, 5% and 4% respectively. There are, however, some further agreements reached between the government and other groups to make some amendment in the above allocation.

But, it is to be borne in mind that the peoples from disadvantaged groups can compete in the free competition as well whereas the people outside the group cannot compete in the reserved quota according to the policy revealed by the PSC. Moreover, to encourage women's participation in Civil Service, the act has fixed the age bar for women to be 40 years whereas the age bar for entry for others is 35 years. Also, for the above categorized groups, the grace period of one year for being the potentially eligible candidates for promotion has been provided.

Apart from the implementation of the policy in the Civil Service, the same policy has been recommended even for health sectors (Kantipur⁷, 2012) as well.

On the other hand, to make the Police Service inclusive, the twelfth amendment to rule 11 has been made in the Police Regulations 1991. Similarly, the Armed police force has made arrangements for reservation thereby amending Rule 6 of Armed Police Force Regulations 2003 and even Nepal Army has issued a separate working procedure since 2011 to make the recruitment process more inclusive.

All three sectors mentioned above have adopted the quota for reservation as given in the following table.

Table 11: Allocation of quota in Police Service, Armed Police Force and Nepal Army

Category	Percent out of 45%
Women	20
Indigenous ethnic group	32
Madhesi	28
Dalit	15
Remote areas	5
Total	100

Also, the government of Nepal has issued the directives to all public enterprises along with the universities and the financial institutions to adopt the inclusive policy in accordance with the provisions made in the Civil Service Act 1993 (Second Amendment).

⁷ Kantipur National Daily Newspaper, Nepal dated August 28, 2012.

Thus, this clearly shows that the issues of equality, equity and social justice have already been raised and documented in the constitutions and the national plans. However, to what extent these issues have been brought under practice, or implementation, is still questionable. Moreover, the question remains whether all the people heartily welcome and endorse this policy or what their attitudes and perceptions towards this issue are. I have discussed these questions in my analysis in the upcoming chapters.

Conclusion

In this chapter, I was mainly focused on reviewing and analyzing the relevant policies, plans and the evolutions of Social Inclusion policy in Nepal. So, I attempted to explain how the concept of inclusion acquired acceleration and got implemented in the different sectors including Civil Service in Nepal through PSC. Also, in this chapter, the policies and the plans of inclusion in PSC have been discussed in detail. The excluded and the targeted groups recognized by the policy and plans and also the quota provided to those groups have been brought under description. The elaboration of the plans and policy clearly support the analysis and enable one to see the gaps between the policies and practices.

In the following chapter, I have explained the discourse on the policy regarding inclusion. Moreover, I have lent my sincere effort to reach the depth with a view to extracting the reality of the policy makers' perception over the policy and the need of inclusion through PSC.

CHAPTER V

PERCEPTION DISCOURSE ON SOCIAL INCLUSION POLICY IN PSC

In the previous section, the formal emergence of the concept and the policy of Social Inclusion have been described. Social Inclusion has also been considered as a political agenda (Gurung, 2007). It's true that it has obtained a good leverage in the socio-political arena at present in the Nepalese context. But, in this chapter my effort is channeled toward exploring the peoples' perception from the sociological perspective since this issue cannot be taken distinct from sociological thought. The details of this concept have already been mentioned in *the chapter literature review*. However, I have realized that this is necessary and more relevant to repeat.

In this line, I have made my understanding to see the concept from the sociological lens (Allman, 2013) thinking that no social issues or any political agenda can be kept away from sociological perspective. It's obvious that people are guided by different schools of thought and the experiences that they have gathered. And definitely these components make people understand and interpret the meaning of inclusion and exclusion.

Research plays a major role in the policy-making process (Dukeshire & Thurlow, 2002). There is an English proverb that *only the wearer knows where the shoe pinches*. So, if one has the realization of being included or excluded in the society, their understanding may be a bit different than that of the observer. Thinking the same, I have explained the perceptions of different people, from policy makers to the implementers and the people who have been a part of the implementation.

However, in my opinion, the Social Inclusion must be a solution to the problem and not the creator or the magnifier of the problems in the society or at any place.

According to Béland (2007), the idea of Social Inclusion/exclusion is a framing tool to help the experts and policy makers make sense of the social world and design policies in order to solve the social problems which are realized to be important. As a qualitative researcher, my concern was focused towards the feelings, expressions and the responses of the respondents and interviewees regarding the inclusive policies and the practices that have been made in the different sectors including Civil Service through Public Service Commission. Also, I was very much concerned on the in depth feeling on the implementation of the same regarding the merits and demerits of the method of the inclusion. My effort was to understand the innate feeling of the research participants and the interviewees and find the weak points of the policy implementation and its solution at the same time so that it may become a milestone in the future. Therefore, the main purpose of this chapter is to draw the perspectives of the policy makers in the bureaucracy theoretically and to establish a proper relationship of Social Inclusion in PSC in the policy as well as in the implementation level.

In addition, as a social researcher, I was focused to get the answers of the following; Why inclusion? Does this solve the problems remarkably in the society? Will it be able to solve the problem of poverty, if so, how and to what extent? How can Social Inclusion be a useful tool for bringing about change in the society from different perspectives? I would like to mention that the *pseudo-names* of participants have been used below in the discussions which have been explained in different sub topics as follows:

Social Inclusion for Integration

In this section, I have discussed how there is a difference of understanding among people while conceptualizing the term Social Inclusion. In fact, I started discussing on the concept of Social Inclusion right from my closest circle of influence who were mostly professors, teachers, engineers and PhD scholars. I found them holding some mixed type of opinions regarding the inclusion policy. I usually cracked the topic so as to get suggestions on the topic of my research. The prior discussion helped me a lot in specifying the research questions and also helped ascertain that the topic of research was really going to be a good topic of people's interest.

Eventually, I could reach out to the people representing the high level government positions as well. There, I could understand the need of Social Inclusion in Nepal according to which most of Nepalese people are not provided with the equal opportunities to develop themselves. The people I interacted with emphasized the need of inclusion for equal opportunity. On the other hand, I came to understand that the concept of Social Inclusion as a process of Social Integration (Martison, 2005) as well.

Moreover, Nepal being a multilingual and multicultural society, there are plenty of nationalities or groups who may also be seeking their recognition and share in the opportunities. This was realized while talking with the research participants who were selected in the reserved seats. It also reflected that exclusion was the root cause of poverty, and inclusion (Rural Poverty and Inclusion Working Group, 2001) may be one of the best remedies of its alleviation. Here is the presentation of how inclusion in PSC has been perceived by the actors in the policy level, in the

implementation level, some of the social actors such as politicians, journalists, lawyers, and some of the Civil workers.

I got an opportunity to interview a very senior and a retired bureaucrat from Government of Nepal from the post of joint secretary in National Planning Commission but still working as a National Program Manager. According to him, *the concept of inclusion was tried to introduce and put into effect in a regional level when Nepal was divided into different zones and districts. Further, the division into five development regions was another step towards inclusion.* He, however, explained that *the concept could not be brought under practice properly to become effective through the power decentralization.* He also emphasized the need of Social Inclusion in PSC but at the same time, he laid more emphasis on the capacity building and empowerment rather than direct appointment in any sector. It was added that inclusion in PSC is a good mechanism for the entry of ‘various deprived and excluded groups’ (Sen, 2000 & Oommen, 2010), *“but this should be implied only at the entry but not at every point and phase of competitions”.*

From the above discussion, an emphasis towards the capacity building and empowering the people of the excluded groups can be realized. This is an example of *social capital* formation as the expansion of assets and capabilities of people in order to participate, negotiate and control institution (Amarante & Vigorito, n.d.). I could agree with his opinion to some extent but if there is not a reach of excluded group even in the decision making level, the social network for their further grooming. Moreover, for the ownership-feeling in the decisions and the policy the participation of every group can be considered to be fruitful.

And the same day, I had got an opportunity to talk with another officer in the National Planning Commission. He didn't seem to be much happy about the Social Inclusion in the different stages for promotion. Moreover, he strongly mentioned that *"inclusion is good at the starting point only; it is not good to practice at every stage of competition"*. According to him,

"If inclusion is ensured at every step of competitions, a competitive and eligible person may be left behind. And, who will be responsible, if the nation has to suffer due to this?" He further pointed out four factors regarding Social Inclusion through PSC: *access, opportunity, capacity and safety*.

It seems much practical to support the points because without these factors, the policy of Social Inclusion should be assumed as incomplete and also ineffective in its implementation. It appears much in line with the notion of *bridging for empowerment* which has become an important tool for enabling marginalized individuals to attain success (Babaei, Ahmad, & Gill, 2012).

Another notable issue drawn from the person was that the form of implementation of this concept in the different sectors through PSC on the ground of present policy of social inclusion was not pleasant because, according to him, the policy seems rather budget focused and as he added *"the policy has not become successful to streamline and integrate the real needy people, the ultra-poor, or absolute poor peoples at the same level and at the same place"*.

On the other hand, I was really impressed by the opinion given by one of my research participants. As the original statement given by him:

"Nepal is a multicultural and multilingual country. Moreover, this country is very rich in its geographical diversities. Thus, though creating and maintenance of a

good harmony among the people of all groups, members of all the groups must be brought in the mainstream of development. This may be bitter for some of us in the beginning but it has a bright future.”

He further added that, *“However, the policy of inclusion must be developed in such a way that it should not harm anybody including those who are already in the mainstream. In my question to how it was possible to bring everyone in the mainstream without affecting the previously mainstreamed people, he replied that, “Along with the implementation of the policy of social inclusion, the concerned sector of government(Policy makers and implementers) must be sincere enough in the implementation and the opportunities must be designed in such a way that there is expansion in the volume of the opportunities rather than distributing the same previous opportunities through reservation.”*

So, increasing the volume of the opportunities may help solve the problem better to integrate the excluded people for their socio-economic uplifting without affecting the previously advantaged people.

And, I also show my agreement with the perception that the real targeted people are still excluded and left behind. This policy has not been able to integrate the needy people or those who are indeed liable for this opportunity. The policy must be able to bond people in the mainstream of development through social integration. In this line, Hashem (1997) argues that there is a need “to draw the attention of policy-makers and other social actors to the urgent need to design policies that prevent exclusion and emphasize integration in the development process” (p. 175).

Social Inclusion for Recognition of Diversity

Since, my study was focused to see the policy and practices of Social Inclusion in Civil Service as well, I first sought a person who knew overall policy and process of Social Inclusion in PSC. I must say that I could find a person of my thought in accordance with his knowledge towards my research topic. The person was originally from Jhapa and was one of the officers at the office of PSC, and had a very good knowledge and experience on the Examination System of PSC. Apart from giving me information on the system of inclusion, he usually pronounced *nijamati sewama aarakshan* (reservation in Civil Service). He also shared his valuable experiences in the same field. During the sharing of the person's experiences and perceptions on the same, he narrated:

When I walk along the roads of his nearby residence, I can see children from different social groups namely Brahmin, Chhetri, Tharu, Rai, Tamang, Madhesi etc. But, while visiting a government office, it's very difficult to get the staffs and the officers in the similar ratio. Rather I see only people from Brahmin and Chhetri communities and from Newar community to some extent.

So, here, the need of inclusion in Civil Service has been emphasized. It has also stated the need of Social Inclusion in other sectors like education and health as important task for the representation of various communities. For the countries like Nepal especially, where there are several castes and ethnic groups, Social Inclusion is essential in order to represent every group of people. At the same time, he also shared some of the drawbacks of the method of inclusion in PSC.

“Instead of keeping and creating a harmony among the people of different communities, the process of reservation, on the contrary, is helping to increase the gap between the free competitors and those from reservation”. It was openly said that *“many of the officers do not prefer their subordinates from reservation”.* This point is undoubtedly notable. In my question, why and how, I got the answer that *“they cannot perform in level with those who have been selected from free competition”.* This shows whether there are some gaps in the policy or in the method of its implementation. From these, two points can be noted that: *“inclusion is necessary but those who are going to be included must be made as competitive as the ones selected from the free competitions”.*

In this line, I also obtained a similar perception from a joint secretary who recently retired from the government Service. Talking in the same line, he maintained, *“Government should introduce some effective programs in order to make the included more capable. However, in the higher level of Civil Service or bureaucracy, inclusion hasn’t brought about remarkable changes except few countable examples. It is very difficult to reach to the top level unless one has a very strong political backing.* This showed in spite of several policies there, it seems there is still a culture of nepotism or valuing the concept of *“afno manchhe* – one’s inner circle of associates or one’s own people” (Bista, 1991). Also, Bista (1991) notes, *“Peons are usually from the clean castes who have gained their positions through afno manchhe (relatives). In the health field, for example, peons do learn medical skills informally from their associations with the trained staff and other experienced peons”* (Bista, 1991, p. 132).

This seems that if there is still prevalence of unhealthy methods of giving priority to the people of one’s own circle, this may be one of the aspects of excluding

those people who lack relational approach in the corresponding sectors. This exhibits the fact against social justice for equal access and fair to all (Rawls, 1999).

Also, I enjoyed an opportunity to talk with a Professor of Sociology on my topic of research. However, he became emotional as he began talking about his own life experience. According to the professor,

“I am from a remote village of Taplejung. My parents paid a lot of hard work and struggled a lot to educate me. I always gave a great effort along and struggled to achieve what and where I am. The government hasn’t spent even a single rupee on me just because I have a Brahmin Family background”. Further, he raised a question “should the government give me the same opportunity which the people from other ethnic groups have been provided with? I think it’s not doing justice to me”.

Of course, there are many people from Brahmin and Chhetri communities as well who have in very poor economic condition; they have for hands to mouth. Why are they not addressed in the policy of inclusion? Therefore, it is seen that there may be a need to revisit the policy of inclusion. A provision needs to be added so that the policy becomes acceptable to the people of every community so that it can be heartily endorsed by the people of all the groups and communities.

In the process of the interview, one of my interviewees shared that

“The trend of social exclusion is growing throughout the world. It is needed to include through affirmative action and positive discrimination. But, how is it understood if one feels insecure and excluded because of the process of inclusion? In my opinion, the space of opportunity (samabesi ko dayara) should be expanded in such a way that the inclusion of new individuals or group causes no exclusion to the

people who were already in the mainstream. That is, everyone should be getting space without being displaced.”

This is endorsed by Shrestha (2007) as he argues that Social Inclusion means creating room for everyone in the society. I also agree with this. But, unfortunately, the person who I just talked about was unable to be promoted to the secretary level in the Civil Service because of the policy of Social Inclusion, he was given a retirement without being promoted to secretary level.

On the other hand, a politician representing a Madhesi party expressed his opinion that *the people living in Madhes have not provided with an easy access of Public Service Commission*. He said that *most of the offices of PSC have been situated in locations other than terai region, that's why it has been inconvenient for the Madhesi people to be incorporated in Civil Service*. Yes, of course, the situation of the offices may be one of the different reasons. Regarding the access and representation of diverse people in the Public Service, he put forward his opinion that the course of study of the examination held by PSC must also be made inclusive and the medium regarding the language has to be considered. However, other factors are to be explored.

