

Chapter I

Introduction

Nepal is a multicultural, multi-religious and multi-linguistic country in spite of its small territory. Census 2001 has disseminated population of 100 different caste and ethnic groups with total population 23151423. The Majority of its population consists of indigenous nationalities. Census, 2001 recorded 37.19 percent population of 43 ethnic groups with number 8454782 whereas the Bahun and Chhetri together consist less than 30 percent. But the representation of Bahun and Chhetri is significantly higher in various state organs than the indigenous nationalities. The people of Nepal are socio-economic and culturally segmented along lines of caste, sub-caste and ethnic and sub-ethnic groups. The ethnic system has been rooted mainly in mutually exclusive origin myth historically mutual seclusion and the state's intervention in redefining and recreating individual household and more collective ethnic belongingness. The sub-ethnic and inter-ethnic categories may contain elements of hierarchy but the predominant feature of the ethnic world is differentiation (HDR, 1998). In particular, deep social rift and distance not only separate the high caste group (Bahun Chhetri) from those indigenous nationalities but it also creates root cause of social violence.

The constitution formed due to the people's movement in 1990 has stated that the sovereignty is on peoples. It has protected the right to against the discrimination on the basis of religion, race, sex, caste and creed. Article 11 of the 1990's constitution stated that all people are equal and no one will be deprived of legal protection. His Majesty government has rectified many international agreements for the protection of ethnic rights of indigenous nationalities. It has accepted the cultural plurality and enlisted 59 indigenous nationalities But marginalized socio-cultural groups have repeatedly protested against various articles of the 1990 constitution that they claim discriminate against them (Cited Lawoti, 2005). Several scholars have given mixed reaction about it. A democracy to function needs some basic rights like civil liberties, political rights and minority rights. If these rights are taken away, democracy no longer exists. It is only in the socially included society where all ethnic groups exercise their socio-cultural, linguistic development. This is vital for a pluralistic society to develop. Unfortunately, some *janjati* are in the verge of extinction to their ethnic identity. Majorities are still out of main social stream. Government has claimed that local self governance act, 2055 BS has ensured the way to include all socially set back community and ethnic groups to empowered them through the participation in all the post of local government.

Adibasi/Janjati Utthan Rastriya Pratistan Ain-2055 has enlisted 59 ethnic groups as identified ones. Indigenous nationalities have got no decisive roles in the state consequently they are deprived of basic amenities like education, health, transportation and this scarcity has force to out migration. UN has declared the decade of indigenous nationalities 1995 - 2004 so that the state would incur these issues and the indigenous nationalities will realize as part of nation. State has failed to address the issues raised from indigenous community.

After the restoration of democracy, people could not feel good governance which was contributed by political instability. Political leaders found to be myopic and self centered. But they have many cadres from different indigenous group and even MPs. Is the number not sufficient or they did not try to raise the issues? Is it because of the party policy or it is because of the parties' supremos? If they were reluctant to deal the issues of indigenous nationalities, what could be the possible reasons? Were the political cadres not able to raise

the issues of ethnicity ? What is the situation of indigenous nationalities in the vital posts of state machineries? Are majorities in minority?

To address these questions some objectives were set.

Objectives of the study

The purpose of this study is

- To explore the situation of indigenous nationalities in the formation of government and in the vital posts of constitutional bodies and to analyze as well.
- To find the representation in the parliament from the indigenous community and their role in the parliament and to analyze as well.
- To find the representation of indigenous nationalities in the district development committee
- To examine the attitude of political parties towards the elected representatives from indigenous nationalities of their party.

Rationale of the study

For a nation to develop needs the holistic development of its people. A multicultural society cannot be stable and last long without developing a common sense of belonging among its citizens. This could only be possible if the state takes right policies and action accordingly. This study will contribute to all those who are immensely working in the field of empowering indigenous nationalities. Theoretically, most of the people agree that all nationalities should be involved in the development process of nation. The 1990 constitution of Nepal has stated that all people are equal. At the same time many scholars questioned that there is a provision that all are equal but some are more equal. A large segment of total population is excluded from the development process. For social development, people should not feel they are alienated and abandoned by the state. This could only be possible if they feel their representation is in the state machineries and they are not discriminated. Although in many cases it is the class that works a lot than the caste but class formation process is also related with caste discrimination and it is more sensitive than the class. Caste system was the unequal distribution of social status through the state in the history and is continued till date by the successors. This study will reveal the existing situation with socio-demographic accounts and will suggest the practical solution of avoiding discrimination. Ultimately this will be supportive for multicultural democracies.

Limitation of the study

This study has covered the situation of indigenous nationalities after the restoration of democracy in 1990 in formation council of ministers, parliament, other constitutional organs. It is limited to the changes going on in the accessibility on state power and hold on it. To study about the socio-economic and cultural aspects of indigenous nationalities is beyond the scope the present research.

Chapter II Methodology

This chapter highlights the designs of the study, data collection technique and tools, field approaches and data management.

Study design:

It is a descriptive cross-sectional study. The study has involved both quantitative and qualitative information. It has covered council of ministers, parliament, judiciary, Gazatted civil service, and chiefs of constitutional organs. This study has also covered the ethnic background of vice chairpersons of planning commission, chiefs of army and police forces as well. Some ex-MPs were selected for case study and focus group discussion from different political parties and different ethnic background.

Data:

Data have been collected by using primary and secondary sources. Information has carried out by making check lists in case of qualitative information. Secondary sources of information have been used in some cases.

Data Management:

Collected data were processed and analyzed by using SPSS 12 version. In case of qualitative data, data handling was done manually.

Field Operation:

To collect information concerned organizations were visited. An interview with an ex-MP and a leader from indigenous group was taken in his home.

Validation

In order to check the validity of the study, cross check method has been deployed. Two sources, primary and the secondary, were used. Researchers himself involved in most of the sources to collect information.

II. Concept and Definition

In order to interpret the results from the study, it is necessary to mention the concept used in the present study. The term 'indigenous nationalities' refers 59 ethnic groups enlisted by National Committee for Development of Nationalities. Most of the terms like MPs(Member of the Parliament), DDC(District Development Committee) Gazatted officers refer to its usual meaning as practiced in Nepali context. Most of Tarai groups have included non-indigenous Tarai caste whereas some Tarai Dalits were included in Dalit category. Likewise, Muslims were kept in the separate category through out the study. Newar Dalits were kept in the Newar category as Newar Dalit castes refuse to be called Dalit (Gurung, 2003a). The status of minister has been observed as usual practice as cabinet minister, state minister and assistant minister.

Chapter III Results and Discussions

The results and discussions were carried out on the basis of fieldwork, secondary source of information and interview.

I. Indigenous nationalities in Councils of Ministers

Many minorities and other historically marginalized groups are excluded from real political power and so feel alienated from the state (UNDP, 2004). It was assumed that it was lack of democracy in the Panchyat era, indigenous nationalities were under represented, but even after the restoration of democracy the situation is no better. The figure below indicates the situation of different social groups in the council of ministers after the restoration of democracy to 2059 Mangsir 2.

