UNDERSTANDING COLLEGE TEACHERS' PERCEPTION OF THE INCLUSION POLICY IN NEPAL

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ABSTRACT

The Nepalese government adopted an inclusion policy to provide social justice for all. However, the implementation of this policy has created a conflicting situation in the country. This study critically analyzes how social inclusion policies are perceived by college teachers in Nepal, highlighting important obstacles arising from opposing political ideologies and stakeholder interests. The research employs qualitative method to explore these perceptions. The main aim of this study is to examine information sources of the inclusion policy for making perception, how these sources relate to respondents' perspectives, and identify the key elements influencing respondents' perceptions. Much of the information provided by teachers is based on subjective experiences rather than rational truths. Furthermore, respondents' opinions on the inclusion policy differed greatly depending on their background, expertise, and engagement with public commission services. Some indigenous and non-indigenous people contribute to these misframing social inclusion policy for their own socio and economic benefit, which identifies policy misframing as the result of economic, social, and political opportunities. In the end it recommends better communication and cooperation between government agencies, indigenous organizations, and non-indigenous stakeholders in order to improve comprehension and promote the more successful execution of social inclusion policy throughout Nepal.

Keywords*:* social inclusion, opportunities, inclusion policy, economic, misframing

INTRODUCTION

I have found it highly challenging to discuss social inclusion policies with both university and secondary school teachers, based on my experience as a lecturer at Tribhuvan University and a teacher in a secondary school. Some non-Indigenous and Indigenous participants in talks with teachers and graduate students oppose these policies as disadvantaging qualified people and harmful to the advancement of the country. This viewpoint is unexpected, particularly in light of the inclusion principle's goal of protecting everyone's human rights in all areas of life (Jones, 2011). However, Hutchinson (2014) emphasizes the challenges of converting normative ideas into practical applications, highlighting the influence of various stakeholder interests and political ideologies. Additionally, Drucza's (2016) research demonstrates that cross-class partnerships can foster social transformation, underscoring the importance of effective communication and local engagement in constructing an inclusive society. The need for a cogent strategy for social inclusion remains crucial, even in light of Hong and Sullivan's (2013) discussion of the complexity of belief formation, which implies that fragmentation may occasionally be beneficial. This raises important issues regarding how non-Indigenous people perceive social inclusion policy and the broader implications for social cohesion and social justice. The primary study question thus becomes: What are the reasons behind non-Indigenous educators' opposition to social inclusion policy, and how do they shape their perception?

Social justice is only possible with inclusive policy. Universal social protection is a potent development policy tool that can alleviate poverty, inequality, and social exclusion(United Nations, 2018). The situation in Nepal is more debatable due to a framing problem. Framing is a way of interpreting information by promoting a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation' (Entman, 1993). Similarly, framing is a central element of linking context and policy response. (Herranz &Surrallés, 2018). The potential of the framing concept lies in the focus on communicative processes. Communication is not static but a dynamic process involving frame-building and frame-setting. (Vreese, 2005). Therefore, a more accurate explanation is needed in the context of Nepal.

An inclusion policy is formulated to address social injustice (Henderson, 2022). Not only this, but he also claimed that social inclusion policy transformed power relations, which need to be addressed to produce sustainable economic, social, ecological, and political inclusion for all. It