In addition to the actors in the policy level, during the interviews with the beneficiaries of reservation, they accepted that there are several other people in their community who lacks access to the opportunity. According to them, there are many people who have been excluded from the opportunity of getting access to newspapers. Yes, most of the vacancy notices are published in the daily newspaper (Gorkhapatra⁸),

⁸ The government daily national newspaper.

and if there is no access to it, it means that they are lacking the access to such opportunities.

Therefore, in my opinion, the people who are targeted for inclusion are not getting access to the advertisements and other development programs. I have elaborated on this reason with the help of quantitative secondary data in the next chapter. However, for the representation of diverse groups of Nepal in PSC and other sectors such as education, health and other economic activities, the opportunities have to be made accessible to everyone of the country. Along with that, awareness program about competing and participating also seems necessary. A sort of programs towards the Civil Service need to be shown so as to attract the targeted people and must be brought under the programs to empower them through capacity building programs so that they can be competitive enough to participate in the examination of PSC.

Is Social Inclusion a Social Right?

In the beginning, when I started to think about my topic on inclusion, in the primitive stage of discussion within my peer group, this question was frequently raised: Is ‘Social Inclusion’, an opportunity or a right? I found this question to be very important whose answer needed to be explored. In the above section, I have explained the concepts and perceptions on the access of opportunity. In this section, I intend to explain Social Inclusion versus social right.

“Social rights are conventionally understood as rights to the meeting of basic needs that are essential for human welfare. Although we need to deepen our understanding of the justification for social rights, this definition serves to highlight the point that *social rights are entitlements to the avoidance of severe deprivation*, not rights to the satisfaction of individual preferences more

generally. They incorporate a *safeguard against poverty not the provision of a life in luxury*. They are claims with some urgency representing vital interests of the individual to avoid harm. They do not guarantee access to the goods that we each might desire to possess, so as to live a fulfilling life; they are preconditions for the pursuance of a good life” (Mantouvalou, 2010, pp. 3-4).

As mentioned in the previous chapter, the interim constitution has stated the right to participate in the state mechanism on the basis of proportional inclusive principles. In this line, the constitution has guaranteed the right to social justice to those people who are economically, socially and educationally backward; i.e. women, indigenous ethnic groups, Dalits and Madhesi to take part in the national programs proportionately and also to address this according to the amendment made in the Civil Service act 1993, there is a provision to include the above mentioned groups in Civil Service through specified quota explained in the previous chapter.

So, in a way, Social Inclusion may be taken as the social right of the excluded groups to be brought in the main stream of the development of the nation. It is, however, still a subject for debate.

I had put forward this question to my interviewees. I analyzed their perceptions and interpreted in the context of the same. In response, I found that Social Inclusion though can be taken as a social right, at the same time the beneficiaries should be accountable towards the society and ultimately towards the nation. I would like to mention the views of one of the actors in the NPC in this regard. According to him,

I don't say that Social Inclusion in PSC is not necessary. But, it is good if it is provisioned only for their entry in the mainstream. If they are provided reservation at

all levels of their work, it will be injustice to the competitive candidates from free competition. This will germinate a kind of depression in them. On the other hand, he added “what in turn and how are the beneficiaries going to be responsible towards the nation”? The country should never suffer due to any policy and its practice. They must be accountable to pay for the nation.

Also, in my interview with an ex-member of NPC, I received an answer that *“all the people in the society have to get the right to develop in all respects. So, the deprived people must be given some additional opportunities and facilities so that they can groom themselves. Thus in my opinion, it must be granted as a social right to include the excluded people in the mainstream”.*

Whereas, another answer I got is that *“Yes, inclusion may be a right but only in the case of health and education. In case of bureaucracy, the competitive people should come to the frontline for the development of the country. Thus, in my opinion, this right of inclusion should be provided to the needy one for the basic needs first rather than the approach in the bureaucratic level”.*

Yes, it seems true that inclusion of any deprived or excluded group should be made for the holistic betterment of the nation and for every group of people. The policy should have the quality in such a way that there is no harm in the system even after including the excluded groups. In my opinion, the remedy for inclusion without making the country or nation to suffer from it, there must be a parallel mechanism developed for strengthening the capacity of the included people through sharpening their capacity and enhancing them with their capabilities.

Social Inclusion for Social Equality and Justice

I got an opportunity to interview one of the ex-members of National Planning Commission who argued that though inclusion policy has shown a tiny concern for the peoples from the disadvantaged communities to participate in the Civil Service through Social Inclusion in PSC; this effect cannot be accepted heartily. The argument was for social equity in the country in every sector, a visible change in the society should be brought about. It was, however, accepted by the person that the policy of Social Inclusion has tried to bring about a positive symptom for social change.

Similarly, I had an opportunity to interview a political leader from Terai region who emphasized an egalitarian society thereby creating a policy of social equity. I got in this case, an interpretation in a different way about the implementation of Social Inclusion in Nepal. He expressed, *“I am not satisfied with the literal meaning of inclusion, and the people from the disadvantaged group or community had not demanded for the inclusion in this way”*. In addition, it was strongly argued,

“Their demand was a society of equity through equal participation and opportunity in every sector of the nation. Including few people from the majority portion of the Nepalese population in the name of Social Inclusion does not address the demand of terai people and other excluded groups. This is very strategic and simply done in order to dilute the issue of equity and equality thereby allocating certain quota to those peoples in the name of Social Inclusion”.

It is seen, according to him, Social Inclusion policy which is in action now cannot solve the problem of social inequality. To dream for a society of equity, there must be fully proportionate inclusion according to the population of different

communities. Also, it was added that, the categorization of excluded groups was not rational. According to him, equality is needed to be in the eyes and the thought of the actors of the government of Nepal including those who are positioned in the policy level. In fact, the overall policy should be able to balance the concept of social justice for society as a whole (Hasan, 2009). He became very emotional and shared that the case of being discriminated for being a Madhesi,

“I still get hurt when I remember the incident of being discriminated when I first came to Kathmandu about twenty years back. I still remember being called ‘marsya’ and ‘ghyaghar’ and I didn’t get the meaning of it immediately then. Later when I knew that it was a derogatory name given to a Madhesi, I felt very much humiliated and disappointed by the inhuman behavior”. In this way he shared how he was socially and culturally excluded through discrimination by the people of Nepal itself.

One of my interviewees explained his perceptions, opinions and suggestions as follows:

“In my opinion, Social Inclusion in Civil Service is a good starting for bringing the marginalized group in the mainstream. Since Civil Service is a very important sector, every group of people should have its reach and an opportunity to be there. But, only few communities have dominated the majority of Nepalese people. I think the way in which the inclusion started is not sufficient to represent the communities and societies as a whole.”

In my question to him, “what should be the mode of inclusion then”? He replied:

“Nepal is a multicultural and multiethnic country. So, in my opinion, all the ethnic or the sociocultural groups should feel equally represented in all the sectors of the country. The whole country should be considered as a single unit and all the distinguished groups should be provided with the opportunity to represent, to be recruited and to participate in the decision making proportionately according to their population.”

I do not know to what extent his opinion is practical. But his opinion seems much related to inclusion in connection with the principle of equality through proportional participation. However, his opinion seems to be inclined to integrate all types of groups through the bond of inclusiveness via proportionate participation.

Social Inclusion against Deprivation

As I mentioned before, Social Inclusion has been brought under the practice through PSC, to bring those groups which are recognized as the oppressed, marginalized or deprived and more closely termed as the excluded (Sen, 2000) in the interim constitution and national plans in the mainstream. The policy thus explains Social Inclusion to some extent as the opposite to social exclusion. In the line with this, I had the opportunity to discuss with some persons who have been working in the development sectors. They rather preferred to take the discussion as their personal opinion than the organizational view.

According to Ms. Shakya who has been working in an officer level in an international organization, *“There is no doubt several groups of peoples have gone through exclusion. Yes, without their development we can’t think of a change in the society. However, they must be given priority in their education and capacity building. They need to be prioritized in their skill development before they are*

presented for competition. According to her, though deprived groups should be provided with the opportunity they must be trained and made capable beforehand.

Also, I enjoyed an opportunity to understand the opinion of Ms. Sharma, working in one of the organizations active in Nepal. She emphasized the gender equity. According to her, gender inclusion must be emphasized in each group categorized for inclusion. Almost fifty percent of the population in Nepal comprises women. But, their presence or participation in different sectors is not in that proportion. So, effort should be given to bring the women in the mainstream and then they must be provided with the opportunity to increase their capacity and capability.

On the contrary, a person who has been currently working in the office of one of the non-government organizations emphasized the inclusion of indigenous ethnic groups. He opines only the real indigenous people of Nepal have been excluded from long time ago to participate in the national programs. According to him, there are many competitive and capable groups of people in this group but due to lack of opportunity they are lagging behind in the society. So, it is essential to bring them in the frontline not only in the Civil Service through PSC. But rather their participation and representation in the political sectors and in decision making will play a vital role in their community development as a whole. Moreover, he says that “*the indigenous ethnic groups constitute quite higher number than the others, yet they are excluded. So, they must be privileged for they have been deprived from the opportunity*”. In this context, Hasan (2009) also argues that while acknowledging the need for giving due recognition to historical discrimination, in view of the comparative evidence on under-representation of various disadvantaged groups, must be privileged.

I also entertained an opportunity to talk to a social worker, a permanent resident of Lalitpur, but currently living in the United States. According to him, Social Inclusion cannot work well in a short term. He also said that there should be brought some changes after implementation for a time period. The mode of inclusion should be according to the targeted people. He emphasized “*People are not for the policy but policy is to be made for the excluded people*”. I found his statement very heart touching. In fact, this led me to analyze and think whether the policy of inclusion is really made for the excluded people. This became a capsule for me to interview the beneficiaries of Civil Service and explore the reality in this regard too. I asked them whether the policy was, in fact, in their favor.

According to one of the educationists’ opinion,

“The deprivation must be treated from the base or the foundation. For this, education to educate them on the need of education is necessary. Without educating the deprived people, only social inclusion cannot cure the problems. Thus, along with the inclusion, a proper education must be imparted to them so as to get the excluded out from the deprivation.”

I liked to endorse his opinion and also mentioned the same at several places. Education is always necessary for the uplifting of one’s socioeconomic status along with the extra facilities provided to them. Social Inclusion or any other tool or process, it will not be effective unless a good education is imparted for the purpose of the same.

So, in the following section, my effort goes to keep the voices of the beneficiaries in the Civil Service through PSC.

Perception: From the Lens of Beneficiaries

In this section I have tried to capture the perceptions, feelings and the experiences of the beneficiaries from both the free competition and reservation quota. In this line I attempted to understand their feelings before and after their selection/recommendation in Civil Service. In this regard, I have categorized the respondents in three groups: beneficiaries representing non-excluded group and from free competition, beneficiaries from excluded group but selected in free completion and beneficiaries from the reservation quota. I, however, gave more emphasis to understand the feelings and perceptions of the beneficiaries from reservation.

When I talked to the Civil servants from free competition, I observed a kind of superiority complex in them. Their feeling was that the civil servants from reservation quota were there in the Civil Service just by the virtue of this policy of inclusion. They are not capable of fighting with them, but they are getting more opportunity than them for internal promotion. The policy has been behaving as step child with them. And they questioned that though it may be a good method of bringing the excluded groups in the mainstream, but why the policy was not made for the competitive people. Also, in my interview with one of the senior officers, as he stated,

“I don’t say that no reservation should be there. I think I should not have mentioned this in front of you, but, they are not good at their performance level. Actually, I don’t like to have subordinates who are from reservation, because they don’t know how to work properly. I have to teach them a lot.”

This reflects that there is not a good attitude towards the people from reservation when the truth may be that the people from reservation or inclusion may not be as competitive as people from the free competition. And the feeling of them

that they are less capable should be minimized through a proper training exclusively provided to the people from reservation.

Also, I had an opportunity to find a person who was selected from free competition in spite of being a *janajati*. I asked him why he did not try from reservation quota; it would have been too easy for him to get selected through that. In the beginning he said, *“I thought I was capable myself and I left those quotas for the real needy one. If I had become successful in both the categories of free and inclusion, I would have to choose the reservation quota rather than the free one. And this would have reduced one seat for reservation.”* Later, he became open towards me and said that *“Everyone asks me if I got selected from the reservation quota in the beginning even if I came from free competition and I feel a kind of discrimination from my colleagues, what would have happened if I happened to come from quota. But nowadays, it is alright”*. In my interest to what shall be done in order to minimize the discrimination, he answered that, *“The candidates from reservation quota should be empowered so that others will not find any deficiency in their working procedures”*.

I agreed with the respondents’ suggestions to empower the reserved candidates to make them more skilled and capable.

On the other hand, when I talked to the candidates from reservation quota I got the following responses to my questions. I mainly could talk to those who were selected from the quota of women and quota of Dalits. I got an opportunity to interview Mr. Bishwakarma, who has been working as a tax officer and was selected in reservation quota. He was from agrarian background. I have presented here a part of his words during the conversation.

“I was attracted in the Civil Service only after the reservation policy came into practice. Actually, I was studying in a city. So, I got the information about this. I think I could have fought for free competition as well but the reservation system made it quite easy for me to enter the Civil Service. So, in my case, reservation for Dalits is welcoming. But there is still a lack of a good system of notifying and providing information for the advertisement of vacancies and orientation so as to attract the targeted people. Some new kinds of schemes are still needed to attract the marginalized groups in Civil Service”. This shows that people are not showing much interest towards the Civil Service from his society. This also proves that the preliminary education is required to attract the people from marginalized groups in order to attract them in Civil Service. He added that even the quota of Dalits is not fulfilled because most fail to pass the basic level examination. In my question to how long should this policy go, he replied, *“This policy may be required till there is be equal representation in the Civil Service from all the groups of people. It seems that this sector is whether only for Brahmins, Chhetris and Newars, and not for other Nepalese people. However, the environment has become better than before in this regard”.*

In my question to what changes has the reservation (Social Inclusion) brought in your life, one of the beneficiaries from quota said,

“I used to think the civil service is not for we people and it was only for Bahuns (Brahmins), Chhetris and Newars. But the reservation policy has opened the doors even for we people now. If this policy had not been there, I would have never thought to be here in this position. So, this policy really has brought many changes in my life”.

I found that this person got an opportunity to be brought in the Civil Service. This also shows that this policy has tried to integrate the excluded people to some extent. And according to *Durkheimian school of sociology*, it seems that the Social Inclusion policy may have worked as a “*social bond*” to integrate in the form of human solidarity (Silver, 1994, p. 552).

Lastly, I introduced the topic of discrimination in his working environment. According to him, “*The discrimination prevails but it is not seen in front of me. Yes, I can realize sometimes that the other caste people try to show their superiority. It is true that we people do the work with a better commitment and devotion. Others (not from reservation) are only good at talking and merry making rather than working and they are also good at labeling us as incapable*”. He also requested me to come and observe this happening in his office. I said I trusted his. This, however, shows that there is a divide between the free competitors and the reserved ones. And steps should be taken towards to heal the void thereby reducing the discriminations. I think there is a need to bring about a change in the attitude of the people.