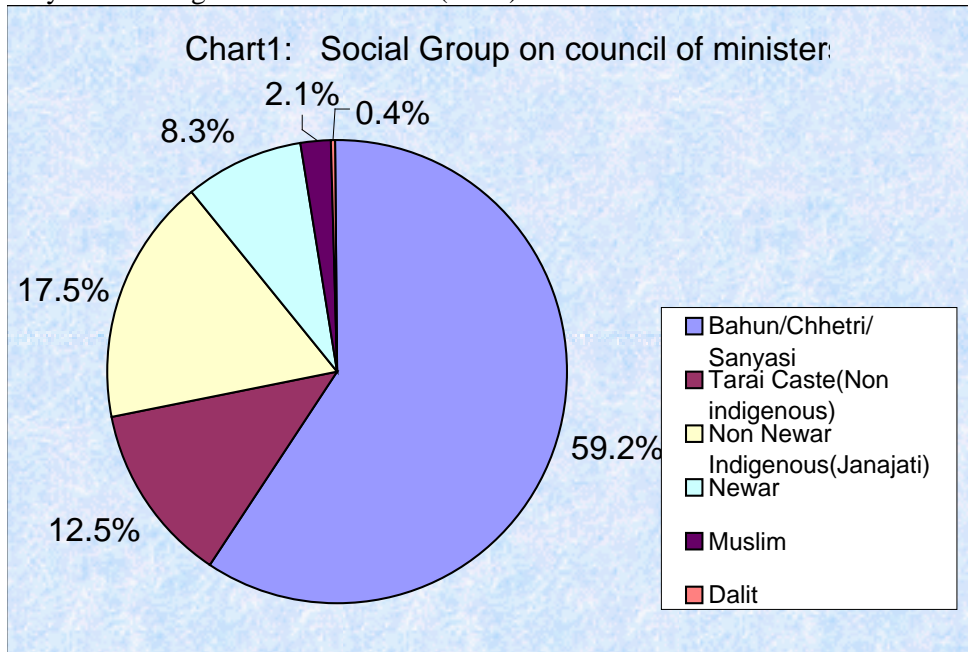
Table1: Ministers from different social groups in democratic era

Social group	Number	Percentage
Bahun/Chhetri/ Sanyasi	142	59.2
Tarai Caste(Non indigenous)	30	12.5
Non Newar Indigenous(Janajati)	42	17.5
Newar	20	8.3
Muslim	5	2.1
Dalit	1	0.4
Total	240	100

Source: Risal, 2061 BS, Office of Prime Minister,

Note: Name list was used to generate table

After the restoration of democracy to 2059 Mangsir, the royal nominated Chand's Government , 240 persons became ministers. Out of them, 142(59.16) were from high hill caste Bahun Chhetri, and sanyasi with largest share and Dalit (0.4%) with the smallest share were found in the last 12 years.



Similarly, from non-Newar indigenous group, 42 persons became ministers which represents a share of 17.5 percent of the total. 20 persons from Newar origin became ministers during the interval. This was 8.3 percent of the total. A remarkable aspect of the study was the selection of ministers in the cabinet and the portfolios. In the formation of cabinet, repeated and non- repeated numbers were identified to analyze the structure of cabinet.

Table2: Ministers from different social groups in democratic era

Social Groups		Number of ministers who became minister		Total
		Multiple times	Single time	
Bahun, Chhetri, Sanyasi	Count	303(77)	65	368
	% Within Social group	82.3%	17.7%	100.0%
	% within Indicator of each last matching case as Primary	60.2%	58.6%	59.9%
Tarai non indigenous	Count	66(15)	15	81
	% Within Social group	81.5%	18.5%	100.0%
	% Within Indicator of each last matching case as Primary	13.1%	13.5%	13.2%
Non-newar indigenous	Count	84(22)	20	104
	% Within Social group	80.8%	19.2%	100.0%
	% Within Indicator of each last matching case as Primary	16.7%	18.0%	16.9%
Newar	Count	33(10)	10	43
	% Within Social group	76.7%	23.3%	100.0%
	% Within Indicator of each last matching case as Primary	6.6%	9.0%	7.0%
Muslim	Count	17(5)	0	17
	% Within Social group	100.0%	.0%	100.0%
	% Within Indicator of each last matching case as Primary	3.4%	.0%	2.8%
Dalit	Count	0	1	1
	% Within Social group	.0%	100.0%	100.0%
	% Within Indicator of each last matching case as Primary	.0%	.9%	.2%
Total	Count	503(129)	111	614
	% Within Social group	81.9%	18.1%	100.0%
	% Within Indicator of each last matching case as Primary	100.0%	100.0%	100.0%

Note: Figures in parentheses indicate the number of persons who repeatedly became ministers. Reshuffling and re-appointment were counted.

The reformation and reshuffling of council of ministers took place 32 times in between 2047 Baisakh 6 to 2059 Mangsir 2. Many of them repeatedly became ministers. Out of 42 ministers from non-Newar indigenous nationalities, 20 of them became only once and 22 became many times. Some names Bijaya Gachhedar, Palten Gurung, Buddhiman Tamang, Balaram Ghartimagar became (or represented?) many times. By analyzing the table2 it was predicted that in all social groups only a handful of people always captured the cabinet. They became ministers repeatedly. Those who represented before always captured above 80 percent share of the cabinet. Less than 20 percent became minister only one time. In the current system of selection of cabinet members, the role of premier is the most powerful and even the portfolio makes difference. During the reference period, either Bahun or Chhetri became prime minister, no one from indigenous nationalities got the position of Premier. So it can be said that there was not the meaningful representation. The effectiveness of those who represented is yet to be evaluated. But the above revealed that representation of indigenous nationalities was not enough.

II. Status of Ministers from Indigenous Nationalities

Of those who represented in the council of minister, 88 were Cabinet ministers, 37 state ministers and 22 were assistant ministers. The statistics are displayed below.

Table3: Status of the ministers from indigenous groups

Status	Frequency (Repetition of the same person has counted)	Percent
Cabinet Minister	88	59.9
State Minister	37	25.1
Assistant Minister	22	15.0
Total	147	100.0

Source: Risal, 2061 BS

Note: Name list was used to generate table

The table3 portrayed that approximately sixty percent of those who became ministers were powerful to their ministry as they were Cabinet minister. In order to view differences between Newar and Non-newar indigenous nationalities the above table was elaborated in the form as below.

Table4: Status of Ministers from Indigenous groups

Indigenous Nationalities	Status of Ministers						Total	
	Cabinet Minister		State Minister		Assistant Minister			
Non Newar indigenous group	54	36.7%	30	20.4%	20	13.6%	104	70.7%
Newar	34	23.1%	7	4.8%	2	1.4%	43	29.3%
Total	88	59.9%	37	25.2%	22	15.0%	147	100.0%

Source: Risal, 2061 BS

Compare to other indigenous nationalities, representation of Newar was found to be significant. In the case of state and assistant ministers, non-Newar indigenous had large share. In proportion to the population of Newar and non-Newar indigenous nationalities, the share of Newar was found to be far better than the non-Newar indigenous nationalities.

III. Rank of Ministers from Indigenous Nationalities

As already stated that no one from indigenous nationalities got the opportunity to serve as Premier in the government in the last twelve years so the study about the rank of ministers was considered significant. The rank was identified according to their order as published in *Rajpatra* or in *Gorkhapatra*. It was assumed that the minister with better rank had better position in the cabinet and had higher level of influence in the cabinet as well. More over, they had more powerful ministry as generally assumed. The rank of ministers from indigenous nationalities is portrayed in the table below.

Table5: Rank of the ministers from indigenous group while representing in the cabinet

Rank in Group		Non Newar indigenous	Newar	Total
2-5	Count	21	9	30
	% of Total	14.3%	6.1%	20.4%
6-10	Count	20	8	28
	% of Total	13.6%	5.4%	19.0%
11-20	Count	26	19	45
	% of Total	17.7%	12.9%	30.6%
21-30	Count	18	5	23
	% of Total	12.2%	3.4%	15.6%
31-46	Count	19	2	21
	% of Total	12.9%	1.4%	14.3%
Total	Count	104	43	147
	% of Total	70.7%	29.3%	100.0%

Note: Restructuring /reshuffling in the ministry with new appointment was counted.

Sahana Pradhan, Balbahadur Rai, Balaram Ghartimagar were the highest position holder from indigenous nationalities who occupied up to second position in the cabinet. The largest share of ministers from indigenous nationalities was in the rank 11 to 20. Although, ranking is influenced by the size of cabinet, those with more power always hold better ranking. So it can be inferred that the ministers from indigenous nationalities were poorly ranked. In case of their portfolio, trade and commerce, transport, health, and labor were preferable. Buddhiman Tamang was the only person who served as home minister from the indigenous nationalities.