promotes opportunities for involvement in multidimensional, collaborative processes, enhances capacity, fulfills the role assigned by standards, and fosters bonds, unity, integration, and solidarity at the collective level by expanding the relationship of respect and recognition (Paudel, 2020). However, some critics of social inclusion argue that it undermines the principle of government by prioritizing inclusivity over individual abilities and experiences. They believe that opportunities should be based solely on merit and that affirmative action or inclusive policies may lead to the selection of less qualified individuals, potentially hindering overall progress. Not only this, but they also claimed that the inclusion policy is implemented in the interest of donors in Nepal. Donors do not prioritize the ground reality socio-economic structure. They advocate an inclusion policy to establish their influence. The social inclusion policy needs high consideration of socio-economic and political systems. For example, Drucza (2017) argued that the careful consideration that these complex social, political, and economic concerns require has yet to be given to the role of development partner involvement in social inclusion, identity politics, or horizontal disparities in such vulnerable situations. It shows that social inclusion is a complex phenomenon. Caste and gender are not the only factors of discrimination and exclusion; many other aspects influence those included in and excluded from the profession. (Paudyal, 2015). Political and social inclusion refers to the political participation of different groups at various levels of the power structure, as well as their language, religion, social habits, and knowledge (Paudel, 2020). Therefore, the inclusion issue is a collaborative experience that involves discussions with school and college discussion teachers. It has been happening in public places. Due to this, inclusion, state restructuring, proportional representation, and federalism are recurring themes in today's public discourse in Nepal. This is not an ideological or social issue. It is a framing problem because it is not irrelevant to all contexts. This framing problem encompasses not only social justice issues (Riley, 1969) but also other related concerns. Due to this, ideological tension revolves around the balance between promoting equality and upholding government.

The inclusion policy has become a form of hegemony, establishing hierarchical structures at the international, national, and community levels. This hierarchical system fosters notions of superiority and inferiority, creating societal divisions. Moreover, it poses challenges when implementing policies, plans, and strategies about gender, education, and the economy. This has made me wonder if the inclusion policy is flawed and if I've excluded any capable non-indigenous people. I am interested

in how they arrived at their conclusions and whether their opinions are grounded in credibility. Additionally, I'm curious about other approaches to addressing the issue of unfairness.

The sources of injustice associated with the inclusion policy vary in political, social, and economic sectors. At the political level, a lack of representation and inclusivity exists in decision-making processes. There is an existing lack of comprehensive understanding because Frazer argued that redistribution, recognition, and participation can be helpful in our understanding of social Inclusion (Thambiah, 2018). Hence, the Nepalese government also implements an inclusion policy to address the poverty and marginalization of people. However, there is growing dissatisfaction among the non-indigenous community due to a lack of in-depth knowledge of inclusion policies. It requires a rational understanding to implement inclusive policies at the practical level. In the Nepalese context, most people lack critical knowledge of inclusion policies. As a result, the inclusion policy is not implemented effectively. If ordinary people have critical knowledge of inclusion policies, it becomes evident that the policies are successful. For instance, many Dalit, Janajati, and all-caste women have to participate in decision-making, but their role is not effective due to the lack of knowledge and power. On the other hand, other castes of people make a discourse. They have been arguing that inclusion policy excluded capable persons.

Lack of access deficit: Nepal faces tremendous difficulties, including economic disparity, restricted access to finance and markets, and a lack of employment opportunities. As a result, a large portion of the population lives in poverty. The unequal distribution of resources is the leading cause of poverty. Next, limited access to credit and markets, as well as a lack of income opportunities, contribute to social exclusion. Furthermore, the limited involvement and influence of marginalized groups in political institutions, which limits their power over decision-making processes, contributes to the persistence of political inequality. The Constitution of Nepal (2015) envisions Nepal as an inclusive state and guarantees the right to equality, social justice, and freedom from discrimination to all.

Political inclusion means the representation of a power structure. For example, political inclusion refers to the degree of political participation at various levels of the power structure. It includes the concepts of representation, "voice," and 'agency (Paudel, 2020). However, political disparity also exists in Nepal, as the inadequate representation of marginalized groups in political institutions remains a significant challenge. Despite efforts to promote inclusivity, the under-representation

of specific communities persists, limiting their participation and influence in decision-making processes. Similarly, disparities in access to quality education persist, particularly for marginalized communities, remote areas, and disadvantaged groups. Limited educational opportunities contribute to unequal social mobility and perpetuate cycles of poverty and exclusion.

Culture refers to the language, religion, behaviors, norms, and values. Cultural preservation is important for the nation. It is a source of knowledge. From cultural study, we can generate new technology and knowledge because Schein (1990) defines culture in managerial terms as "how people feel about the organization, the authority system and the degree of employee involvement and commitment. Therefore, culture plays a crucial role in shaping our knowledge and perception. Not only this, but he also claimed that a better understanding of culture can lead to better performance in many areas, such as managing relationships, management, operations, marketing, and many others. It means that an inclusive policy is needed for sustainable development in countries.