Next, I talked to another candidate who was also selected in the reservation quota. Initially, when I proposed her that I wanted to interview her regarding the phenomenon of reservation, I found her to be a victim of inferiority complex. It was very difficult to make her open towards my topic. However, finally I could obtain what I was interested to know of her. My aim was to know how she felt to be a civil servant and if she had any bad experience at her workplace. She accepted that she knew quite less than other male people. I found her to be lacking self-confidence owing to being a woman. There seemed to be strong need of removal of her feeling of inferiority and building up her confidence.

According to Biswokarma (n.d)⁹, the reservation has not been able to become effective in implementation in Civil Service due to the lack of proportionate inclusion policy according to their population. Moreover, after reservation, the candidates from the reservation category have to undergo a spiral of discrimination when there comes the case of either promotion or work division (Sharma, 2012). The discrimination, however, is punishable and no person should support this according to the law of Nepal.

Social Inclusion Policy and the Targeted People

In the above discussions, it has been repeated at many places about who are targeted people and whether the targeted people are included by the policy of Social Inclusion in Civil Service through PSC. As discussed earlier, the need of this policy was felt and brought for the purpose of alleviating poverty. In this regard, the marginalized, deprived or excluded groups have been categorized as described before. But what I found was many of the people are not happy with the implementation part of the policy as the targeted people are not being included. The problems of the real targeted people are as they are. But, according to the previous discussions, in the name of those marginalized and deprived people, the elites of those groups are taking the benefits. This, however, can be another good subject for research. Anyway, the reality is that the real targeted people are liable to be included.

In this section, I have tried to describe the opinions and perceptions regarding the targeted people.

During discussions with my peer groups and colleagues I used to share an example. I usually asked them how they felt if *Rautes* and *Kusundas* (the endangered

⁹ A person reached at the high level of civil service of Nepal through free competition

indigenous groups of Nepal) were provided with some extra facilities to bring them in the mainstream regarding education, health and even providing them with a piece of land? I never found any negative answer to this and no one showed any negative attitude towards the concept of bringing them in the mainstream. But the problem seems to be abundant when an elite person is provided with the same type of opportunity in their name. In line with this, Sharma¹⁰ (2012) writes that those who have been selected and recommended by PSC represent mostly those from urban regions and from the families from a sound socioeconomic background than the real marginalized and people from backward regions. He also argues that the policy of Social Inclusion has already been brought under practice but it still lacks a proper preparation for effective implementation. This is the reason for which the genuine targeted people are still kept away from the opportunities of inclusion. He has emphasized that the government has not been able to provide a proper care to make the implementation more encouraging. In addition, he writes that bringing the targeted people in the mainstream through reservation will be only be a short term effort. To make this process fruitful, parallel programs are needed to empower them through capacity building programs. Also, some orientation programs are to be conducted for them in order to attract them to the mainstream.

I, too, have shown my endorsement to this kind of perceptions and opinions before.

On the other hand, Pathak¹¹ (2012) does not seem very happy with the policy of inclusion. According to Pathak, the indicators used to categorize the excluded groups are not scientific enough. It is added with the truth that “*the Brahmins and*

¹⁰ Article published in the Gorakhatra Daily Newspaper dated January 31, 2012 by Mr. Ajay Sharma.

¹¹ A columnist, her published article in the Gorakhatra Daily National Newspaper, 2012

Chhetris are dominant in the politics, administration and Civil Service or bureaucracy. But it is also true that in the technical sectors, Madhesis are in the leading position. Similarly, in the business sectors, Newars and Marwadis are in the frontline. And, of course, in the foreign security forces the hill ethnic groups are ahead. Then, why it is considered that Brahmins and Chhetris are dominating everywhere?” According to her, *“There are several people from Brahmin and Chhetri groups who do not fall under the excluded groups but are excluded in fact”*. In this way, she strongly argues for the indicators of categorization of excluded groups. She, however, feels the need of researches on this aspect. So, this shows that the targeted people are not only in the excluded groups recognized by the policy so far but rather prevail in other than those groups too.

The above discussions advocate that the inclusion of the targeted people seems necessary. If possible, the targeted people need to be re-recognized so as to include all the needy people in Nepal regardless of any community, castes and ethnicity.

Conclusion

In fact, the concept of social exclusion and Social Inclusion can be understood from several perspectives. Indeed there are several views, perceptions and opinions on this concept. As discussed above, different people have expressed their views differently. There were, however, some common realizations experienced on all the discussions except few differences in their thought.

Throughout the discussions, no people were found to advocate completely against the general understanding of the concept. And, no people completely accepted the policy of Social Inclusion provisions made by the government. It seems some kind of amendment may be necessary in the current policy and implementation process.

Specifically talking in case of inclusion in the Civil Service through PSC, it is understood as process of providing the opportunity to the excluded groups recognized by the government of Nepal so as to bring them in the mainstream of development by empowering them through social justice in order to maintain the social solidarity by trying to integrate all the social groups in the country. It can also be understood as an outcome of the prevailing exclusion of the excluded groups in the Civil Service.

In the discussions, several suggestions and opinions have been given by the interviewees from different actors from policy makers to implementers, beneficiaries and others. Of course all the expressions and opinions delivered were on common subjects of everyday discourse of inclusive policy in Civil Service through PSC. On the ground of the discussions and discourses some key questions can be raised to be addressed by the different stakeholders including policy makers and implementers. The questions are: *How can it be perceived and responded to the perceptions and understandings of the inclusion policy in PSC? Is it necessary to make amendments in the inclusion policy? If yes, what can be the new modalities? Have the excluded groups enjoyed access to the opportunity and how is the new status of Civil Service after the implementation of inclusion policy in PSC? To what extent has the implementation of the policy been able to integrate the people from different groups?* I have explored and addressed the answers to these questions in the upcoming chapters.

CHAPTER VI

THE PRACTICE OF INCLUSION IN PSC

In the previous chapter, I tried to gather the different kinds of perceptions especially from the actors in the policy level and also few people who showed interests in this issue. I was focused to obtain their views especially on inclusion in PSC and its significance in society. As mentioned earlier, the inclusion in PSC Nepal started only from 2007 after being made an amendment in the Civil Service act 1993 was made.

In this chapter, I have intended to see the trend and practice of the implementation of Social Inclusion in Civil Service through PSC. I have taken the support of some relevant quantitative secondary data which I collected from the office of Public Service Commission itself and the website of the office. In addition to the secondary data, I also have tried to relate the primary data I collected during my field work. The study of the data has tried to explain and elaborate the gaps between policy and practices, with the help of some statistical diagrams such as line graph, bar diagram etc. In this connection, I have already mentioned that I have also used the software named SPSS for the analysis of the quantitative data. I do have a bit knowledge of quantitative analysis to some extent. Thinking that my knowledge is not sufficient, I have taken assistance of an SPSS expert for more validity and reliability of my analysis.

It has already been discussed and explained how the concept of Social Inclusion secured space in Nepal and also how the policy of inclusion came under

implementation from the constitution of Nepal till its implementation through the national plans and the several acts. This chapter, however, will try to elaborate the policy and its implementation in detail. In this line, the Social Inclusion in Civil Service through Public Service Commission first started in 2007. According to the Civil Service act 1993, amended in 2007, out of 100, 55 percent of the total seats have been separated for the free competition and the rest of 45 percent of the same have been allocated for inclusion or to be more precise quota for reservation of the excluded groups. The following table shows the seat allocation for free competition and reservation.

Table 12: Showing the seat percent allocation for free competition and reservation

Allocation	Percent
Free Competition	55
Reservation	45
Total	100

Regarding the allocation of the seats for free competition versus reservation or inclusion, there is still a kind of dissatisfaction from both the groups lying within free competition and within the quota. According to the policy of inclusion in PSC, those groups which have been categorized as the beneficiary or the excluded groups have a demand of further increasing the quota. As the excluded groups can fight in both the category of free completion as well as reservation quota, a kind of dissatisfaction has been experienced by those who don't fall under the reservation category. The government of Nepal has already made an agreement to increase the percentage of

reservation from 45 to 48 percent. This, however, has not been brought under implementation.

And, out of 45 percent, taking this as 100 percent, 33 percent seats have been allocated for women. Similarly, 27 percent for Indigenous ethnic groups, 22 percent for Madhesi, 9 percent for Dalits, 5 percent for disabled (differently able) and 4 percent for people from backward area have been allocated. This allocation has been illustrated in the following table.

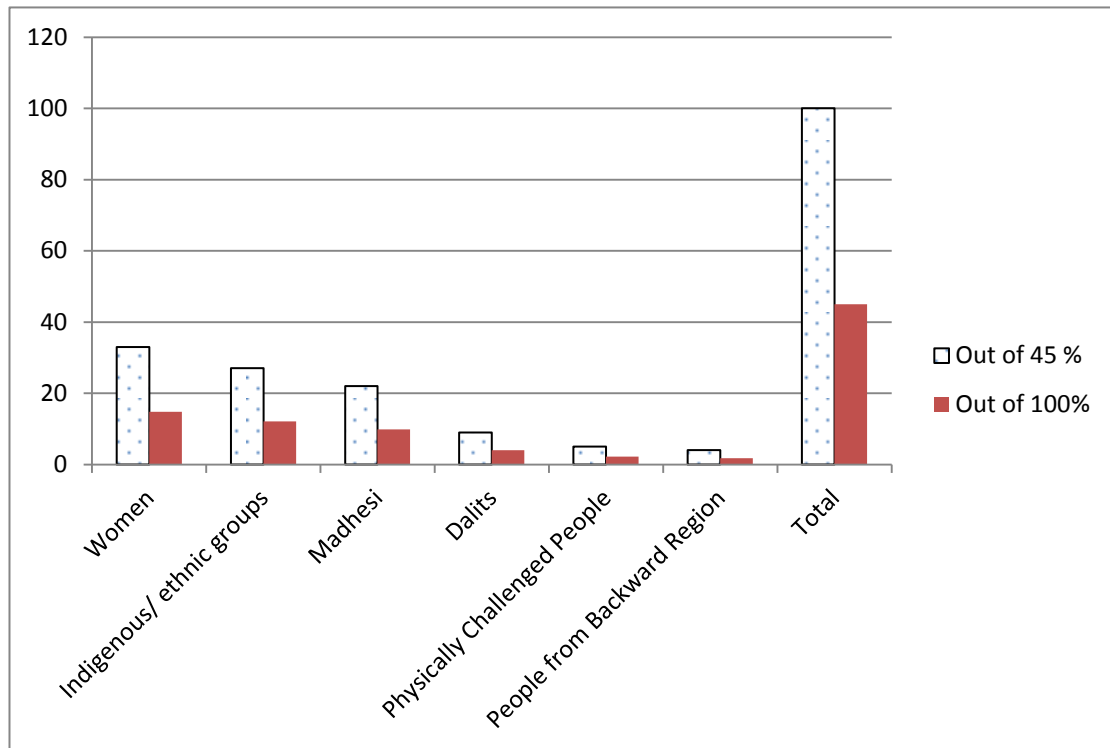
Table 13: Showing the allocation of quota for different category.

Category	Percent	Percentage out of 100
Women	33	14.85
Indigenous ethnic groups (adivasi/janjati)	27	12.15
Madhesi	22	9.9
Dalit	9	4.05
Disabled (Differently able)	5	2.25
Remote area	4	1.8
Total	100	45

Thus, out of 100, the reservation or Social Inclusion quota allocated for women, janajati/ indigenous groups, Madhesi, Dalits, Physically challenged people and people from backward regions are 14.85%, 12.15%, 9.9%, 4.05%, 2.25% and 1.8% respectively. These are the actual percentages for the inclusion in Civil Service.

The comparison between the allocation out of 45 % and the actual quota out of 100 can be compared from the following bar diagram.

Figure 14: Comparison of the quota out of 45% and 100%



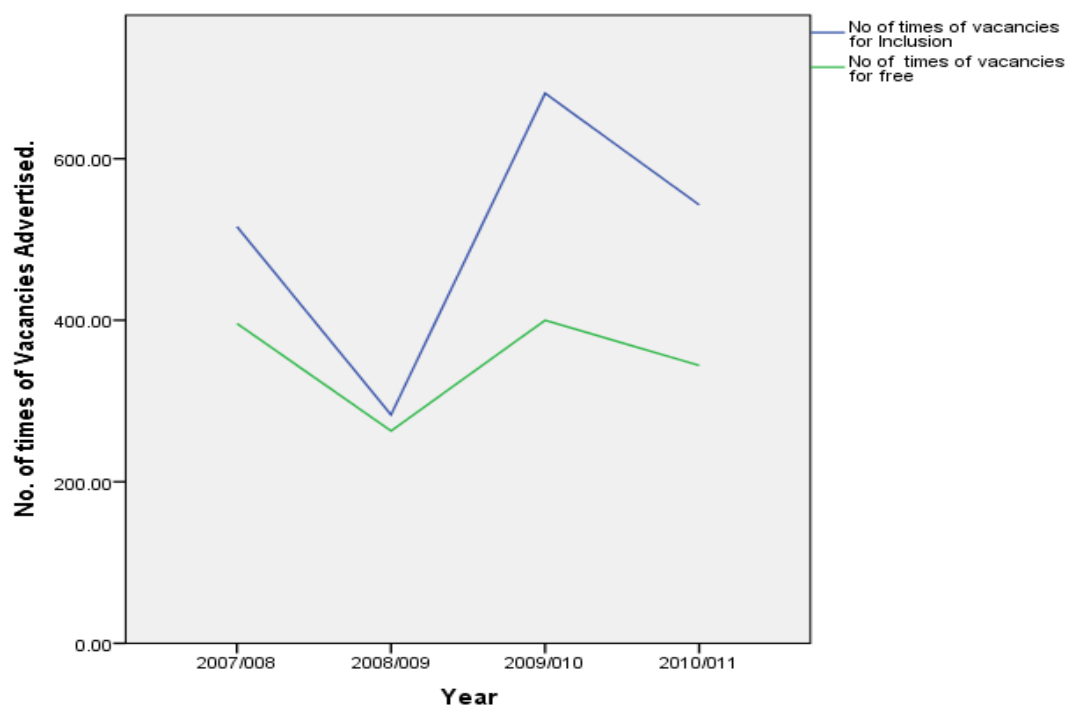
The above facts are from the Civil Service act 1993. The hidden fact can clearly be seen that while saying the reservation taking 45 percent as 100 it sounds a substantial amount. But, the real scenario of the reservation can be seen when the actual percent is calculated and presented as in the above bar diagram.

After this, I am going to portray the analysis of the secondary data collected from PSC, and its official website. As mentioned before, the following figures are the outcomes of analyzing the data using SPSS. Here, I should mention that the history of Social Inclusion in Civil Service through PSC is not so long. As mentioned earlier, it started only from 2007. At the time of data collection, I could collect the data of the first four consecutive years. And, the following analysis constitutes the data of those

four years only. In spite of my method to be qualitative interpretive paradigm, I have used this small secondary qualitative data so that it supports my primary data to some extent.

In this analysis part, I have simply tried to see what are the trends of the advertisements, applications, successful candidates in the written exam, the recommended numbers of the beneficiaries in case of both the free competition and reservation. In the following table, I have presented the number of advertisements of vacancy published.