IV Indigenous Nationalities in Parliament

After the restoration of democracy, three parliamentary election have been held in 2048, 2051 and 2056 B.S.. Parliament, the policy making body has strong power as the council of ministers are responsible to it. So the presence of indigenous nationalities in the parliament makes sense in various aspects of making national and local policies by the state.

House of Representative

The following table depicts the scenario of parliamentary composition.

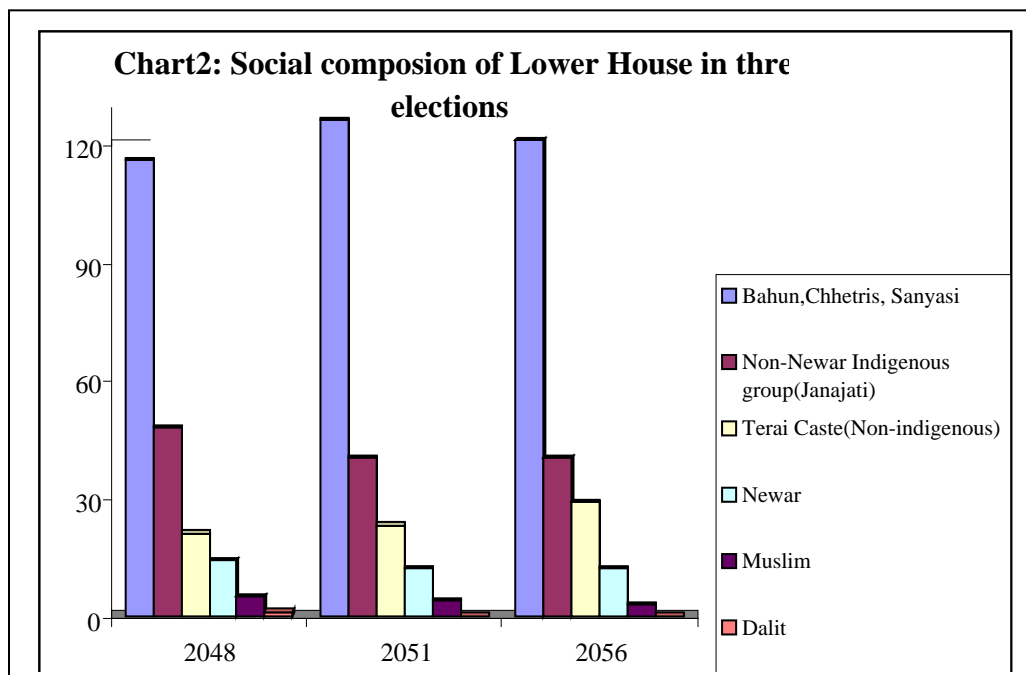
Table6: Social Composition in the House of Representative

Election year	2048 BS		2051 BS		2056 BS	
	Number	Percentage	Number	Percentage	Number	Percentage
Bahun,Chhetris, Sanyasi	116	56.6	126	61.5	121	59.0
Non-Newar Indigenous group(Janajati)	48	23.4	40	19.5	40	19.5
Tarai Caste(Non-indigenous)	21	10.2	23	11.2	29	14.1
Newar	14	6.8	12	5.9	12	5.9
Muslim	5	2.4	4	2.0	3	1.5
Dalit	1	.5	-	-	-	-
Total	205	100	205	100	205	100

Source: Parliament Secretariat and election commission

Note: Lila Shrestha and Astalaxmi Shakya are kept in Newar category although Lila got married with Subba and Astalaxmi married with Bohora assuming that caste by birth has given more important than the caste formed by marriage.

The representation of Non-Newar indigenous nationalities was declined from 48 to 40 in the second and third consecutive parliamentary elections. Similarly, the representation of Newar was also declined. In comparison to population size of these indigenous nationalities, Newar had high representation and the other indigenous nationalities had lower representation. The representation from non-indigenous Tarai caste had increased so had with the Bahun/Chhetri. There was no representation of Dalit in the last two parliamentary composition whereas there was one in the first parliament after re-establishment of democracy.



Source: Table6

National Assembly:

National Assembly was also dominated by Bahun /Chhetri. They occupied 58.4. A remarkable improvement in comparison to Lower House was found in case of Dalit and Newar. But the representation of non-Newar indigenous nationalities had more distressing. They shared only 14.9 percent of the total.

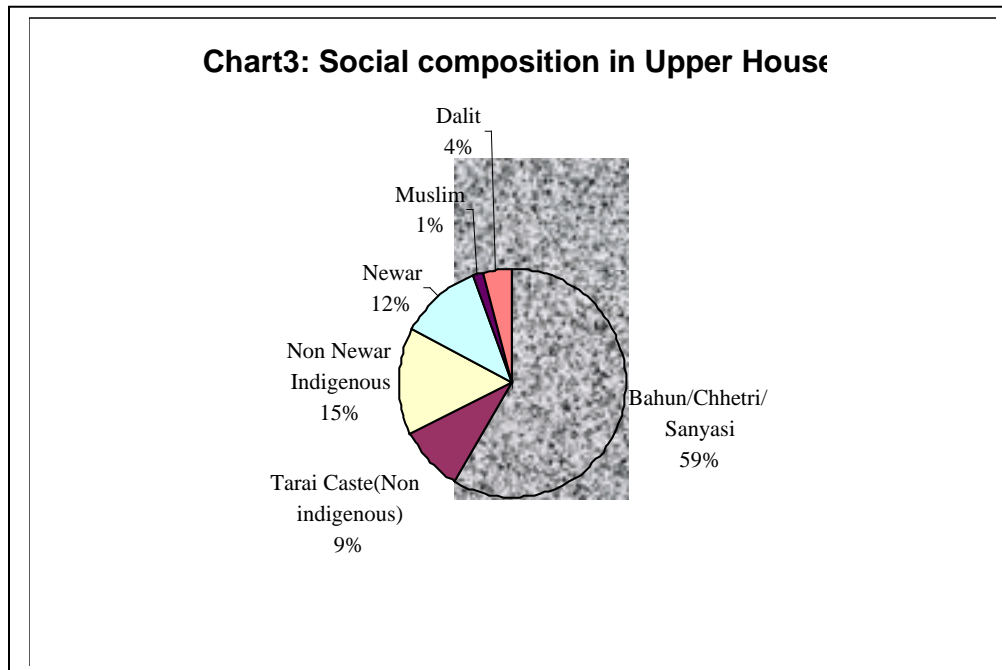
Table7: Social Composition in the National Assembly

Social Group	Numbers	Percent
Bahun/Chhetri/ Sanyasi	94	58.4
Tarai Caste(Non indigenous)	15	9.3
Non Newar Indigenous	24	14.9
Newar	19	11.8
Muslim	2	1.2
Dalit	7	4.3
Total	161	100.0

Source: Parliamentary Secretariat, Singhadurbar

Note: All members till date were included.

The data has been displayed in the form of graph in chart three.



Source: Table7

V. Indigenous nationalities in Judiciaries

Indigenous nationalities have poor accessibility in the judiciaries. It is because of mainly two causes. One language and ethnic legal system of these people has not recognized and they have poor representation in the judiciary. Judiciary system which was established with the appointment of *Pundit* as Judges still shows the dominances of Bahun in Court who has poor knowledge about different aspects of ethnic groups. The information of indigenous nationalities is necessary to give justice too¹. The statistics displayed here was adopted form

¹ Marriage between cousins is considered social crime whereas in some ethnic groups marriage between cousins is considered as right.

a bulletin. It was published four years back and was the data of the time but there is no drastic change in the appointment or promotion within the last four years. So in overall, indigenous nationalities in the judiciaries were found to be poorly represented.