Practicing inclusive policies and programs at the meso level remains challenging in Nepal. There may be gaps in translating national policies into reasonable measures, resulting in limited impact on marginalized communities. The Prejudices, social stigmas, and stereotypes surrounding marginalized groups can hinder their full participation and integration into society. Challenging these biases and fostering inclusive attitudes within organizations and institutions is crucial for social inclusion. Therefore, it is essential to ensure equitable access to healthcare, social protection programs, and legal aid. Limited availability, affordability, and cultural barriers can prevent marginalized groups from accessing these services. Hence, most scholars claim that inclusion policy is the primary tool for promoting the marginalized, backward, and minority groups. However, some educated people have been advocating against the inclusion policy.

Caste discrimination has a long history in Nepal, where people from marginalized castes are excluded from society and have few prospects in areas like jobs, education, and social engagement. Similarly, Women and girls continue to face challenges to education, employment, decision-making, and equitable access to resources in Nepal, where gender differences still exist. Social inclusion and women's empowerment are hampered by discrimination, gender-based violence, and conventional gender norms. Due to this, the Nepalese government implemented measures to remove institutional barriers and enhance incentives to increase access to development opportunities for diverse individuals and groups (Amin *et al.,* 2010). However, non-indigenous

people are not happy with the inclusion policy. Hence, the researcher is keen to understand how they perceive information and form an opinion about inclusion policy in the context of Nepal.

There is still a great deal to learn about how some educated indigenous and non-Indigenous educators see social inclusion policies as problematic, especially in Nepal, despite the expanding conversation about them. The normative principles of inclusion and their desired outcomes are the primary subjects of the literature currently under publication (Jones, 2011; Hutchinson, 2014; Drucza, 2016). However, little study has been done on the precise elements that influence some non-Indigenous and Indigenous people's attitudes in educational environments, particularly about perceived justice and fairness. This disparity is significant because it may make it more challenging to establish an inclusive learning environment and implement effective inclusion policies. Closing this gap would help advance more refined and successful inclusion policies by educating politicians and educational leaders on the dynamics among many stakeholders and adding to the scholarly conversation on social inclusion.

In the context of Nepal, social inclusion policies are complicated, and this study attempts to shed more light on them. The study will contribute to the theoretical framework of social inclusion by examining the perspectives of non-Indigenous educators and highlighting the interplay between practice, perception, and policy. It will also shed light on the difficulties that educational institutions encounter in successfully implementing these strategies. Ultimately, our research seeks to bridge the gap between pragmatic realities and normative goals, fostering a more informed discussion among stakeholders, educators, and policymakers.
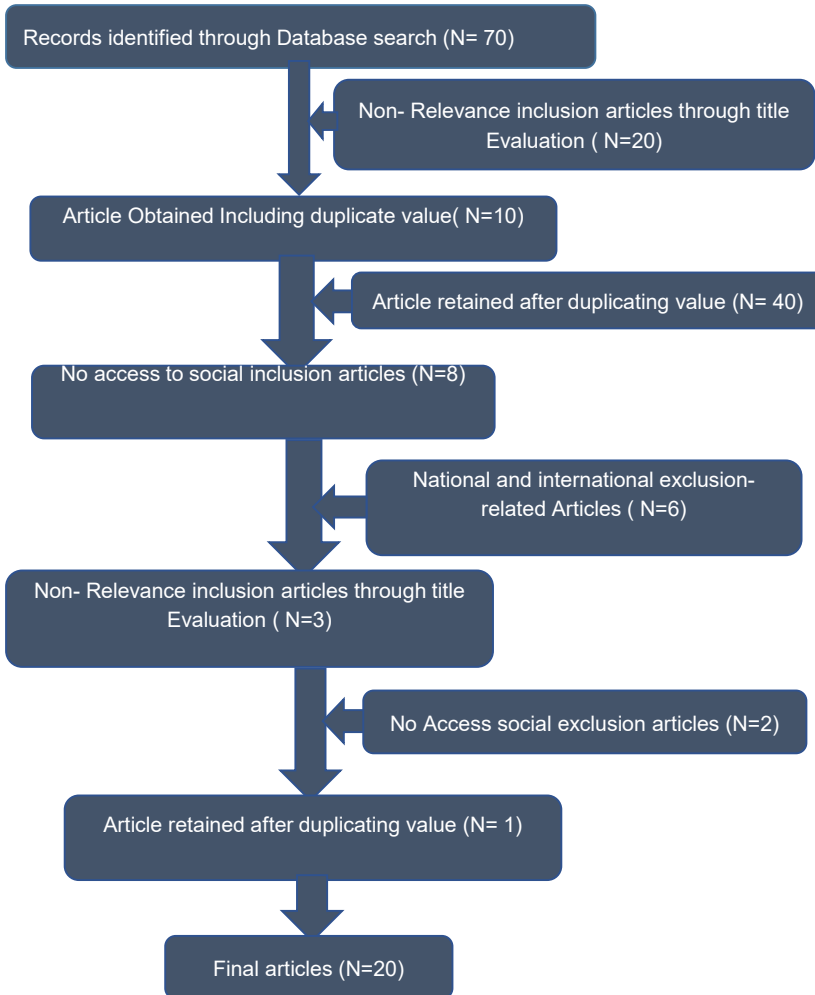
OBJECTIVES