Figure 15: No of vacancies of free and reservation



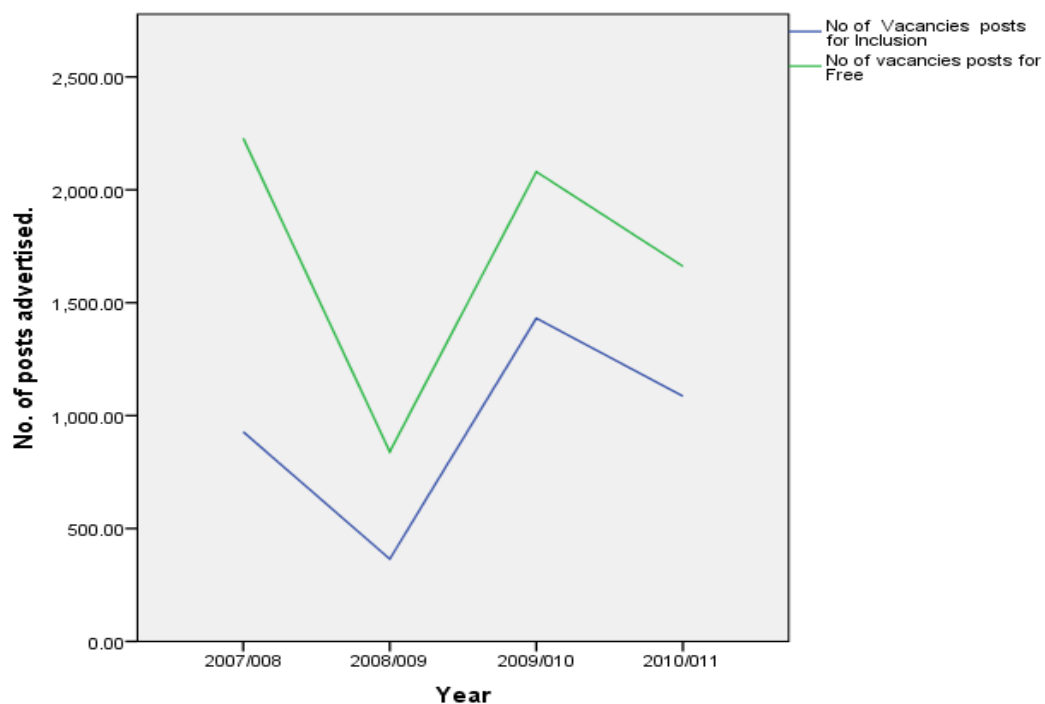
The above figure shows that the number of advertisement for vacancy seems to decrease in the year 2008/09. And, the gap between the number of free and reservation category appears to be increasing in the later years. Besides, the number for the reservation seems much higher than that of the number of free competition.

However, the reason for the number of vacancy being more in case of inclusion may be that each category in the inclusion group is provided with a different number.

Regarding this, the research participant had mentioned the lack of proper method of information regarding the vacancy announcement. This suggests that there is a need to modify and improve the advertising system and on the other hand, the eligibility of the excluded groups needs to be raised through education and awareness towards inclusion in the Civil Service needs to be magnified.

There are several NGOs and INGOs working in the sector of inclusion through empowerment and capacity building. Their focus needs to be drawn towards those people who are qualified for the PSC exam but not being able to pass the minimum basic level of examination so that they can be trained in order to enhance their capacity to take part in the examination and pass it. Moreover, the concerned department of the government should be responsible for the same.

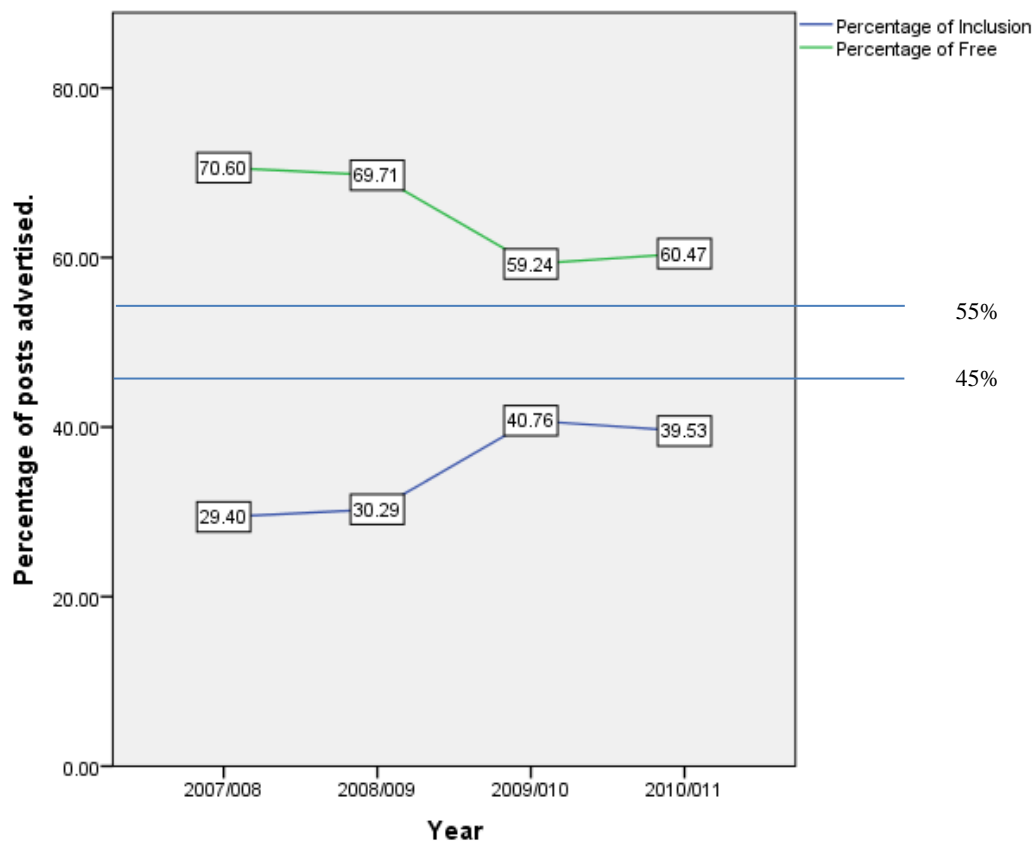
Figure 16: No. of vacant posts for free and inclusion



The above graph shows the number of vacant posts advertised for both the free as well as reservation categories. The number of the posts seems lesser comparatively in the year 2008/09. However, the gap between the two categories seems less significant. Rather the gap seems have reduced from the first year.

In the following figure, the no of vacant posts for inclusion and also for that of free competition can be seen.

Figure 17: Showing the p.c. of seats for vacancy of free and inclusion



The above figure clearly shows that the number of vacant seats specified for free and reservation in the four years. The right position of the graphs should dwell within those two straight lines drawn. It clearly expresses that the numbers allocated are not according to the policy of inclusion. That is the ratio should be in the ratio 55:45. But, it seems that the ratio is not according to the number that should be

allocated by the policy. The trends, however, show that the gap is in decreasing order as the time passes.

Table 14: Number of advertised posts for different inclusionary categories

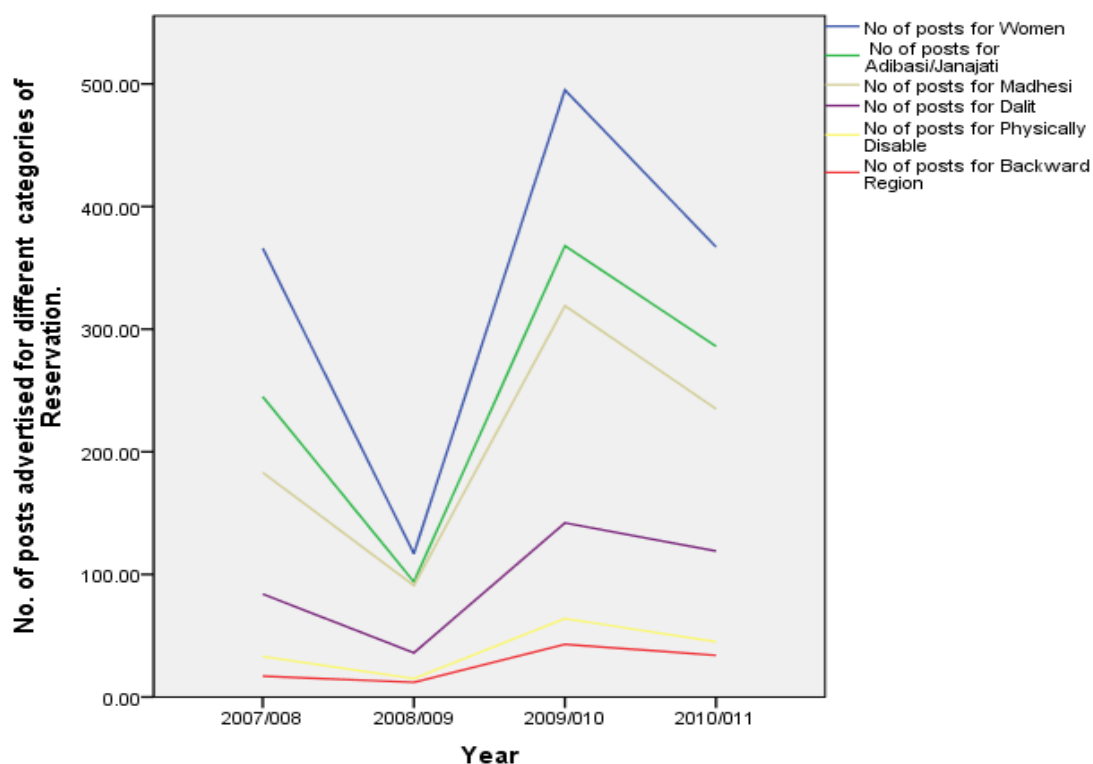
Years	Women		Indigenous/ ethnic groups		Madhesi		Dalit		Physically Disabled		Backward Region		Total	
	No. of posts	Percent	No. of posts	Percent	No. of posts	Percent	No. of posts	Percent	No. of posts	Percent	No. of posts	Percent	No. of posts	Percent
2007	366	39	245	26	183	20	84	9	33	4	17	2	928	100
/08														
2008	117	32	245	26	91	25	36	10	15	4	12	3	365	100
/09														
2009	495	35	368	26	319	22	142	10	64	4	43	3	1431	100
/10														
2010	367	34	286	26	235	22	119	11	45	4	34	3	1086	100
/11														
Total	1345	35	993	26	828	22	381	10	157	4	106	3	3810	100

(Source: PSC, 2012)

Well, the above table shows that the total seats allocated for different inclusionary groups according to which for women, indigenous/ethnic groups, Madhesi, Dalit, Physically disabled and backward region are respectively 35%, 26%, 22%, 10%, 4% and 3% respectively of the total seats for inclusion.

The trend of the seats in the four fiscal years can be seen in the following figure.

Figure 18: Number of post advertised for different inclusionary categories



In the following table, we can see the total number of candidates recommended in free and inclusion categories.

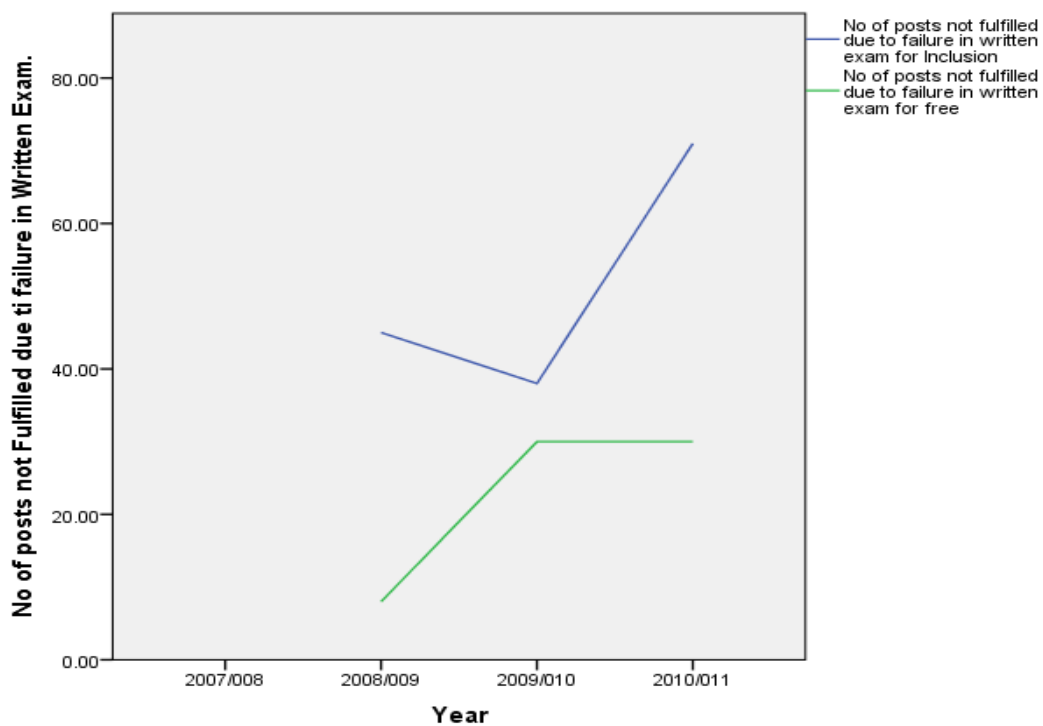
Table 15: Total no. of candidates recommended.

Years	No. of Candidates Recommended						Total
	Internal		Inclusion		Free Competition		
	Number	p.c.	Number	p.c.	Number	p.c.	
2007/08	15	63	0	0	9	38	24
2008/09	126	4	712	25	1976	70	2814
2009/10	268	11	487	21	1608	68	2363
2010/11	406	11	1349	36	2038	54	3793
Total	815	9	2548	28	5631	63	8994

(Source: PSC, 2012)

The above table shows 9% in the internal competition, 28% in the inclusion and 63% in the free competition out of total recommended candidates. The average percentage in the first four years shows that the number of candidates recommended is quite less than the targeted percentage.