Table8 shows the ethnic composition in judiciary.

Table8: Ethnic Composition in Judiciary

Social Group	Supreme Court		Appeal Court		District Court	
	Number	Percentage	Number	Percentage	Number	Percentage
Hindu Caste	17	85	79	84	116	86.7
Newar	3	15	14	14.9	13	9.7
Magar	-	-	1	1.1	-	-
Rai	-	-	-	-	2	1.5
Tharu	-	-	-	-	1	0.7
Gurung	-	-	-	-	1	0.7
Tamang	-	-	-	-	1	0.7
Total	20	100	94	100	134	100

Source: Nyayaparisako Bulletine, Poush 3, 2058

Table8 portrays that indigenous nationalities except Newar have almost got no opportunity to be judges in the court. In other word, non-Newar indigenous nationalities have poor representation in judiciary. Even it can be predicted in the existing practice will lead to poor participation of indigenous nationalities Of those from indigenous nationalities are not from marginalized groups and endangered groups.²

VI. Indigenous Nationalities on District Development Committee (DDC)

To analyze the social composition in DDC, those who led the DDC were counted. The chairperson of the district and vice-chairperson were study population. A total of 150 were the elected DDC Chair and vice chairpersons in the year 2048 BS and the same number were elected in the year 2054 BS. The social composition of those leaders is displayed in the table below.

Table9: Social Composition on DDC in 2048 B.S. and 2054 B.S.

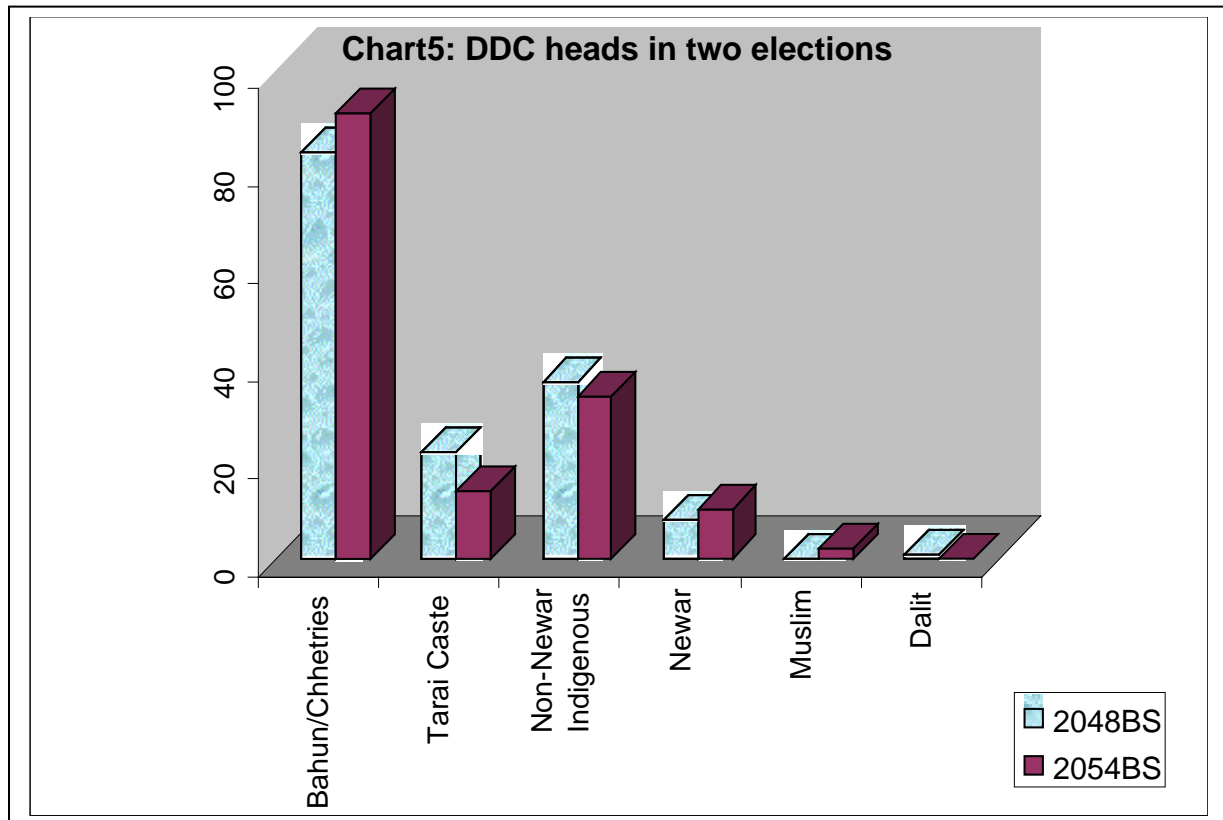
Social Group	2048 B.S.		2054 B.S.	
	Number	Percentage	Number	Percentage
Bahun/Chhetries, Sanyasi etc	83	55.3	91	60.7
Non-Indigenous Tarai Caste	22	14.7	14	9.3
Non-Newar Indigenous	36	24.0	33	22.0
<i>Newar</i>	8	5.3	10	6.7
Muslim	-	-	2	1.3
Dalit	1	0.7	-	-
Total	150	100.0	150	100.0

Source: Election Commission

² Marginalized groups refer to the group as defined by Janajati Bargikaran Karyadal led by Dr. Ohm Gurung.

There were some changes in the figures but not in dramatic even though Nepali Congress held majority in the local election in the year 2048 BS and Nepal Communist Party (UML) won in most of the DDC posts including DDC chairperson and vice-chairperson.

The share of Non-Newar indigenous nationalities was 24 percent. It was declined in the next election to 22 percent whereas the proportion of Newar has increased from 5.3 percent to 6.7 percent. In both the election the largest share was Bahun / Chhetri / Sanyasi. Their share was



Source: Table9

increased from 55.3 percent to 60.7 percent. The change can be seen in the chart5.

Chart5 portrayed that the biggest one had increased and remained as the biggest i.e. the share of Bahun/ Chhetri. The share of Non-Newar indigenous had decreased in the second election as shown in the chart. It is also more important to know the share among social group in chairperson and vice chairperson because chairperson has more power than vice chairperson of the DDC. The following table depicts the composition on DDC in the election result of the year 2048 BS. In the division of chairperson and vice chairperson of the DDC in 2048 BS, it was found that there was great variation. The Indigenous Nationalities had more vice - Chairpersons than chairpersons. As usual, chairpersons are always powerful than vice-chair persons. It can be inferred from the statistics that indigenous nationalities were not only under represented but effectiveness of their representation also minimized. Among the non-Newar Indigenous nationalities 58.3 percent were vice-chairpersons and the rest 41.7 were chairpersons within the social category.

Table10: Indigenous Nationalities in DDC, 2048 BS

Social Group		Position		Total
		Chair Person	Vice-Chair person	
Bahun/Chhetri/ Sanyasi	Count	46	37	83
	% within social group	55.4%	44.6%	100.0%
	% within position	61.3%	49.3%	55.3%
Tarai non-indigenous	Count	10	12	22
	% within social group	45.5%	54.5%	100.0%
	% within position	13.3%	16.0%	14.7%
Non-Newar Indigenous	Count	15	21	36
	% within social group	41.7%	58.3%	100.0%
	% within position	20.0%	28.0%	24.0%
Newar	Count	3	5	8
	% within social group	37.5%	62.5%	100.0%
	% within position	4.0%	6.7%	5.3%
Muslim		-	-	-
		-	-	-
		-	-	-
Dalit	Count	1	0	1
	% within social group	100.0%	.0%	100.0%
	% within position	1.3%	.0%	.7%
Total	Count	75	75	150
	% within social group	50.0%	50.0%	100.0%
	% within position	100.0%	100.0%	100.0%

Source: Election Commission

Similarly, Newar's who held 5.3 percent of the total post in the chairpersons and vice-chairpersons, 62.5 percent of those were vice-chairpersons and the rest only 37.5 were vice chairpersons within the social group..