- To examine sources of information related to inclusion policy.
- To investigate the connection between these sources and respondents' perceptions of the inclusion policy.
- To explore the main contributing factors in framing the inclusion policy

LITERATURE REVIEW

The literature on non-indigenous college teachers' perception on inclusion policy in Nepal highlights several factors which help to build their perception. For example social-economic and political, geographical, cultural norms, and values, accessibility of resources and context plays

significant role to build our perception. Despite constitutional provisions that guarantee equal rights and opportunities. Provision of maintaining equality, Nepal government implementing inclusion policy after 2015 because it is well tested and implanted policy in the other countries like South Africa, Canada, Germany and even in India. However, the most of the non-indigenous educated people are against the inclusion policy. So, I collected some inclusion policy-related documents which are presented in the following charts.

Flow Chart of Literature Review

Records identified through Database search (N= 70)

Non- Relevance inclusion articles through title Evaluation (N=20)

Article Obtained Including duplicate value(N=10)

Article retained after duplicating value (N= 40)

No access to social inclusion articles (N=8)

National and international exclusion-related Articles (N=6)

Non- Relevance inclusion articles through title Evaluation (N=3)

No Access social exclusion articles (N=2)

Article retained after duplicating value (N= 1)

Final articles (N=20)

The reviewed publications were primarily sourced through Google Scholar, assuring their reliability because they were printed in respected

journals. However, because there was no peer review procedure for book chapters, magazines, news items, or social media, they were not included in the analysis. In order to retain relevance, the study started in March 2023 and took articles from 1989 to 2022 into account. The extracted papers were managed in an order they contained information on citations, authors, publication year, study design/technique, study location, variables, and major conclusions. A preliminary study of the literature by the researcher led to the selection of four keywords for the electronic database search: "social inclusion," "social inclusion policy," "perception" and "perception building process." It gives a thorough summary of inclusions. The first keyword searches turned up 70 items, however 40 of them were judged irrelevant and later removed from the database. 8 articles were excluded because they lacked full internet access and 3 articles were duplicates. 6 publications on social exclusion were retrieved from Google Scholar, however 3 of them was judged to be irrelevant and one to be inaccessible. Only item was pertinent to social exclusion and were easily available. Finally, 20 publications that were chosen for this study were included in the review.