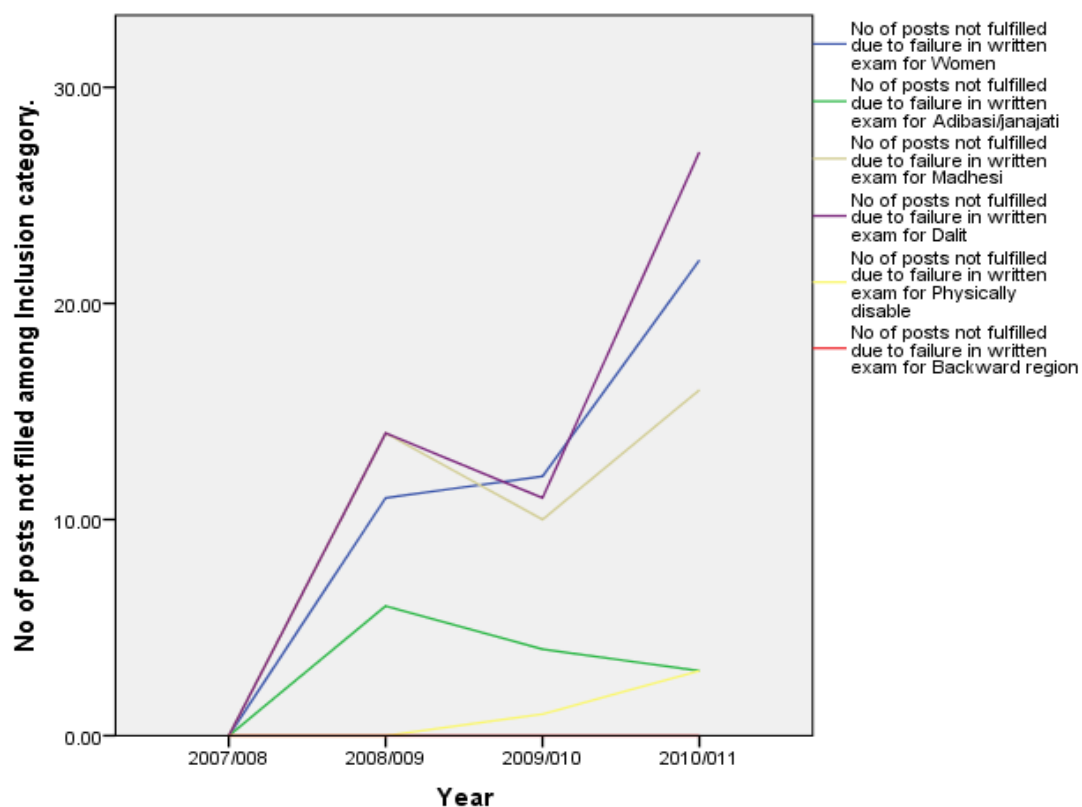
Figure 19: The no. of posts not fulfilled due to failure in written test



The above graph explains that the number of posts not fulfilled due to failure in the written exams looks much higher in case of inclusion category. This also explains that there is a need of uplifting the quality of the candidates from inclusion category to make them more competitive through extra coaching and some skill development programs.

The graph below explains the individual categories explained in the above phenomenon within the excluded groups.

Figure 20: No. of posts not filled among inclusion category.



In the following graphs, we can see the number of candidates who passed the written test but couldn't pass the interview, thus couldn't be recommended.

Figure 21: No. of posts not recommended /appointed from free and inclusion category

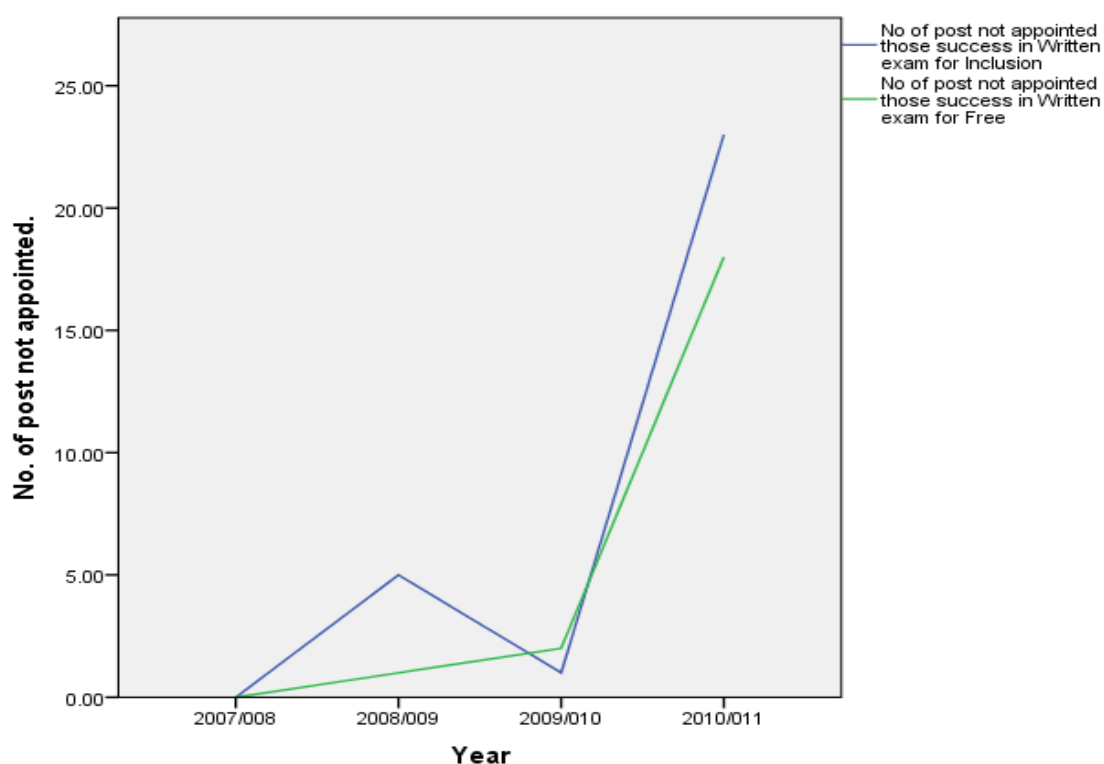
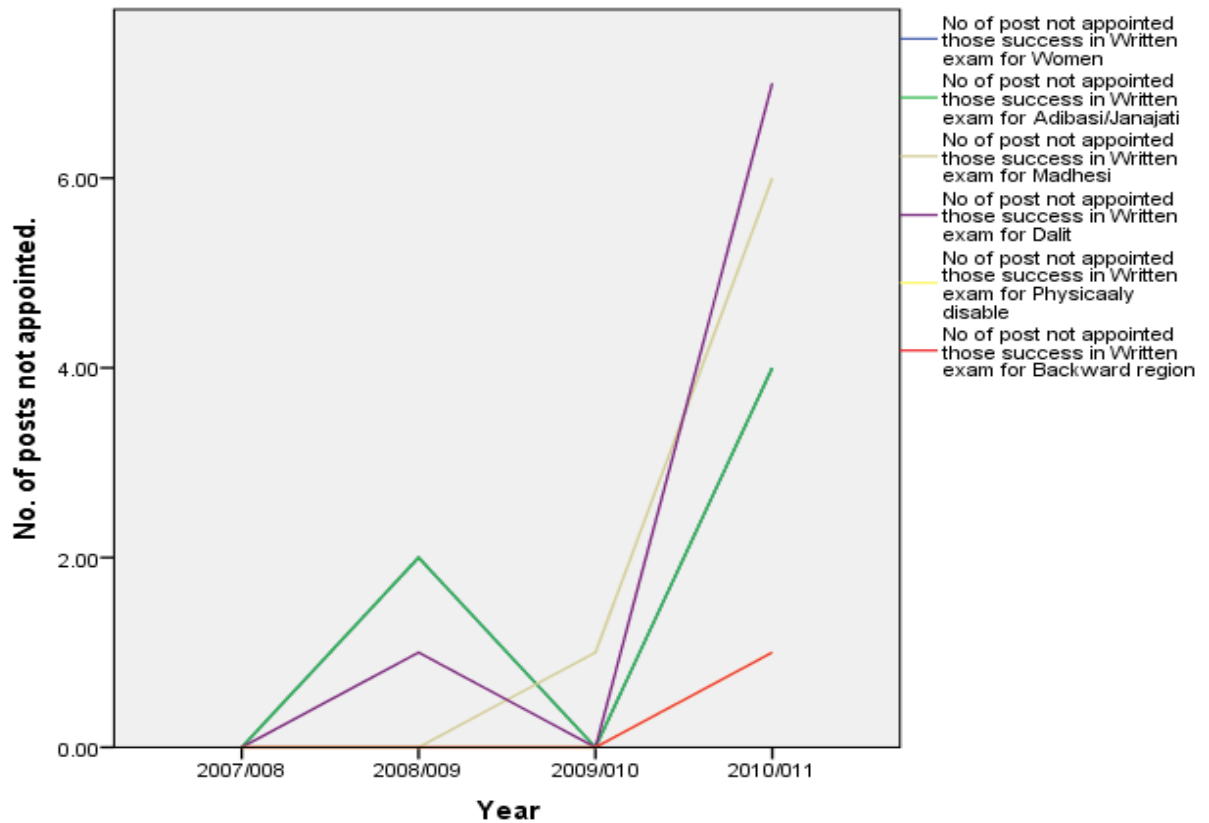


Figure 22: No. of posts not appointed in different category of inclusion



Thus, the data analysis above through tables, graphs and diagram explains the trend and practice of inclusion in Public Service Commission for Civil Service.

This shows that there is at least a good beginning on the implementation of the policy. The analysis, however, shows that there is a remarkable gap between the policy and the practice of inclusion in PSC.

What are the causative factors of the gap between the policy and the practice in PSC? What may help the people of Nepal to get better and equal access in the mainstream of development and how can the participation of the excluded groups be increased in the examinations of PSC? The answers to these questions will be much relevant to my research study. Based on the perceptions and the trend of inclusion in

PSC, a few issues are necessary to be mentioned and explained. Some of them are discussed as follows:

Spatial Issues

We all are familiar with the fact that our country is full of geographical variations. But, most of the facilities are centralized to the urban areas. Naturally, there are many inaccessible rural areas and for people living there the access of opportunities is like dreams only. As mentioned in Chapter II, there are nine districts distinguished as the backward area in Nepal. The question arises as to how the people there are getting the access of PSC opportunities?

Nepal is geographically divided into five development regions, fourteen zones and seventy five districts. Being focused on the case of PSC, there are five offices of regional directors as mentioned below.

Table 16: Regional offices of Regional Directors of PSC

S.N.	Development Regions	Place of Office
1.	Eastern	Dhankuta
2.	Central	Kathmandu
3.	Western	Pokhara
4.	Mid-western	Surkhet
5.	Far-western	Dipayal

And, there are ten zonal offices throughout the country. Moreover, many of them are situated in the headquarters of the respective zones. This reason keeps many people away from enjoying the equal access of the Service of PSC. Below is the list of the offices where the applications can be dropped by the prospective candidates.

Table 17: Offices of PSC for the collection of Application from the candidates

S. N.	Name of Office	Zone
1	Ilam	Mechi
2	Diktel	Sagarmatha
3	Jaleswar	Janakpur
4	Hetauda	Narayani
5	Baglung	Dhaulagiri
6	Butwal	Lumbini
7	Dang	Rapti
8	Jumla	Karnali
9	Mahendranagar	Mahakali
10	Kathmandu	Bagmati

The above mentioned offices of PSC have been shown in the map of Nepal in the Appendix.

Looking at the above location of the offices one can easily inspect that the access of the offices of the PSC for applying for the government jobs is not convenient enough for the people of remote areas or far from those places. This shows the lack of the proactive nature of PSC to widen the access of the people, particularly focused to the excluded groups and to its activities. Anon (1994) also suggests that compensatory policies should design proactive social policies based on the understanding of the mechanisms of exclusion. Thus, if the geographical disparity is one of the reasons for exclusion, the access is to be increased in order to widen the participation of excluded groups in PSC.

Issue of Access to Information and Notices

Access to information and notices is a fundamental human right which possesses the unquestionable effect of accountability and the trust in government (OAS, 2013). Here, I am trying to connect this fact with the access of information and notices with the system and methods regarding PSC vacancy information and notices. There is an issue of whether the excluded groups have been getting the information of it properly or not.

The interviewees' and the research participants' experiences impart the message that the access to information and the notice are to be improvised to bring about the change in its system that can reach to every person to 'integrate them with a notion of rights including excluded groups to keep away from capability deprivation' (Haan, 1999).

Finally, the access to information plays a vital role not only in the case of inclusion but is an essential factor required in every sector as a right.

Attitudes of the Dominant and the Disadvantaged Group

The discrimination towards the entrants' inclusion by the dominant groups, or the superiority complex, or the inferiority complex, these notions of the attitudes may be negating power for developing the harmonious environment at the working places. Rather, social integration needs to refer to individuals and groups right of being integrated, to a society's products and values (Haan, 1999).

One of the research participants, Mr. Tharu, expressed the view as: *"So far Social Inclusion is taken as buzz word that does not have much effect until it is practically implemented. There have been a lot of laws, treaties etc. prevailing in the country and society but they are only limited to words and slogans. The commitment*

and honesty required for bringing the change and transform action. If we want a real change, we must show our dedication towards enriching Nepal and empowering the Nepalese society.”

Adding on the prevailing attitudes on providing quota for inclusion, it was added that “Social Inclusion *does not weaken our society but it increases the social harmony and strength. It is an effective instrument that brings all segments of society in the main streamline. Hence, provoking against Social Inclusion should be denied and it should be internalized by all. Only then the dream of great and developed Nepal will be come into true.*”

It’s true that if the process of inclusion is not taken positively and the policy is not endorsed from the heart of everyone, mainly from the advantaged groups, it may be useless to move ahead with the policy of Social Inclusion. And as Kabeer (2000) writes “are all forms of exclusion necessarily *bad* and all forms of inclusion necessarily *good*?” (p. 2)

Issue of Inclusionary Examination System

One of the research participants from terai region took this issue out. According to him, “*The people in the terai (Madhesi) are deprived and marginalized from many dimensions. For one thing, there are not more than a couple of offices of PSC situated in the terai region. Secondly, we people from terai are weak at Nepali writing skills, we are even very weak and cannot speak Nepalese language fluently. And the exam we have to take in Nepali medium, which has become one of the most difficult barriers in PSC examinations*”.

The above statement shows that people from terai have been being victimized even by their language problem. What may be the solution for this problem? Also, it

is mentioned that the syllabus or the content of the question could be inclusive and proportionately asked from all the religions and cultures rather than being focused and concentrated to a single religion and a few cultures of Nepal. In this context, Gurung (2007) endorses that the current curriculum is the root cause of the exclusion of the excluded groups in the the Nepalese Civil Service. There is a need of revision and development of a new curriculum acceptable even to the disadvantaged groups (Gurung, 2007).

Yes, even in the previous chapter, the perceptions and discussions on the access of diverse people from the policy makers and implementers to the beneficiaries have been already made.