In the comparison of DDC chairpersons and vice chairpersons of 2048 with that of 2054 BS, it was found that the number of chairpersons has decreased by three from 15 thus there were only twelve whereas the number of vice-chairpersons remained same(21) in case of

non-Newar indigenous nationalities. In case of Newar the number of chairpersons was increased from 3 to 5. But, there was no difference in the number of vice-chairpersons from Newar community elected in last two local elections. The detail of the statistics has displayed in table10 and table11.

Table11: Indigenous Nationalities in DDC, 2054 BS

Social Group		Position		Total
		Chair Person	Vice-Chair person	
Bahun/Chhetri/ Sanyasi	Count	48	43	91
	% within social group	52.7%	47.3%	100.0%
	% within Position	64.0%	57.3%	60.7%
Tarai non-indigenous	Count	10	4	14
	% within social group	71.4%	28.6%	100.0%
	% within Position	13.3%	5.3%	9.3%
Non-Newar Indigenous	Count	12	21	33
	% within social group	36.4%	63.6%	100.0%
	% within Position	16.0%	28.0%	22.0%
Newar	Count	5	5	10
	% within social group	50.0%	50.0%	100.0%
	% within Position	6.7%	6.7%	6.7%
Muslim	Count	0	2	2
	% within social group	.0%	100.0%	100.0%
	% within Position	.0%	2.7%	1.3%
Dalit		-	-	-
		-	-	-
		-	-	-
Total	Count	75	75	150
	% within social group	50.0%	50.0%	100.0%
	% within position	100.0%	100.0%	100.0%

Source: Election Commission

VII. Civil Service

Civil servants represent the permanent government in the state. They conduct the day-to-day activities of the state. These activities have strong connection not only with the state policies

but also with public concern. Access to these offices always makes sense. Government job is usually taken as economic security. It is not because employees get handsome salary, it is because government jobholders get high social prestige and pension after retirement. Civil servants basically categorized as Gazetted and Non Gazetted. The Gazetted civil servants occupy higher position and play major roles in the civil service. This study has also covered Gazetted civil servants. The social composition of the civil servants has been categorized in four levels namely; special class, first class, second class and third class officers.

Special Class of Employee:

It is the highest level of government service and no one is selected directly from public commission. There were a total of 39 persons. There were 4(10.3%) indigenous nationalities and all were Newars. Among the 39, Bahun/Chhetri had occupied 34(87.1%) and 1(2.6%) was occupied by Tarai non-indigenous group. Statistics have been displayed in table12.

Table12: Special Class of employee

Social Group	Frequency	Percent
Bahun\ Chhetri\ sanyasi	34	87.1
Tarai (non indigenous)	1	2.6
non-newar indigenous	0	0
Newar	4	10.3
Total	39	100

Source: Nijamati Kitabkhana, 2005

Indigenous Nationalities in First Class Officers

At the time of field survey, Nijamati Kitabkhana reported, a total of 408 persons were there working as first class officers. Out of them, 93(22.8%) were from indigenous nationalities. 88 (more than 90 %) of those officers were Newar. The presence of Non-Newar Indigenous Nationalities in this category was negligible. More than 70 percent of the first class officers were Bahun/Chhetri. The share of Newar was more in first class officers than in the special class. The detail has been displaced in table13.

Table13: Social composition in First Class Officers

Social Group	Frequency	Percent
Bahun\ Chhetri\ sanyasi	288	70.6
Tarai (non indigenous)	26	6.4
non-newar indegnous	5	1.2
Newar	88	21.6
Muslim	-	-
Dalit	1	.2
Total	408	100.0

Source: Nijamati Kitabkhana, 2005

Indigenous Nationalities in Second Class Officers

There were 1956 second class officers. Nearly sixty seven of those were from Bahun/Chhetri/Sanyasi (high hill caste). The second largest number(17.6%) was occupied

by Newars. Compare to first class and special class the presence of Non-Newar indigenous nationalities was higher but the figure was still too small. It was only 3.4 percent. It can be inferred from the figure that in near future the share of Non- Newar indigenous nationalities in the first class and special will be miserable because of poor representation of these indigenous nationalities in second class from where there are promoted. The detail of the statistics has displayed in table14.

Table14: Social composition in Second Class Officers

Social Group	Frequency	Percent
Bahun\ Chhetri\ sanyasi	1306	66.8
Tarai (non indigenous)	214	10.9
non-newar indigenous	67	3.4
Newar	344	17.6
Muslim	21	1.1
Dalit	4	.2
Total	1956	100.0

Source: Nijamati Kitabkhana, 2005

Indigenous Nationalities in Third Class Officers

Involvement of indigenous nationalities except Newar was poor. The share of Non-Newar indigenous nationalities was poor as in the case of second class officers 3.6 percent. Out of 5777, 862 Newars and 207 Non-Newar Indigenous nationalities were in third class officers. Detail of the statistics is displayed in table15.

Table15: Social composition in Third Class officers

Social Group	Frequency	Percent
Bahun\ Chhetri\ sanyasi	4050	70.1
Tarai (non indigenous)	609	10.5
non-newar indegnous	207	3.6
Newar	862	14.9
Muslim	32	.6
Dalit	17	.3
Total	5777	100.0

Source: Nijamati Kitabkhana, 2005

To find the differences between male and female in all social groups, cross tabulation was done. It was found that within the same social groups, indigenous nationalities had better figure of female than in other groups. Comparative figures for male and females are displayed in table16.

Table16: Social composition in Third Class officers

Social group		Sex		Total
		Male	Female	
Bahun\ Chhetri\ sanyasi	Count	3890	160	4050
	% within social group	96.0%	4.0%	100.0%
	% within Sex	72.0%	42.9%	70.1%
Tarai (non indigenous)	Count	597	12	609
	% within social group	98.0%	2.0%	100.0%
	% within Sex	11.0%	3.2%	10.5%
Non-Newar indigenous	Count	187	20	207
	% within social group	90.3%	9.7%	100.0%
	% within Sex	3.5%	5.4%	3.6%
Newar	Count	683	179	862
	% within social group	79.2%	20.8%	100.0%
	% within Sex	12.6%	48.0%	14.9%
Muslim	Count	32	0	32
	% within social group	100.0%	.0%	100.0%
	% within Sex	.6%	.0%	.6%
Dalit	Count	15	2	17
	% within social group	88.2%	11.8%	100.0%
	% within Sex	.3%	.5%	.3%
Total	Count	5404	373	5776
	% within social group	93.5%	6.5%	100.0%
	% within Sex	100.0%	100.0%	100.0%

Source: Nijamati Kitabkhana, 2005

In all the categories the share of males par exceeds the share of females. The number of Non-Newar Indigenous Nationalities was very close to the number of females of Bahun/Chhetri or Newar. It was not because these two social groups had good representation but it was because Non-Newar Indigenous Nationalities had very poor representation in civil service.

Besides, civil service, the social composition of Chiefs of Military Service (Army and Police force) was studied to infer the practice of social inclusion in Nepal although detail study from constable to Inspector of General Police (IGP) and Chief of Army is more desirous. Concerned organizations denied giving details due to security reasons and these organizations had no detail study of social composition in indigenous and ethnic perspective.

IGP (Inspector of General Police)

Name	Social group
1. Motilal Bohara	Chhetri
2. Achyut Krishna Kharel	Bahun
3. Dhruv Bahadur Pradhan	Newar
4. Pradip Samsere JB Rana	Chhetri
5. Shyam Bhakta Thapa	Chhetri

In the case of chiefs of army after the restoration of democracy in 1990 AD, all of them are from Chhetri Community. All the time either Thapa or Rana held the post that has considered a strong attachment with royal palace.