Theoretical and Philosophical Foundation

Stacy Frazer suggests a three-dimensional theory of justice that includes redistribution, acknowledgment, and representation in order to address these issues in theory of social justice and equality. In addition she defines the concept a critical philosophy of framing in social justice. In her philosophy of framing, Stacy Frazer examines how the way information is organized and presented affects how we perceive and comprehend it. The significance of understanding framing strategies and their possible influence on our thoughts, beliefs, and behavior is emphasized. We can improve our capacity to assess information and arrive at more well-rounded perspectives by critically evaluating frames (Fraser, 2009). So, this article is also written to understanding framing strategies of non-indigenous college teachers, main on contributing factor of framing and their suggestion of alternative solution instead of inclusion policy in Nepal. Hence, theoretical foundation of this article "Perception of College Teachers on Inclusion Policy in Nepal" is Stacy Frazer three dimension and Philosophical foundation is also her critical philosophy of framing.

METHOD

The researcher carried out a thorough desk review, reviewing a variety of secondary sources, including government reports, scholarly journals, development partner documents, media sources, and relevant

studies and policies. Then, a semi-structured questionnaire was created and sent to respondents who had been purposefully chosen, asking them to produce essays on inclusion policies within a set amount of time. Three key themes—perceiving information, developing perception, and alternatives to social inclusion policy. After that researcher gathered essays and interred essays in the NVivo software. And then the researcher constructed three themes. They are perceiving information sources, relation between sources and information and main contributing factor of building perception on social inclusion. Again, the researcher convened two informal meetings at nearby tea cafes and short trip discussion to fulfill lacking information and made codes based on these themes. After that he interred data in the Nvivo software and made codes based on the three themes and analyzed those data using Nvivo software. And then researcher presented analyzed data in tables and a word cloud. Therefore, data analysis techniques is thematic analysis and tool is framing this article.

RESULTS AND DISCUSSION

This study's discussion section goes in-depth on the analysis of the data that was gathered, which was done through a thorough literature review, semi-structured surveys, and unofficial talks. The main objective was to investigate how people perceive inclusion policies, how they process information about them, and potential alternatives. And detailed evaluation of secondary sources, including government reports, scholarly journals, materials from collaboration partners, media sources, and pertinent studies and policies, was done in preparation for the initial data collection. After that, a purposefully chosen group of responders was asked to submit essays responding to particular inclusion policy questions within a predetermined window of time. The NVivo program was then used to analyze these essays. Three main themes were identified through extensive reading and coding: Information sources, Impact of information on their thought, and alternatives to social inclusion policy. Using Nvivo software, the insights and recommendations offered by the respondents were further examined. The results are reported in the sections that follow this discussion. Two unofficial talks were also planned in nearby tea houses to fill in any information gaps, allowing for the inclusion of new viewpoints in the analysis as a whole.

Theme 1. Sources of Information

In general information means hearing others saying. But, it is not scientific definition. But, the idea of knowledge is typically associated with

the concept of information; it is presupposed that information both offers knowledge and alters the knowledge of those who receive it in scientific definition, (Zimmerman *et al.,* 2016). There are three types of information. They are primary, secondary, and tertiary. Primary sources are ones that have information that is original. They contain fresh data, new perspectives on established truths or concepts, any novel observation or experiment. Periodicals, newspapers, technical reports, dissertations, conference papers, patents, standards, trade, and product bulletins are primary sources. Secondary sources include secondary journals, bibliographies, books, reviews, treatises, state-of-the-art reports, reference materials, etc. Tertiary sources build upon primary and secondary sources and act as a key to those sources. These sources are collections of information that are distilled from primary and secondary sources.(University of Fort Hare, 2018). First, research asked a question to the respondent respondents about the information sources and then checked the types of sources. The most of the respondents got information from primary sources and only a few respondents got information from secondary sources. After that he again evaluated the information based on certain elements. They are, authorship, motive, stable, credibility and facts (Betts, 2013) and found that most the information do not have authorship and they used to motivate others their own experience. They are general facts but not rationally facts. They evaluate only based on economic prospective. Social cultural and political rationality is absence there. Information source table is given as follow.