Issue of Affordability

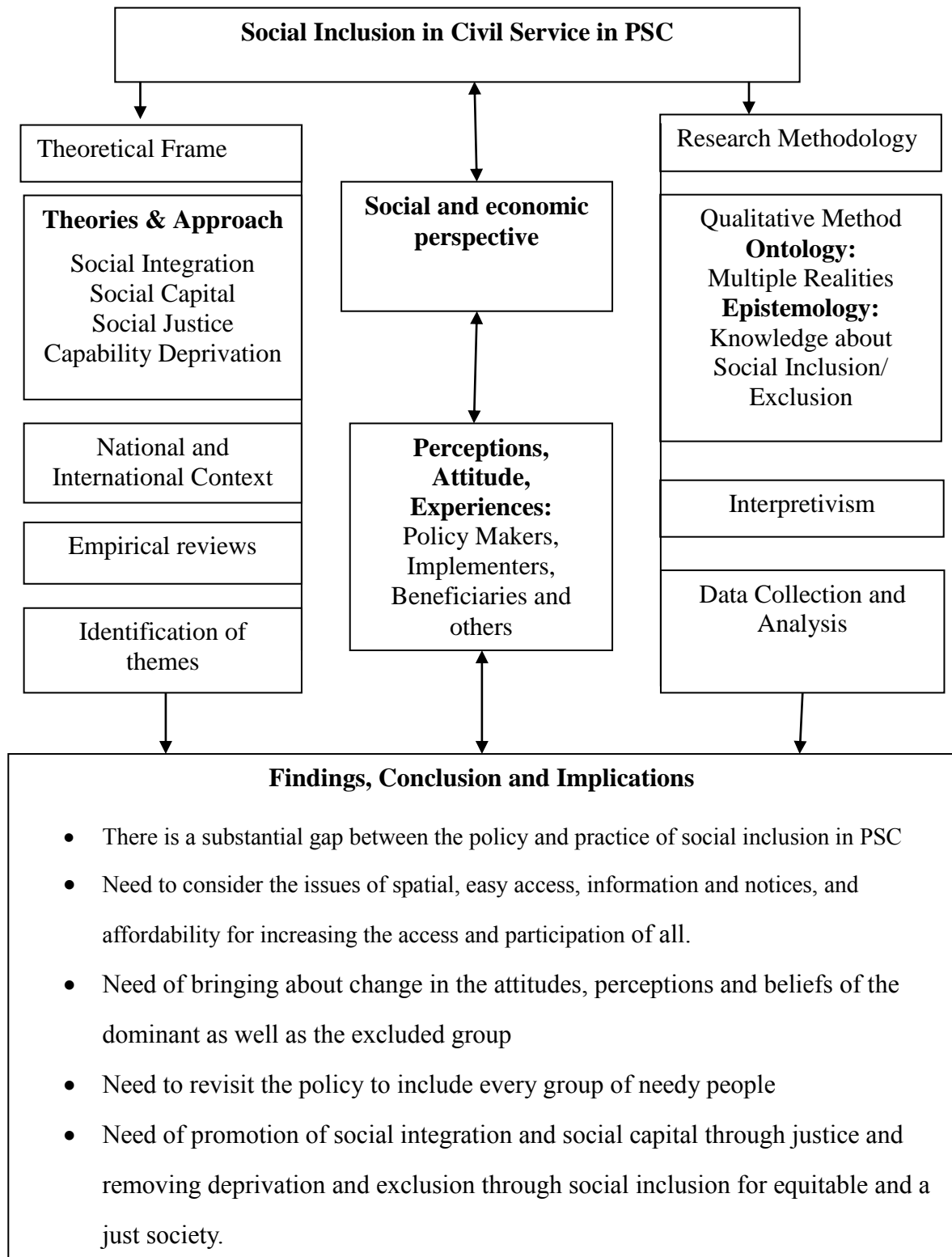
The candidates from excluded groups have to reach the nearest office of PSC to submit the forms of application. Even that is not nearby and they find this to be quite expensive. There arises a question of their affordability to apply several times till they succeed. This also reduces their interest in applying.

One of the research participants shared, *“I live in Siraha. The nearest PSC office for us is in Diktel, which lies in an off route for us. However, I went there once and applied for a job. But it was expensive to manage hotel expenses. Thank god I succeeded and got selected. But many of my friends have left trying for it because they cannot afford to try for several times”*.

Anyway, again here comes the access of people to the offices of PSC. So, at least application-form collection centers for the easy access of candidates can be managed during the time of examinations of PSC or if any other better alternatives can be explored to reduce the problem of physical and geographical accesses and

reducing the affordability threat as well. Moreover, the Civil Service system needs to recognize the fact for the skimpiness (Oommen, 2010) of the insulation or exclusion from the governance system (Shakya, 2007).

Figure 23: Concepts emerged from the research



Conclusion

In this chapter, the trend of inclusion in PSC and its practices were analyzed. Though, a gap in the implementation of the policy in PSC is seen, there is some room for contentment as the process of including the excluded groups in PSC has begun.

Small amounts of secondary data were analyzed using SPSS and Office excel. This analysis was in the line with the perceptions of the stakeholders of the Public Service commission. This analysis helped me study the overall trend of the inclusive policy implementation in Civil Service.

In addition, some issues developed during analysis and perceived opinions were discussed. The issues on the inclusiveness in the Nepalese Civil Service were discussed and these are more likely to be addressed for the reduction of exclusion in the Civil Service. Finally, I have diagrammatically presented the concept that emerged from the research. This clearly explains in brief the conceptual development after my research work.

CHAPTER VII

SUMMARY, FINDINGS, CONCLUSIONS AND IMPLICATIONS

This chapter sums up the major findings of my research on policy and practices of Social Inclusion in Civil Service through PSC in Nepal. The concept of inclusion does not have a longer history in Nepal and the same goes for other countries. Despite its short history, it has become very popular in the worldwide scenario in the present context. Even in Nepal, the concept has been incorporated and implemented in almost all the sectors such as health, education, political appointments, and even in the government recruitment system through PSC. My research was, however, focused to examine the policy perception and its practice especially in Civil Service through PSC.

I could, in my research endeavors, notice different understandings on the implementation part of Social Inclusion policy in Civil Service through PSC. The inclusion in this context is usually found to be used as quota or *aarakshan* (reservation). It was found welcoming in one way and also perceived as matter of discrimination in the working environment among the Civil servants especially between the beneficiaries from free competition and reservation.

This chapter explains the major findings of the study derived from the analysis of the collected data corresponding to my research work.

Summary of the Study

I began the journey of my thesis by enunciating my concern towards the policy of Social Inclusion in Nepal. Gradually, I could become more specific towards

my research study and was able to give a proper shape to it. As mentioned above, the major focus of my study was to examine the policy, to understand the perceptions of the policy makers, implementers and the other stakeholders of Social Inclusion in Civil Service through PSC.

Social Inclusion has obtained a good leverage for discussion in today's date. It has indeed become a popular topic for debate globally and not only in the Nepalese context. However, it came into public discourse only after it an ample space in other countries.

I reviewed a few literatures on social exclusion and inclusion. Later, I also floated this subject around my circle where I could get different types of superficial opinions on this subject. This, however, led me think, review and finalize the research questions of my thesis. And, the research questions of my thesis intended to explore the perceptions of policy makers, implementers along with the beneficiaries and also to examine what the trend and the practice of Social Inclusion in Civil Service through PSC are.

For the purpose of my study, I have demarcated knowledge in my case "as the outcome of individual's engagement in and interactions with the existing reality" (Thapa, 2012, p.180). In this context, people's beliefs, attitudes, views, perception and experiences have occupied a remarkable space. I realized that the attitude, and perceptions of those people who are directly or indirectly involved in the process of Social Inclusion in PSC, play a vital role in the approval or endorsement of the policy and for its implementation in practice. Moreover, I have invested a good deal of effort to contextualize Social Inclusion and exclusion from the sociological perspective since every person in the society is directly or indirectly affected by the policy and the

practice in a broader sense. I, however, made my study more specific through tapering towards the direct stakeholders in the Civil Service.

In preparing this thesis, I found the beginning of the thesis as the most difficult and the challenging task. After a great effort, I set out to start my first chapter and finally I completed it. I do not mean to say that the other chapters were easy and not challenging. But, my concern to mention it is that it opened my highway to travel a long distance to complete my thesis work. In fact, I acquired a good inertia to move ahead.

Basically, the first chapter of mine reflects the overall scenario of my whole thesis which contained the context, rationale and logic of my study. My startup began with setting the concept of Social Inclusion in the global context as well as Nepalese context and its evolution in the Civil Service sector through PSC. In spite of the implementation of Social Inclusion policy in the worldwide scenario, in Nepal, there were several questions raised to be answered in this regard. Moreover, its relevance in the Civil Service was identified to be more debatable.

The first chapter of mine contains my research purpose and research questions as well. The main purpose of my study was to analyze the existing situation of Social Inclusion in Civil Service through PSC and to explore the associated challenges and opportunities as well as the perceptions of the policy makers, implementers and the beneficiaries along with some other people who were supposed to be directly or indirectly involved with this phenomenon. In short, my main purpose was to study the policy and practices of Social Inclusion in the Civil Service or PSC. And regarding the research questions, it comprises three main questions with three more sub questions which were designed to address the research problems.

In the second chapter, I have explored the substantial knowledge by making reviews of the literatures relevant to my research study. In the beginning, it was really taxing to get the literatures but later on I was able to collect a sufficient amount of literature to be reviewed. From the collection of my materials, I sorted more relevant literatures which were mostly related to the context of foreign countries and a few related to the Nepalese context as well. In this chapter, I first constructed a literature map and then according to the same theme, I constructed several headings and subheadings.

In the first part of the chapter two, I focused myself to elaborate the understanding of the concept from its history along with the definitions and the opinions of different authors and corporate authors. In the second part of the chapter, I intended to make some of the theoretical reviews related to my study. From the very beginning, when I started reviewing the relevant literatures to my research study, I was very much unsure about the theories related to my subject matter. I usually was trying to find the theory of Social Inclusion while surfing and browsing the internet. But, I couldn't find this developed as a theory itself. Later, however, I could find so many related theories to it. For example, the theory of Social Integration, the theory of social class and cohesion, the theory of social capital, the theory of social justice, the theory of Social Solidarity and so on. All the theories were found to be related to my research study to some extent. Furthermore, I found some intersecting space among all these theories in relation to Social Inclusion. Therefore, in a way, I also pondered: "*why is Social Inclusion not standing as a theory itself?*" Leaving myself at the point, I further moved to finalize which theories would make the optimum match to my subject, and finally, I decided to choose the three theories of Social Integration, Social

Capital and Social Justice. Additionally, I also found, Sen's Capability Approach much relevant to relate to my study. Anyway, my study was made on the bases of these theories and approaches.

In the third part of chapter two, I have given a short account of the history of Public Service Commission Nepal along with some examples of international contexts. I also managed a space for reviews of some empirical studies previously made in my subject area, social exclusion and inclusion, in this part. Finally, in the last part of this chapter, I have presented how I developed my conceptual framework of my research work.

In chapter three, I have dealt with the research methodology. It contained research philosophy with ontological and epistemological belief of my research. Being a qualitative researcher, I concentrated and presented myself as a constructivist and interpretivist rather than adopting positivist approach thereby holding the social constructivists worldview. In this regard, as per my ontological belief, I could reach the in depth reality of the understandings of Social Inclusion in Civil Service through PSC in Nepal by the qualitative method. Additionally, I also used some secondary data which helped me quantitatively analyze the trend, its present status and also the practices of inclusion through PSC. Since, my objective was to study the policies and practices of Social Inclusion in Nepal from every aspect; I found Kathmandu as the most appropriate study area for it is the working place of most of the actors such as policy makers and implementers. Also, Kathmandu itself being the place to obtain the secondary data, it provided me additional advantage for the same.

This chapter of methodology mirrors the tools and also the mechanism of its making, and of course the use of it in the context of my research. In this chapter, I

have discussed qualitative paradigm along with the research design which contained sampling criteria in my research according to which I finalized my research participants purposively, and categorized them into different groups such as policy makers and implementers as one group, beneficiaries as the next group, representative from organizations as yet another group and so on. I went on identifying more research participants by snowball sampling method.

As mentioned before, I have used both the primary as well as the secondary data. The primary data were collected through formal and informal discussions, interviews and in-depth interviews with my research participants, whereas I used websites, journals, monographs, books, research reports, documents and papers et cetera for generating the secondary data. I obtained more insights through the interviews and in depth interviews. My research participants were the policy makers, implementers and the beneficiaries along with some of the key informants. Every evening after the interview and in depth interview, whether they were formal or informal, I maintained a diary as a field note.

In fact, the journey of data collection was one of my most memorable events and also provided me a new experience in my life. I was ready with taking the precautions for trustworthiness and authenticity. At the same time, I was also aware of the ethical considerations throughout the process of data collection. I spent about a year in the data collection.

After the process of data collection, my important task was to design the analysis part. For this part, I had to review many literatures regarding the qualitative data analysis procedure apart from the support of my supervisor.

In chapter four, I focused myself on the policy context that was related to Social Inclusion. In this chapter, I have mentioned how the policy of Social Inclusion acquired the space in Nepalese context. I have taken the references of the constitutions and the national plans of Nepal. This chapter mainly contains the emergence of the policy in the Public Service commission through making amendment in the Civil Service act 1993 for the second time in 2007.

Chapter five was about the analysis of my primary data collected from the field by interviews and in depth interviews. All the gathered data were analyzed following the qualitative data analysis method. Data were sorted, coded and then categorized according to different themes and then interpreted accordingly. In this chapter, I have presented and explained mainly the attitudes and perceptions of my research participants and discussions linking with the literatures and theories. In addition to the primary data, I also have linked with some secondary data related to the themes. I was ethically careful while writing up the analysis.

In this chapter, during interpreting the perception, I found mixed types of opinions and perceptions which were really supportive to the policy makers and others as well. But one thing common from every research participant was that no person was found to be hundred percent satisfied with what was happening for the inclusion in the Civil Service. Almost everyone expected for some changes in it. However, their expectations were supposed to vary in a bigger range. Finally, this chapter was concluded with a few discussions. So, this chapter reflects the perceptions of the range of peoples which may be a good reference for the policy makers to understand the people's feelings and perceptions.

In chapter six, I explored the trend of Social Inclusion in the examination of PSC. Also, I have linked what is the present status of the inclusion there through PSC along with the related discussions. I have already mentioned that my research is based on qualitative method. However, I have used some quantitative data as well for the analysis of the aforementioned. Also in this chapter, I have discussed some of the burning issues that are responsible for creating the gaps in the policy and its implementation.

Research Findings and Discussions

Unless and until the individuals and group of people perceive the policy positively, the implementation part cannot give a sound result. In other words, the attitudes highly affect the practice. Therefore, my main aim of the research was to examine the policy and practice of Social Inclusion in Civil Service through PSC along with the deep understanding of how all the stake holders have perceived the inclusion policy.

In fact, the policy of Social Inclusion formally got a space six years back from the tenth National Plan and got a go ahead for its implementation in the Civil Service only from 2007. So, it seems that about more than a decade has passed since the implementation of the policy in the Civil Service through PSC. And therefore, I realized the necessity that a right time was there to understand the people's understanding along with their perception.

According to my first research question: *How have the policy makers perceived and what are their explanations on the policy of Social Inclusion in Civil Service through PSC?* I attempted to elicit the perceptions of policy makers and finally I succeeded it. In this context, the main findings in regard to the research

question are about the need of inclusion in Civil Service through PSC that have been realized but the understanding of inclusion there is made through different angles and vary from person to person. Sen (2000) has alerted that the phenomenon may be understood in negative way as well. Therefore, in order to reduce the ambiguities of the phenomenon, a common ground of understanding is necessarily to be built up and “can be interpreted, in policy context, as an agenda to facilitate, enrich and enhance individual and group capacity for at least three things opportunity, reciprocity and participation” (Peace, 2001, p. 33). Moreover, “the mere explanation of own perception rather than going into the details of the discourse reproduce ‘us and them’ approach which paradoxically further excludes the disadvantaged people from obtaining opportunities when their need and opinion are less valued” (Bhandari, 2012, pp. 178-179).

It has strongly been realized that *equal access of opportunity for all especially for the targeted people is needed through the policy*. By the targeted people what should one mean? In the context of my research, the targeted people means those who are really excluded from getting the opportunity, more specifically, those people or groups of people who are recognized to be excluded from the opportunity in the Civil Service. There is a strong objection since the elites from the excluded groups have been taking advantage in the name of targeted people.