VIII. Political Parties and their policies towards the Indigenous Nationalities

To evaluate the policies of political parties, two aspects were covered. One their manifesto published in the threshold of election and the second was the opinion of ex-MPs about political parties.

Nepali congress

1. To increase the access of *Adivasis\ Janajatis* to education , skill, development and information .
2. To emphasize decentralized governance and development of local leadership .
3. To initiate necessary programmes by establishing cultural centers that present the songs ,music, dances, and other cultural traits of different *Adivasis\ Janajatis*, honoring of distinguished personalities and institutions that make contributions in the field of literature ,arts,culture,and by according importance to religious freedom .
4. By accepting the fact of our country being an abode of diverse communities along with multilingual and multiethnic and culturally diverse , to immediately translate into action the policy of constituting an independent *Adivasi/Janajati* council to explore ,protect and preserve and promote knowledge, skills, arts, and cultures of *Adivasis/Janajatis* (p2-15)

Communist Party of Nepal (UML)

1. All discriminations existing in the areas of ethnicity, *Adivasi\ Janajatis* ,religious and cultures shall be abolished .Legal provision shall be made made for guaranteeing equal rights, opportunities and privileges to all ethnic groups ,*Adivasi\ janajatis*, language and followers of religious special provision shall be made for the protection and development of backward ethnic groups, *Adivasi/Janajati*, language and cultures .
2. Right of all citizens to receive education in their mother tongues up to primary level shall be ensured.
3. Personalities belonging to different ethnic groups, *Adivasi\Janajatis* making important contributions in nation building shall be explored and their history recorded. Persons and

organization making important contributions in the protection and promotion of different ethnic groups *Adivasi/Janajati* arts and culture shall be honored.

4. Cultural heritage scattered in different parts of the country shall be appropriately protected. The arts, culture and literature of the Adivasi\ Janajatis on the verge of extinction shall be provided special protection.

5. The policy of stressing social harmony and equality by discouraging the tendencies of national secession, separatism and communalism shall be adopted.

6. For the development of ethnic groups Adivasi/ Janajatis, language, religions, cultures and relevant academy shall be established.

7. The policy and concept that the foundation of national unity of diverse ethnic groups *Adivasi/Janajati*, language, religions and cultures is an impartial and democratic state systems shall be strengthened.

8. Intellectual and distinguished persons belonging to different Adivasis \Janajatis shall be honored and encouraged.

National Democratic Party

1. Development of the languages, cultures, religions, skills, and capacities of all.

2. Involvement of all groups of people in government service, social service, and other services and privileges provided by the state without discrimination.

3. Solving the citizenship problem urgently

4. Represent Adivasis\Janajatis and other disadvantaged group groups of people on the different bodies of the party and the national assembly.

Nepal Sadbhavana Party

1. Madhesi and other Adivasis\Janajatis should have due representation in the state administration.

2. There should be federal government system

3. Five autonomous states should be created, encompassing eastern, mountain and hill state, eastern Tarai state, western mountain and hill state, western Tarai state, Kathmandu valley and adjoining areas

4. The electoral constituencies should be Re-demarcated based on population

5. The concept of local government should be enforced and its transactions carried out in local languages.

6. Reservation of 50 percent for Madhesi and 30 percent for Adivasis\ Janajatis should be made in employment.

7. The civil service examinations should be conducted in different languages of the country.

8. National population commissions, with the representation of among others, adivasis\Janajatis should be constituted.

9. The costumes of Madhesi and Adivasis\Janajatis should be respected.

10. National cultural council should be constituted.

Interpretation:

Most of the major political parties represent multi-ethnic background but most of them are dominated by Bahun and Chhetri (Gurung, 2001). Nepal Sadbhavana Party generally considered as a regional party, holding only in Tarai. Narayanman Bijukchhe(Rohit) and

Amik Serchan are two supremos of their parties from indigenous nationalities. Manifesto of political parties have indicated that all the major political parties more or less have paid interest towards the issues of indigenous nationalities. They have talked about the development of all indigenous nationalities but except Sadbhavana Party none of them have mentioned about reservation.

IX Speakers and deputy speakers, chairperson and vice-chairperson in the parliament

Speaker, the chief post of house of representative has always captured by hill caste Bahun and Chhetri. Out of the five deputy speakers elected till date, one was Bahun whereas three were from Tarai non indigenous group and one was from Janajati (Indigenous group. Lila Shrestha Subba, MP from Sunsari held the position. It is obvious that deputy speaker is the sub ordinate position and has given to the groups other than Bahun./Chhetri in most of the time.

Name of the speakers and deputy speakers are listed in the box.

Speakers	Deputy Speakers
1. Damannath Dhungana 2. Ramchandra Paudel 3. Taranath Ranabhat (Current)	1 Mahentha Thakur 2. Ram bilash Yadav 3. Lila shrestha 4. Bhoj Raj Joshi 5. Chitrlekha Yadav(Current)

National Assembly Chairperson

Two persons held the position of *Adhakshya* (chair person) and five persons became vice chairperson of the National Assembly in the parliament of Nepal after 2048 BS. Beni Bahadur Karki who served the post for the longest time was affiliated to Nepali Congress was from Chhetri community. Likewise, Mohammad Mohasin, representative of Ratria Prajatantra Party, is from Muslim Community. In case of Vice Chair Person one Newar, one Tarai Dalit, one from Bahun , one Thakuri and one from Tarai non indigenous group got the position. No one from indigenous nationalities has got the position yet. Name list of those people who occupied the post are given in the box below.

Chairperson	Vice Chairperson
1. Beni Bahadur Karki 2. Mohammad Mohasin	1. Yeswarya lal pradhananga 2. Ramprit pasawan(Tarai Dalit) 3. Chiranjiwi Prasad Rijal 4. Dilip kumar shahi 5. Chitrlekha Yadav(Current)

XI. Attorney General of Nepal

Attorney General, one constitutional post is ranked in 34 in status ranking. After 2048 BS, to till date¹ 8 persons were held the position of attorney general(AG). All the time it is being the political appointment. As AG is supposed to guide government legal aspect, the role of AG is vital especially in social justice. Out of those seven AG, no one from non- Newar Janajati. But two of them were from Newar community. Like wise, two Chhetri and two Bahun captured the post. The left one was from tarai caste, namely Yadav. The list of the AG is displayed below in box.

Attorney General	Social Group
1.Motikaji Sthapit	Newar
2.Sarwagyna Ratna Tuladhar	Newar
3. Prem Bahadur Bista	Chhetri
4.Badri Bahadur Karki	Chhetri
5.Sushil Kumar Panta	Bahun
6.Mahadev Prasad yadav	Tarai Caste
7.Pawan Kumar Ojha	Bahun

XII. Commission for Investigation of Abuse of Authority (CIAA)

Commission for Investigation of Abuse of Authority is one constitutional body. Newars and Bahun dominate it. Out of five CIAA chiefs from 2048, three were from Newar community and the rest two from Bahun. There is not any representation of indigenous nationalities. Name list of the CIAA chiefs is displayed below.

CIAA chief	Social Group
1.Janardan Lal Mallik	Teli(Tarai Caste)
2. Ram Prasad shrestha	Newar
3. Madhusudan Prasad Gorkhali	Newar
4 Radharaman Upadhayaa	Bahun
5. Suryanath Upadhayaa	Bahun

Source: CIAA office

CIAA got its power and popularity only after 2057/58 when the cabinet took the decision and the parliament supported to make it stronger. In case of members, there are two non-Newar

¹ This information has collected in 2062 Mangsir

Indigenous Nationalities and one Newar has occupied the post. The rest are Bahuns. Their names are given below.