Table 1

Information Sources Relations

Source A	Source B	Pearson correlation coefficient
E	A	0.989423
E	D	0.518871
E	C	0.439997
E	B	0.429289
D	A	0.501008
D	B	0.443938
D	C	0.34748
C	A	0.434943
C	B	0.21956
B	A	0.406611

Source: Field Survey, 2023

Internals A, B, C, D, and E are used in the table to identify the respondents and tables show their information sources that have undergone a correlation analysis. The degree and direction of the linear relationship between these variables were determined using the Pearson correlation coefficient. The results show a substantial positive correlation between Internals E and Internals A (r = 0.989423), indicating a close linear relationship and great similarity in the data they give. Similar to Internals E and D, Internals E and B also exhibit modest positive correlations (r = 0.439997 and r = 0.429289, respectively), but Internals E and C exhibit a moderate positive connection (r = 0.518871). Internals D and Internals A show a moderately positive connection (r = 0.501008), while Internals D and Internals B and Internals D and Internals C show only marginally positive correlations (r = 0.443938 and r). Additionally, it was discovered that Internals C and Internals A, Internals C and Internals B, and Internals B and Internals A had weakly positive correlations (r = 0.406611, 0.21956, and 0.434943, respectively). These findings indicate variable degrees of informational similarity among the sources, with some pairs exhibiting greater correlations than others. It means they do not read social inclusion policies.

Theme 2. Concept Formation

Phenomenology is very important for concept analysis. It emphasis on the subject's role in forming our understanding of the world, draws attention to a crucial problem: the possibility for misunderstanding between the three levels of analysis, reality, words, and concepts (Medin & Smith, 1984). In addition, it recognizes that words are not only neutral labels but rather reflections of our lived experiences by emphasizing the subjective experience and the process of meaning-making. Contrarily, concepts are the mental structures we develop in order to categorize and make sense of the environment. Although they are essential to our understanding of reality. However, words and concepts are not the same as reality. So, researcher put questions to the respondents to understand their perception and experience on inclusion policy. At that time, researcher found differentiation between the responses. The most of respondents who were attended in public service commission replied that social inclusion policy need correction. One respondent who did not attend public commission service exam and one attended public service commission exam replied that inclusion policy is good. After getting, same answer from different experiences, researcher again asked next question to them. The question was that why inclusion

policy is good. The respondent who did not involve in public service commission exam replied that it helps to sharp our knowledge and skill. But, another respondent replied that other caste people are marginalized than me. It means the most of educated non-indigenous teachers thought that social inclusion policy limit their economic opportunities. It is real that they lost some economic opportunities after implementing inclusion policy in Nepal. Indigenous peoples experience substantial social, economic, cultural, and political marginalization in comparison to the rest of the population. Nevertheless, there is a widespread conviction that safeguarding all languages and cultures is essential for conserving human knowledge and technological advancement. It still has to be uncovered how language, indigenous technology, and income are intertwined. As an example, the well-known Thakali Bhansha Ghar in the Kathmandu valley owes its fame to traditional food preparation methods, which let the government earn money and the Thakali proprietors succeed. Similar to India, Nepal has a variety of rural indigenous and non-indigenous technologies, including those for producing food, clothes, and ornaments. Commercializing products made using these old techniques has a lot of potential in today's world, as demonstrated by businesses like the Baraha Jewelers shops with locations in Hong Kong, Singapore, and the UK. Not only indigenous myth, both indigenous and non-indigenous religious myths can also offer important insights into medical procedures and advancements in technology. As a result, it is crucial to preserve, promote, and acknowledge indigenous cultures and social identities since they have the potential to create significant employment opportunities. It is only possible from inclusion policy. Therefore, it is essential that the government of Nepal effectively put into place an inclusive strategy by utilizing available local resources and means.