So, there is a question of whether or not there is an equal access of opportunity for those targeted people. Also, the Atlantic Center for Excellence in Women’s Health (ACEWH) places great emphasis on achieving inclusion through actively seeking to include people experiencing exclusion or marginalization in the policy and programs designed to support them towards reinsertion (ACEWH, 2000).

Another finding of the study is that the access of the office of the PSC is not equal for all because they are not situated in the places that are easily accessible.

There are ten offices situated in different zones but they are situated in the headquarters of the respective zones. Therefore, there is no easy access for all to the offices of PSC. Moreover, the notices for the vacancy also do not reach at all the places where they should have reached. Though it sounds small matter, but matters a lot and the notices regarding the vacancies through PSC shall be reached at the door steps of all targeted people. It should be borne in one's mind that all the people in Nepal do not have access to reading *Gorkhapatra*¹².

In addition, talking on the equal access, what about a man who doesn't fall under the categories of excluded groups, but is economically in miserable condition and striving for hand to mouth? How does the theory of Social Justice explain this? According to Rawls' first principle (1999); "each person is to have an equal right to the most extensive basic liberty, compatible with similar liberty for others" (p. 53). Also, Sen's capability approach says that this is a kind of capability deprivation, and it explains that this deprivation may cause exclusion to the people of this category.

This shows there is a need of providing an equal access to ensure equal opportunities in the Civil Service of Nepal in PSC to all the targeted people. Getting an equal access should be understood and to be taken as their right and it should be borne in one's mind that it is necessarily required to be provided with a fair practice. This is explained in the theory of social justice (Rawls, 1999).

¹² Gorkhapatra National Daily Newspaper in which is official daily newspaper from government of Nepal, and almost all the vacancies and notices regarding the PSC is published in this newspaper.

Here I would like to put forward my second research question: *How do the beneficiaries from reservation (quota) and free competition perceive and explain their experiences on the Social Inclusion in PSC?*

In this regard, what I found was the policy of Social Inclusion has brought the excluded groups in the field of Civil Service as well. After inclusion, it is seen that there is an environment of entry of the excluded group as well into the government sector or Civil Service. Yes, it seems to integrate people from different excluded groups. But it has just been a mere entry. Can just an entry for the sake of inclusion really draw the meaning of Social Inclusion in PSC?

My major finding in this context is that there is a significant *fissure* between the beneficiaries from free competition and reservation. And, there is a bigger role of the senior officers in creating this environment. In other words, there is a strong prevalence of a kind of discrimination. This discrimination in the working place may cause polarization thereby causing a threat to the process of Social Inclusion. Thus, it seems there is a strong need to bring about a change in the attitude towards Social Inclusion, power and resource sharing on the part of the dominant group (Cushing, 2003) in PSC and on this hinges the successful results of this policy. A positive change in attitudinal conditions would mean an increase in public empathy and welcome of people who are different. In such a scenario, citizens would feel motivated to undertake supportive behaviors on their own rather than being pushed or legislated to support inclusion (Cushing, 2003, p. 3). In addition to these, as cited by the senior researcher (Hannon, 2006), societal attitudes influence social policy and legislation and there is support for the societal attitudes theory that public attitudes dictate, to a considerable extent social policy. And, negative public attitudes can be a

formidable barrier to the success of particular policies because the public significantly influences how much importance is given to an issue. (Hewes et al, 1998; Massie, 2006; as cited in Hannon, 2006)

Another cause of discrimination is due to lack of tactfulness of performance on the part of the beneficiaries from reservation. In other words, after making an entry in the Civil Service, the strengthening part is found to completely lacking in them. In fact, they have realized the need for an exclusive training to enhance their performance so as to make them as competitive as others for competition. However, some of the beneficiaries do not agree with what I found. But, “empowerment, from below, needs to be supported by complimentary efforts at the system level to make institutions and policies more inclusive” indeed (Bennett, 2003, p. 15, as cited by Gurung, 2007, p. 30).

Whatsoever, regarding the inclusion in Civil Service or PSC, it seems that there is strong prevalence of negative attitude towards Social Inclusion and of course towards the beneficiaries from reservation; and a kind of discrimination which may cause negative impacts on the Social Inclusion policy which has been brought to reduce poverty of the excluded groups and perpetuate an inclusive environment in the Civil Service through PSC. Also, a fair practice is a must in order to eliminate discrimination, unfairness, bias and prejudice and play a significant role to promote equality and society full of justice (Kabeer, 2010).

Of course, Social Inclusion should not simply mean to be included. Rather, it is more than that which also gives values to the ones included from various aspects. In this line, Shookner (2002) emphasizes valuing diversity through recognition and valuing all contributions.

On behalf of the above research questions, my another finding is that it has been realized that Social Inclusion is needed in PSC but at the same time the policy of Social Inclusion has also generated some dissatisfaction among some of the groups and that needs to be solved. Yes, Civil Service sector has become the place for increasing the scope of social capital. It has also opened the door for human capital for the upcoming generations (Coleman, 1988). Despite all those, according to the research participants, Social Inclusion helps bring about social change. Moreover, the inclusive civil sector which has been the concern for all people of Nepal definitely brings a kind of change in the societal thought.

My third and the last research question: *What is the trend and practice of Social Inclusion since the beginning of the implementation of the policy?* To see the trend and the practices of Social Inclusion in the Civil Service through PSC, I used the secondary data that I obtained from the PSC. In spite of my qualitative approach, I used a small amount of quantitative data as well as mentioned before. I got an assistance of an SPSS expert in order to use the software data analysis. The analysis showed that there is a remarkable gap between the policy and its practices especially in the PSC. It is a big challenge to make the implementation effective for successful Social Inclusion in Civil Service sector. This shows there is still prevalence of the capability deprivation due to not being provided the right opportunity for the targeted people, and maybe this will lead them towards the feelings of being excluded (Sen, 2000). This also has shown that there is a lack of social capital formation and still a lot has to be worked in order to integrate the society as a whole in a harmonious environment. Still people are not able to entertain the social justice and a lot of challenges remain to be faced.

In fact, my purpose was not to advocate whether Social Inclusion is good or bad. I marshaled what the policymakers, implementers, beneficiaries and other people in the society have perceived regarding the implementation of Social Inclusion in Civil Service or PSC, and at the same time I also explored what the status of the implementation was and what the trend of inclusion in Civil Service through PSC was.

Conclusion

In this research, the discussions were initiated to elaborate the concept of social exclusion/ inclusion and mainly its policy and the practices in the Civil Service or PSC. In addition to this, the emphasis was given to explore and understand how the different stakeholders have perceived the notion of Social Inclusion, and what nature of problems is being faced in this context.

Referring to the findings and the discussions, and maintaining a holistic portrayal of the perceptions discussed above, I have arrived at highlighting on the following conclusions:

- Regarding the Social Inclusion in Civil Service, the meaning has not been elaborated along with a deep understanding.
- There is a shallow understanding of the concept of social exclusion and inclusion. And rather, Social Inclusion in PSC has been implemented simply to operationalize the quota allocated by the Civil Service acts.
- Multiple understanding of Social Inclusion is found from person to person.

However, in totality, the concept can be taken in regards of process of providing equal access of opportunity of the reach of diverse groups in the mainstream with the feeling of a social right and justice in order to widen their

participation and enhance their empowerment. Also, from sociological perspective, it has been visualized as the anti-exclusionary process that will bring social change gradually through individual, systemic and societal levels.

- The quota system or reservation or *samabesikaran* has become popular as well as controversial in public discourse due to lack of proper education in the public level.
- The lack of bottom-up approaches in making the Social Inclusion policy in PSC has been realized. Moreover, there is a question of whether the excluded groups categorized by the policy have been able to include all excluded or deprived peoples or groups.
- Due to the lack of proper understanding of the policy and the concept, the inclusion does not seem to integrate them mathematically rather than socially.
- There is still space for increasing of physical access of people to reach the offices of the PSC, the system of notification of the vacancies and other information. In addition to this, a question regarding the inclusiveness according to the mother tongue also has been raised.
- After entry, training programs in order to enhance their skill and capacity especially for the beneficiaries from the reservation are to be strictly managed in order to make them competitive.
- The need of educational trainings related to attitude change and development of anti-discriminatory thought in every level of Civil servants has been realized.

- A group of people feel excluded after the implementation of policy of Social Inclusion in PSC, so feel uncomfortable to endorse the policy.
- The secondary data analysis shows that there is a gap between the policy and practice in PSC. The allocated number as provided by the policy seems not fulfilled in the different posts.
- There are several issues raised for the gap and not fulfilling the quota provided for the excluded groups for inclusion in PSC. The issues are spatial issues, issues of access to information and notices, attitudes of dominant groups, affordability and the inclusiveness in the examination system.
- The real targeted people who are economically and socially backward, as mentioned in the civil service act (amended), are still far away from the policy and not included.
- A new modality of the social inclusion is to be developed which is capable of being endorsed by people of all community and groups.

After reviewing various literatures on the social exclusion and inclusion, I have realized ‘there is need for right understanding’ (Gaur, Sangal, & Bagaria, 2010, p. 47) that social exclusion and inclusion carry a broad meaning rather than these literal meaning. Though these can be understood from different aspects, norms and dimensions, I have reached a conclusion to define the social exclusion and inclusion as follows:

Social exclusion as understood by others can be interpreted as the process that is responsible for undesirable outcomes to keep a certain group of people away from social, economic and political opportunities.

On the other hand, my research study helped me understand and interpret the meaning of Social Inclusion from the sociological lens as the anti-exclusionary process to bring the marginalized, deprived and poor people in the mainstream of social, economic and political scenario maintaining their values and dignity with the positive attitude. In my opinion, “attitudes and values affect both the amount and direction of social change” (Horton & Hunt, 1984, p. 521).

I have also realized that if there lacks the proper understanding for the phenomenon of Social Inclusion, this may cause negative impact on the society instead of bringing about a harmonious change. So, as it is seen in the case of inclusion in PSC, it has simply been working to include the people from different excluded groups identified. It, however, lacks the activities that should help harmonize the relationship between all the beneficiaries among the Civil servants or the bureaucrats. As mentioned above, some motivational and inspirational training to develop the personality through attitude change must be conducted in order to fulfill the purpose.

In addition, the policy has been made by top- down approach according to which it is difficult to empathize with the innate state of the real targeted people. To address their rights which work well through the negotiation of new relationships of mutuality, empathy and respect (Frazee, 2003), it would rather much better if the bottom-up approach is followed.

To conclude, the research study, thus, has provided with the glimpses for the need of modification in the modality of the policy.

The Implications

In today's context, looking at the trend of Social Inclusion in the global scenario, we are in a need to accept the reality of inclusion as mentioned in the national plans followed by the amended Civil Service act 1993. However, the lapses that have been seen in the policy as well as in the practices need to be addressed and managed in order to get maximum outputs and minimum negative impacts.

Toward the Government of Nepal

Well, it has already been concluded that Social Inclusion has become a need to bring the excluded group out from the vicious circle of deprivation, marginalization and poverty. Sociologically, it has been understood that it will bring about social change through this process. At the same time, if any individual or groups of people are experiencing exclusion due to this policy then it should be addressed as soon as possible.

The Government of Nepal should be responsible to satisfy every stakeholder of the country. If necessary, a new modality may need to be proposed for the same so that no people shall feel excluded in the national policy and that everyone endorses it with positive attitude and full of respect.

There is a very popular saying that *prevention is better than cure*. Yes, if we try to understand this in the context of inclusion. The government should take it in two parallel actions: One, the excluded groups is to be rescued from where they are to be brought ahead through Social Inclusion. Next, people should be stopped from being excluded since today itself. Everyone believes that education is most essential weapon for an individual to protect him/her from exclusion. It is therefore, strongly suggested that the concerned department move ahead in this direction. Also, whoever

have been recognized or categorized as excluded, should be empowered through skill development programs and capacity building.

An independent body from the government side should be actively involved in the field to study, examine and evaluate the effectiveness of several programs conducted in the name of education, health, capacity building and empowerment. There should be some activities to reward it according to its work from the government side. Otherwise, there is a risk that all the programs will be focused just in the periphery of the accessible and urbanized areas. And, the problems of the real and targeted people remain unaddressed.

In my opinion, there is a need for establishing an inclusive body that is responsible for looking after the policy and implementation and making necessary and relevant research for the same.

Toward NGOs and INGOs

There are a number of NGOs and INGOs working in the field of capacity building, empowerment and Social Inclusion. Their work in this sector is of course appreciable. But, it should be borne in one's mind that whether or not the real and targeted people are being benefitted by these programs. It is expected from the organizations to target the real needy people for the same.

On the other hand, we people of Nepal are also equally responsible for the holistic development of our country thereby maintaining a harmony among all the people of Nepal. With the feeling of “*Basudhaiva Kutumbakam*¹³” and that we all belong to the same family Nepal, none should feel deprived, marginalized and excluded. We need to develop in ourselves a positive attitude and empathy to

¹³ Feeling of we all are brothers and sisters or family members

understand each other. Let's pull them ahead who are lagging behind. Let's impart a proper education to all people of Nepal to reform a peaceful land full of regional and cultural diversity, and ensure societal harmony among us.

Moreover, even in the global context, we should be able to move ahead in the same direction.

Towards the Further Researchers

“After climbing a great Hill, one only finds that there are many more Hills to climb”.

I completely agree with the saying of Nelson Mandela. After I completed my research work, I have come to realize that there is a need of many more researches for the better policy and better implementation of the policy. It has been realized that there is a need for better management of policy and its implementation.

It has also been realized that the real targeted people are still far from the opportunity provided by inclusion. In this context, it is suggested that a research be done on the background of the beneficiaries in the Civil Service. At the same time, what the causative factors are that are barring the proper implementation of Social Inclusion also need to be researched.

Regarding the barriers of Social Inclusion, a research on the attitude measurement shall be made. In addition, this research on the discriminations and its removal seems to be in need of.

Furthermore, to bring about a most accepted policy of inclusion, the indicators of categorization for the excluded groups need to be re explored so that a better modality of inclusion in the different sectors can be proposed.

Even today, in spite of anti-discriminatory law, there prevail a number of incidents regarding discrimination based on caste, gender, geographical disparity etc.

Also, these factors are recognized to be responsible in a way, for exclusion in a society. So, there is also a realization of researches that help in the removal of such disparities and explore some other means to encourage the groups of people lagging behind come forward.

Last but not the least: it is also to be researched *how PSC has been contributing in Social Inclusion*.

Revelation from the Study

Definitely, the primary research of mine provided me with a deep insight regarding the exclusion and inclusion process in Civil Service through PSC. Apart from this, this study has enriched me with several concepts of social exclusion and inclusion in the global as well as the Nepalese context.

In this regard, I could understand that the phenomenon of Social Inclusion is completely understood from the sociological perspective and that it has become more popular in social health, socio-politics and socio-economic sectors and also in education. Besides, I have understood that it is an essential, meaningful tool for all people and is mutual beneficial to all. In this regard, Social Inclusion is about integrating the individuals or groups with value and respect and bringing them under the social networks of every opportunity for their holistic development including their equal access in social, economic, cultural and political activities along with the emphasized access of education and health to acquire a quality of life with social justice.