CIAA Members	Social Group
➤ Madhavdatta Bhatta	Bahun
➤ Indra Bahadur Serchan	Thakali(Janajati)
➤ Krishnaballav Sharma Kafle	Bahun
➤ Bashudev Lamichhane	Bahun
➤ Indra kumar Shrestha	Newar(Janajati)
➤ Vedprasad Siwakoti	Bahun
➤ Lalit Bahadur Limbu	Limbu(Janajati)

XIII. National Planning Commission

National Planning Commission is constructed under the Premier's chair. Vice chair person of the planning commission is considered a vital post as most of the development policies and plans are prepared under his supervision. Six persons worked as vice chairperson of NPC after 2048 to till date. They are:

1. Dr. Ramsaran Mahat
2. **Prithivi Raj Ligal**
3. **Dr.Mangal Siddhi Manandhar**
4. Raghawa Dhoj Panta
5. Dr. Narayan Khadka
6. Dr. Shankar Prasad Sharma

Appointment in this post is political. It reflects political representation in the commission, which not only makes country's development plans but it also influences the government in making national goals. Counting double appointment of Prithivi Raj Legal as single, two Newars served in the post whereas the rest four persons were from Bahun and Chhetri community. There was no representation as vice chairperson in the planning commission except Bahun/Chhetri and Newar.

XIV. Election Commissioners

His Majesty appoints the chief of election commission on the recommendation of Constitutional Council. After the formulation of 1990's Constitution in Nepal, four persons got the opportunity to serve in this important constitution organ. The box below lists the name of the chief of election commissioner till date.

Name	Social Group
1.Surya Prasad Shrestha	Newar
2.Bishnu Pratap Shah	Thakuri
3. Achyut Narayan Rajbhandari	Newar
4.Keshevraj Rajbhandari	Newar

Similarly, ten other persons have served and serving as election commissioners. The name list of those people is given below in box.

Election Commissioners

Name	Social Group
1. Shyam Krishna Bhattra	Bahun
2. Dhurwabar Singh Thapa	Chhetri
3. Narayan Prasad Rajbhandari	Newar
4. Ramchandra Pharma Poudel	Bahun
5. Dr. Birendra Prasad Misra	Tarai caste
6. Ramesh Junga Thapa	Chhetri
7. Bishwaman Shrestha	Newar
8. Damaru Bhallav Bhattra	Bahun
9. Dilbahadur Karki	Chhetri
10. Jayaram Singh Bohara	Chhetri

Source: Election Commission

Looking at name list of those who appointed as chief of election commissioners and election commissioners, it can be said that it is almost controlled by Bahun/Chhetri and Newar. Out of 14 persons, five of them are Newar and rest is from non-indigenous group either Bahun or Chhetri.

XV. Public Service Commission Chief (Loksewa Ayog Pramukh)

Public service commission selects the civil servants. Name list of those who served in this constitutional organ has been displayed in the box. From the list it can be said that Newar, Rai and Gurung were there from the indigenous nationalities. Except Newar, there were one Rai and one Gurung.

Name	Social Group
1. Satya Narayan Jha	Tarai caste
2. Ganesh Raj Singh	Newar
3. Santa Bahadur Rai	Rai
4. Yogendranath Ojha	Bahun
5. Tirtha Man Shakya	Newar

Name	Social Group
1. Ganapatalal Rajbhandari	Newar
2. Dwarakanath Regmi	Bahun
3. Ram Mohan Mahato	Tarai caste
4. Yogendra Nath Ojha	Bahun
5. Yogendraman Singh pradhan	Newar
6. Vedbyash Chhetri	Chhetri
7. Madhunidhi Tiwari	Bahun
8. Devsaran Prasad	Tarai caste
9. Urmila Shrestha	Newar
10. Bhimdev Bhatta	Bahun
11. Ganeshman Gurung	Gurung
12. Shree Krishna Yadav	Tarai caste
13. Bijaya k.c.	Chhetri

Source: Public Service Commission.

XVI. Auditor General

Auditor General	Social Group
Madhu Dhakal	Bahun
Bimal Basnet	Chhetri
Bisnu K.C.	Chhetri
Gehendra Adhikari	Bahun

Four persons have served as auditor general after the restoration of democracy to till date. All of them were either Bahun or Chhetri. The representation of indigenous nationalities was zero. It was because of the poor representation in civil service.

XVII. A Case Study



Case Study of Bal Bahadur Rai

" I was in a Brahmin in my previous life, what mistake I did in my last life course, I was born as Rai. It could be the reason, I have interest on *Puja Path Ra Vedanta Darsan* in this life" Rai began his conversion with research team in his home at Sunakoti VDC. In the answer of our initiative inquiry for how long he has been reciting *Gita and Chandi, even forgotten by Braham*, an old fellow born in Kirat family told more than fifteen years.

He joined in politics in 2004 BS and became acting Prime Minister 19 times (13 at the time of Girija Prasad Koirala and 6 times at the time of Sher Bahadur Deupa) till date. He is the leader from indigenous group who has occupied the highest position after restoration of democracy many times. How was his role in the issues of indigenous nationalities who became a powerful central committee member of Nepali Congress for about 41 years (2016 to 2051 and 2056 to till date)? To identify the role of a powerful leader, we reached his residence.

Born in a well-off family of Okhaldhunga as third child in 1977 BS, Mr. Rai had no problem of hand to mouth but he had a dream to be popular. He joined in army at the age of 17. He was acquainted with the prevailing problems of Nepali people and the discrimination at the same time. He was desperate about the situation of different ethnic groups particularly it was the discrimination done by the Rana regime that made him to indulge in politics completely. He started his job of army in 1995 Magh from Bisnugal Gulm and left it without informing. Garjaman Rai and Naradmuni Thulung were the helping hands for him to work against Rana regime. He had shown his political attitude by distributing pamphlets against Rana regime while he was in job of the same regime. So many people took it a kind of conspiracy on them. He used his oration skill to convince people. After the establishment of Rastriya Congress Party in 2003 by B.P. Koirala , a strong political wave spread in the country. Mr. Rai joined on it in 2004 from where his formal political life has begun and has remained till date.

As mentioned earlier that Mr. Rai is one of those who became cabinet minister many times and has occupied the highest position in the council of ministers from indigenous nationalities. Was he successful to raise the issues of indigenous nationalities in the party committee and cabinet? What was his role in making decision of indigenous nationalities? He regrets he did not. He inferred that he could face the charge of *communal* if he raised the issues in party or in the cabinet. He insists that he did the politics for the entire population not only for Rai or Limbu.

'Public awareness was not in the past as it is at present. Issues were not properly identified so we were unable to address the problems of indigenous nationalities' said Rai. He confessed that even identified issues were not addressed. Lack of consensus in the majority was one reason to be unable to raise issues of indigenous nationalities. " Aklo Brihaspati Jhuto Hunchha. Moreover other listen only the forceful sound". Now he realized that unity among the leaders from indigenous nationalities is required. And Rai himself is interested to organize meeting of all indigenous leaders from different parties to fight against the issues of indigenous nationalities.

The presence of indigenous nationalities is miserable in all organs of state. Bahun/Chhetri dominated in all spheres whether it is politics or civil service. A large segment of population is marginalized from basic rights. Maoists (Nepal Communist Party 'Maoist' in parlance Maoists) are fighting for the right of indigenous nationalities and argued that constitution assembly can obtain its solution. Mr. Rai agrees with the ideas of different organizations of indigenous nationalities and intellectuals. He told that equality in the representation is the first solution. He added reservation in administration, 50 per cent in upper house, abolishment of discriminator laws, secular state can be supportive to solve the problems of indigenous nationalities. Similarly, political parties should change their vision in the issues of indigenous nationalities. But, among indigenous nationalities Newar does not need any kind of reservation. Bahun and Newar have captured politics and business respectively. Thus they have engulfed the nation.

Chapter 1V

Conclusion and Recommendation:

Nepal is, in essence, a cultural mosaic comprising different castes and ethnic groups. Although intermingling between the various groups has occurred, they differ widely in the socio-economically. Inequality among socio-cultural groups is the result of social exclusion. This situation occurs when people or their representatives are not present in decision-making process and their interests, needs and aspirations will not get equal consideration during the deliberation. Improper share of power in the state has increased the gap as it decreases the interest.