This study teaches that there is a need of mutual respect, a positive attitude among all the people for social harmony. Well, I would like to add that this also cultivates in us the culture of peace. Moreover, this should be started from every

individual, then family, then country and then eventually, globally. No discrimination should prevail in the world on the bases of caste, gender, religion, region, poverty and disability. You could ask this question to yourself: *How would I feel if I were in that position or condition?* Let's generate a power of empathy in us and become a good social being.

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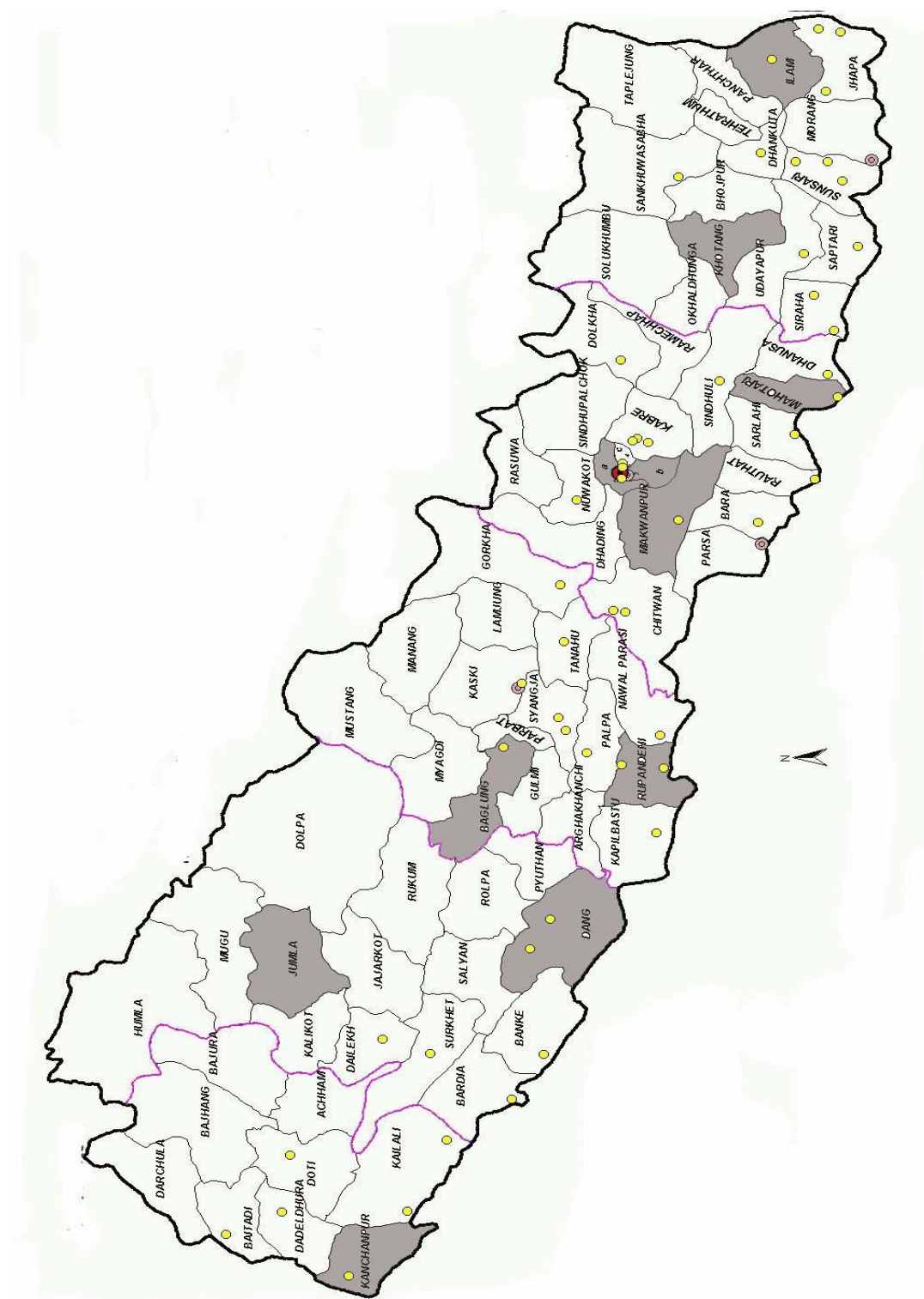
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Appendix B: The shaded region shows the positions of zonal offices of PSC



Appendix C Letter of Request for Interview

Date:

Dear _____

Subject: Request for Interview.

I would like to sincerely seek the pleasure of your valuable time and company, accompanied with the expression of your views and comments on "Social Inclusion in Civil Service through Public Service Commission in Nepal", which would be of great significance to my Ph. D. thesis on the same. In this connection, I would like to assure you that the expressed views shall be strictly kept confidential and shall not be used distorted or publicized with wrongful intentions under whatsoever pretexts.

I would, therefore, expect your kind cooperation in helping me bolster my scholastic endeavours.

Anticipating a warm response.

Yours Sincerely,

Shyam Sundar Chaudhary

Appendix D: General Information of Research Participant

	Information related to Personal, Educational and Professional background of respondent							
1.	Please tick one of the respondent group							
	Planner/ Policy maker							
	NPC		PSC		Others (Please Specify)			
	Politician							
	UM		NC		UML	Others (Please Specify)		
	Other Organizations							
	Sociologist/ Anthropologist							
	Departments			Consultants			Others	
2.	Please mention your nationality							
3.	Gender			Male		Female		
4.	Please mention your age in years							
5.	About your educational background							
	Ph. D.		M. Phil.		Masters		Others	
	Area of specialization:							
6.	Name of your Organization							
	Your position in your organization:							
7.	Your professional experience in the field.							

Appendix E: Interview Guidelines for Policy makers

Interview Guidelines for Policy makers	
Name of the Interviewee:	
Designation:	
Personal details:	
Name of Office:	
Date:	

Guidelines:

1. What about the need of Social Inclusion in PSC?
2. Concept of Social Inclusion.
3. Why Social Inclusion in PSC?
4. Contribution on Social Inclusion.
5. Any drawbacks experienced in the policy?
6. Gap between the policy and the practice?
7. How long should the practice go ahead?
8. What about the Political inclusion in the bureaucracy?
9. Any issues on PSC?

Appendix F: Interview Guidelines for Selected in PSC Free Competition

Interview Guidelines for Selected in PSC Free Competition:		
Name of the respondents:		
Address:	Permanent	
	Temporary	
Academic qualification:		
Name of Office:		
Date:		

Guidelines:

1. What about the need of Social Inclusion in PSC?
2. Any inconvenience encountered due to Social Inclusion in PSC?
3. Relationship with the beneficiaries.
4. Whether the beneficiaries from the reservation are good at their work.
5. Any good and bad experiences with the beneficiaries from reservation?
6. Any drawbacks experienced in the policy?
7. Has the inclusion affected you negatively?
8. What about the attitudes of the people from excluded groups?
9. What are the difficulties to get entry in Civil Service?
10. Any comment on the amendment in the curriculum?

Appendix G: Interview Guidelines for Selected in PSC (Reservation Category)

Interview Guidelines for Selected in PSC (Reservation Category)		
Name of the respondents:		
Address:	Permanent	
	Temporary	
Academic qualification:		
Name of Office:		
Level		
Date:		

Guidelines:

1. Are you happy that you got an opportunity to become a successful candidate to pass the PSC exam?
2. Reasons for applying in PSC?
3. Social Inclusion Right or Compensation or else?
4. Any kind of discrimination experienced being selected from the reservation category?
5. Relationship with the free competition category.
6. Reaction and response from family, friends and colleagues.
7. Understanding and the experiences of inclusion/ exclusion
8. Expectation, future aspiration.
9. Experiences and sharing of the choice of the PSC.
10. What about the inclusiveness of the curriculum?
11. How did you know about competing in PSC?

Appendix H: Interview Guidelines for Other professionals

Interview Guidelines for Other professionals	
Name of the Interviewee:	
Designation:	
Personal details:	
Name of Office:	
Date:	

Guidelines:

1. Concept of Social Inclusion.
2. What about the need of Social Inclusion in PSC?
3. Why Social Inclusion in PSC?
4. Contribution on Social Inclusion.
5. Any drawbacks experienced in the policy?
6. What about inclusion in your sector/ profession?
7. How long should the practice go ahead?

Appendix I: National Foundation for Upliftment of Aadibasi/Janjati Act, 2058
(2002)

Schedule

(Relating to Clause (a) of Section 2)

1. Kisan	2.Kumal	3.Kushwadiya
4.Kushunda	5.Gangai	6.Gurung
7.Chepang	8. Chhantyal	9.Chhairotan
10.Jirel	11.Jhangad	12. Dolpo
13.Tangbe	14.Tajpuriya	15.Tamang
16.TinGaunleThakali	17.Topkegola	18.Thakali
19.Thami	20.Tharu	21.Thudam
22.Danuwar	23.Darai	24.Dura
25.Dhanuk (Rajbansi)	26.Dhimal	27.Newar
28.Pahari	29.Free	30.Bankariya
31.Baramo	32.Bahra Gaunle	33.Bote
34.Bhujel	35.Bhote	36.Magar
37.Majhi	38. Marphali Thakali	39.Mugali
40.Meche (bodo)	41.Yakkha	42.Rai
43. Raute	44.Rajbansi (Koch)	45.Rajhi
46.Larke	47.Limbu	48.Lepcha
49.Lhopa	50.Lhomi (Shingsawa)	51.Walung
52.Byasi	53.Sherpa	54.Satar (Santhal)
55.Siyar	56.Sunuwar	57.Surel
58.Hayu	59.Hyolmo	

Appendix J: Excerpts from Civil Service Act, 2049 (1993)

Amendments:

1. Nepal Health Services Act, 2053 (1997) 2053.11.15
(February 16, 1997)
2. Civil Service (First Amendment) Act, 2055 (1998) 2055.3.29
(July 13, 1998)
3. Some Nepal Acts Amendments Act, 2057(2000) 2057.4.26
(August 10, 2000)
4. Parliament Secretariat Act, 2058 (2001) 2058.8.28
(December 13, 2001)
5. Civil Service (Second Amendment) Act, 2064 (2007) 2064.4.23
(August 8, 2007)

Act No. 2 of the year 2050 (1993)

Chapter 3

Fulfillment of Vacancy of Civil Service

6A. Creation of positions :

- (1) The number of positions in the Civil Service shall be created as prescribed.
- (2) In preparing an organizational structure and creating a new position in order to establish a new governmental office or reviewing or altering the currently existing organizational structure and positions, the concerned Ministry shall carry out an organizational and management survey, based, inter alia , on the programme, work-load, job nature and available human resource, obtain consent of the Ministry of Finance and forward it to the Ministry of General Administration.

(2a) Based on the consent obtained pursuant to Sub-section (2), the Ministry of General Administration shall make its evaluation and submit it to the Government of Nepal, Council of Ministers for approval within Thirty days. Provided that in the case of an alteration in the organization structure and position, a report on such alteration in organization structure and position may be submitted after carry out organization and management survey.

(3) Any post fulfilled by creating the position in contravention of Sub-sections (1), (2) and (2a) shall ipso facto lapse.

7. Fulfillment of vacancy in Civil Service: (1) The posts of Gazette special class of the Civil Service shall be fulfilled pursuant to Section 19 and following posts shall be fulfilled as follows:

Table: showing the fulfillment of vacancy in Civil Service

Post	By open competition	By promotion		
		By evaluation of competency	By internal competitive examination	By adjustment of promotion by evaluation of work performance and experience
a) Classless/ non-gazetted fifth class	100%	-	-	-
b) Non-gazetted fourth class	-	-	-	-
c) Non-gazetted third class	-	100%	-	-
d) Non-gazetted second class	60%	20%	20%	-
e) Non-gazetted first class	60%	20%	-	20%
f) Gazetted third class	70%	10%	10%	10%
g) Gazetted second class	10%	60%	20%	10%
h) Gazetted first class	10%	60%	20%	10%

- (2) The employees serving in the post of Bahidar or equivalent thereto of the non-gazetted forth class at the time of commencement of this Section shall ipso facto be settled into non-gazetted third class from the date of commencement of this Section.
- (3) Notwithstanding anything contained in Clauses (c) of Sub-section (1), if any post of non-gazetted third class is not held by any Civil employee that post shall ipso facto lapse. If the employee holding the post of non-gazetted third classes has completed such Service period and possesses such minimum educational qualifications as required for the post to which he/she is to be promoted, he/she shall ipso facto be promoted to the one class higher post. The higher class post shall ipso facto be created for making such promotion; and the lower post shall ipso facto lapse after such promotion to the higher post.
- (4) The Government of Nepal shall specify the classless posts into those of main workers and assistant workers by a Notification in the Nepal Gazette.
- (5) The posts falling vacant at the time of commencement of this Section and the classless posts with duties of assistant workers specified pursuant to Sub-section (4) falling vacant after the commencement of this Section shall ipso facto lapse . The concerned office shall inform the Civil Employees Records Office to terminate such posts. The duties of such posts shall be contracted out to any person or institution by making a contract with such person or institution and with specification of the minimum salary.
- (6) Out of the posts to be filled up through internal competitive examination as referred to in Clause (d) of Sub-section (1), the non-gazetted second class posts shall be filled up through open competition from amongst the employees who are serving

in non-gazetted third class and classless posts and have obtained minimum educational qualification and minimum Service period.

(7) Notwithstanding anything contained in Sub-section (1), in order to make inclusive the Civil Service, forty-five percent posts of the posts to be fulfilled by open competition shall be set aside and be filled up by having separate competition between the following candidates only, by considering the percentage into cent percent:

- (a) Women -Thirty Three Percent
- (b) Adiwasi/Janjati -Twenty Seven Percent
- (c) Madhesi -Twenty Two Percent
- (d) Dalit - Nine Percent
- (e) Disabled (differently able) - Five Percent
- (f) Backward Area - Four Percent

Explanation:

(1) For the purposes of this Sub-section "backward area" means *Accham, Kalikot, Jajarkot, Jumla, Dolpa, Bajhang, Bajura, Mugu and Humla districts*.

(2) For the purposes of Clauses (a), (b), (c) and (d) of this Sub-section, "women, Adiwasi/Janajati, Madhesi, and Dalit" means women, Adiwasi /Janajati, Madhesi, and Dalit who are backward economically and socially.

(8) Notwithstanding anything contained elsewhere in this Section, the posts of the percentage determined pursuant to Clause (e) of Sub-section (7) shall be filled up

through competitive examination between such disabled only as may be specified for any specific nature of work.

(9) While determining the percent pursuant to Sub-section

(7), if there is a fraction that is less than One percent, the fraction shall continue to pass on to the immediately next group of the group in respect of which such fraction has resulted.

(10) If no appropriate candidate is available from the advertisement for a post set aside pursuant to Sub-section (7) in the year of advertisement, such post shall be included in the advertisement of next year, and if any appropriate candidate is not available even upon such advertisement, such post shall be included in the posts to be filled up through the open competition in that year.

(11) The provisions for the fulfillment of posts through the percent determined pursuant to Sub-section (7) shall be reviewed in every Ten years.

(12) If there arises any dispute on the determination of posts