With a aim of finding situation of indigenous nationalities in the different state machineries like in the parliament, councils of ministers, civil service, judiciary, district development committee, and other constitutional organs, this study has been carried out.

Indigenous nationalities are always under represented in all spheres of state machineries. It was only the Newars who have good representation to the proportion of its population in sharing state power.

Citizens, irrespective of their ethnic groups, castes and class, should not feel alienated and abandoned by the state. The available statistics support that a large segment of population is neglected by the state. When groups are excluded from accessing state power or resources, or polity does not treat them in a just or equal manner, they may no longer feel obligated by the collective rules. This type of situation may cause to erupt violence or work as a catalyst like the current violence in Nepal. A pluralistic society and democracy will not function in the absence of social inclusion.

Almost zero representation of non-Newar indigenous nationalities in constitutional organs is due to constitutional provision to be met to appoint in these bodies.

Compare to civil service, the participation of indigenous nationalities in politics is higher but effectiveness in the issues of indigenous nationalities has yet to be testified. Policies are more important than the involvement of few persons.

Recommendations:

- To address the issues of indigenous nationalities state should take affirmative action. If state relies only on general policies of economic growth with equity for removing indigenous nationalities inequalities would take an insupportably long time leading to resentment or even civil conflict.
- An amendment of constitution is desired so that the appointment of non-Newar indigenous nationalities will be possible in the heads of constitutional organs.
- State should formulate social inclusion policies, plans and programmes. To this effort reservation could be an appropriate tool. But, for the effective application of reservation policy, rigorous study is required to identify the most required ethnic groups and level of requirement.

- Minority rights should be protected by the constitution.
- Rigorous study is required to identify the reservation's requirement level for each indigenous group. Reservation policies should be carried out keeping in mind that the development level of different groups is different.
- Political parties should come in consensus about the issues of indigenous nationalities so that the formulation and execution of policies and programs will be easier.
- If a single person raise the issues of indigenous nationalities parties may charge him/her as communal (as stated by Balbahadur Rai), unity among the indigenous leaders of different political parties is required. This can only be possible if healthy discussions about the issues of indigenous nationalities frequently carried out. Advocacy in the issues of indigenous nationalities should be done as human rights issues
- Civil society should avoid the practice of social discrimination.
- State should launch programs to develop skills of excluded group and positive discrimination towards them and increase the access on civil service.

Reference:

CBS, 2003; **Population Monograph of Nepal**, Ramshah Path, Kathmandu

Gurung, Harka, 2001, **Social Demography and Expressions**, New Era, Kathmandu

Lawoti, Mahendra, 2005; **Towards a Democratic Nepal**, Sage Publications, New Delhi

Subba, Chaitanya, et al., 2002 *Rastriya Bikashma Adhibasi/Janajati Mulmudda Byabdhana ra Abasarharu* IIDS(Kathmandu)

Nyayaparisako Bulletin, Poush 3, 2058

Risal, Bhairab and Rammani Risal; 2061 BS; **Nepal ka Mantriharu**, Siphel, Kathmandu

UNDP, 2004; **Human Development Report**, Oxford University Press

Acknowledgement

The first and unreserved thank goes to NEFIN/JEP for providing invaluable support to conduct this research. This output would not have been possible to complete without its financial and technical support.

We are equally indebted to Bal Bahadur Rai, ex-minister and prominent leader of Nepali Congress, for his important facts and figures needed to this study.

Similarly we are grateful to Nijamati Kitabkhana for the information about civil servants, Secretariat of Parliament for the information of MPs, Election Commission for providing election results. Similarly, we thank to different government agencies for their help to get information during our study period.

Similarly, we would also like to extend our gratitude to Sita Rana for her precious comments and suggestions to make this research complete shape.

Contents

	Page
Acknowledgement	i
List of Tables	iv
Abbreviation and Acronyms	v
Abstract	vi
1. Chapter One	
I. Introduction	1
II. Objectives of the study	2
III. Rationale of the study	2
IV Limitation of the study	2
2. Chapter Two	
I. Methodology of the study	4
Study Design	4
Data Collection	4
Data Management	4
Validity	4
II Concept and Definition	4
3. Chapter Three	
Results and Discussions	6
I. Indigenous nationalities in Councils of Ministers	6
II. Status of Ministers from Indigenous Nationalities	8
III. Rank of Ministers from Indigenous Nationalities	9
IV. Indigenous Nationalities in Parliament	10
House of Representative	10
National Assembly	11
V. Indigenous nationalities in Judiciaries	12
VI. Indigenous Nationalities in District Development Committee	13
VII. Civil Service	17
Special Class	17
First Class	17
Second Class	18
Third Class	18
VIII. Political Parties and their policies towards the Indigenous Nationalities	20
Nepali congress	20
Nepal Communist Party (UML)	20
National Democratic Party	21
Nepal Sadbhavana Party	21
IX Speakers and deputy speakers, chairperson and vice-chairperson in the parliament	22
X. Attorney General of Nepal	23

XI. Commission for Investigation of Abuse of Authority	23
XII. National Planning Commission	24
XIII. Election Commissioners	25
XIV. Public service Commission Chiefs	26
XV. Auditor General	27
XVI. A Case Study	28
4. Chapter Four	
Conclusion and Recommendation	30
5. References	32
6. Appendix	33

List of Tables

	Page
Table 1: Ministers from different social groups in democratic era	6
Table2: Ministers from different social groups in democratic era	7
Table3: Status of the ministers from indigenous groups	8
Table4: Status of Ministers from Indigenous groups	9
Table5: Rank of the ministers from indigenous group while representing in the cabinet	9
Table6: Social Composition in the House of Representative	10
Table7: Social Composition in the National Assembly	11
Table8: Ethnic Composition in Judiciary	13
Table9: Social Composition on DDC in 2048 B.S. and 2054 B.S.	13
Table10: Indigenous Nationalities in DDC, 2048 BS	15
Table11: Indigenous Nationalities in DDC, 2054 BS	16
Table12: Special Class of Employee	17
Table13: Social composition in First Class Officers	17
Table14: Social composition in Second Class Officers	18
Table15: Social composition in Third Class officers	18
Table16: Social composition in Third Class officers	19

Abbreviation and Acronyms

AG: Attorney General

BS: Bikram Sambat

CIAA: Commission for the Investigation of Abuse of Authority

CPN: Communist Party of Nepal

DDC: District Development Committee

HMG: His Majesty's Government

JEP: Janajati Empowerment Project

MPs: Members of Parliament

NC: Nepali Congress

NDP: National Democratic Party

NEFIN: Nepal Federation of Indigenous Nationalities

NPC: National Planning Commission

UML: Unified Marxist and Leninist

VDC: Village Development Committee

Involvement of Indigenous Nationalities in the State Mechanism

Abstract

This study came with the conclusion that the representation of Non-Newar indigenous nationalities in the state machineries is poor. Representation of indigenous nationalities in council of ministers was found to be better than in civil service, the permanent government. The requirements in most of the constitutional bodies demand the qualifications like one has to serve as a first class or special class officers in government service which hardly many indigenous nationalities occupy. Amendment in constitution is desirable to increase the participation of indigenous nationalities in the constitutional organs. State should adopt the reservation policy.

**Report
On
Involvement of Indigenous Nationalities in the State Mechanism**



**Nepal Federation of Indigenous Nationalities (NEFIN),
Kathmandu, Nepal**

**Report
On**

Involvement of Indigenous Nationalities in the State Mechanism

Researcher

Fatik Bahadur Thapa

Research Assistants

Tej Prasad Adhikari

Samipyaraj Timilsena

January, 2006



**Submitted to
Nepal Federation of Indigenous Nationalities (NEFIN),
Kathmandu, Nepal**