Theme 3. Main Contributing Factor of Constructing Perception

The study found that a sizable portion of respondents had job, political and socio-cultural recognition and hold prestigious position in the society. Surprisingly, identity, recognition, and prestige were not central to their efforts on a social or political level. These elements were not apparent in the circumstances because the most of the respondents think inclusion policy limit their economic opportunities. So, I read some literature and conducted some tea takes to understand their position and found that their framing is not real, it is culturally, and politically constructed mindset because concept of inclusion policy is not just for economic growth. It is

also for socio-cultural and political recognition and justice. The concept of justice is also an essentially distributive concept, for justice seems by its very nature to concern the distribution of burdens or benefits, not the sum total of burdens or benefits, (Hale, 2018). Only economic equity not provide recognition of multilingual, multicultural, multi-nationalities, and physically differences. Hence, inclusion policy is mis-framing by political structure in Nepal because upper-caste people have been ruling continuously after Kirat era. Due to the long historical background, they are able to create a (mis) framing the inclusion policy. Stafford, (1996) argued that we now live in an amorphous frame of time: a 'post' history where both our knowledge of the past and our confidence about the future have been shaken. For evidence I have examined correlation of the respondents' responses on information sources, their experiences and perception to find the main contributing factor of perception building which is presented in table number 2.

Table 2

Correlation Analysis of Information, experience and their perception

Node A	Node A	Pearson correlation coefficient
Experiences	Disadvantages	0.322345
Information Sources	Alternative of inclusion policy	-0.005577
Information Sources	Disadvantages	-0.012882
Information Sources	Experiences	-0.063909
Experiences	Alternative of inclusion policy	-0.065903
Disadvantages	Alternative of inclusion policy	-0.09402

Source: Field Survey, 2023

While researcher examining the correlation between experience, disadvantages of inclusion policy, information sources and suggestions for alternative. The linear link between two variables is measured using the Pearson correlation coefficient, which has a range of -1 to +1. The majority of the correlation coefficients are tiny, indicating weak relationships between the variables, as can be seen by looking at the table. First, a positive but sluggish correlation coefficient of 0.322345 between 'Experiences' and 'Disadvantages' indicates that these elements may be connected. Although there are negligible linear relationships between information sources and alternative of inclusion policy, information sources and disadvantages, information sources and experiences, and experiences and alternative

of inclusion policy, all of these relationships show coefficients that are extremely close to zero. Additionally, a weak negative association between disadvantages and an alternative inclusion policy is seen, with a value of -0.09402. Overall, the variables have low correlations, which suggest that their linear relationships are not very strong. It is crucial to keep in mind that correlation does not imply causation, and additional in-depth analysis is necessary to fully understand the complex interactions between these factors. It means, there is significant roles in other factor to build perception.

Researcher again conducted two tea takes and one short trip discussion with social inclusion policy experts to analyze the role of socio-cultural and political factors on perception building. At time my respondents said, non-indigenous people perception is built from political power structure because they have ruled long years of time. It is not because of consequences of economic and cultural factors. They again replied economic factor does not give recognition of diversity. Nepal is multi-lingual, multi-cultural, and multi-ethic country. In the context of Nepal, Janajati people were made socially, economically, culturally and politically marginalized by upper caste of people. Only class based inclusion policy does not create equity in the country. So, there is not alternative of inclusion policy in Nepal. It is a kind of epidemic injustice. After that I read Frazer theory of injustice, she suggests that in order to achieve justice, societal structures must allow people to interact as peers on an equal footing and names three key factors that influence participative parity: the economic, the cultural, and the political. Social structures must enable individuals to engage in all three of these realms on an equal footing. To test this situation, researcher observed some indigenous and non-indigenous leader political activities and found that, some indigenous leaders who are holding higher position of political parties publicly speak against the inclusion policy and some are silent because they become political object. They speak nothing on inclusion policy but they are well informed on inclusion policy. It shows that political structure is not favorable for inclusion policy. Similarly, some indigenous leaders who are leading indigenous people for social justice are also misframing policy. They think getting recognition is revenge of non-indigenous people. These are main causes of misframing inclusion policy. I conclude, political structure of Nepal is not ready to interact on inclusion policy. Hence, there is conflict between indigenous and indigenous people. Upper caste power holding persons are creating hegemony on inclusion policy. They think giving recognition of indigenous people are losing their

power. On the other hand to grasp economic opportunities indigenous elites are also creating hegemony as well as misusing the social inclusion policy to achieve political, social and economic benefits. Due to this, there is no correlation among respondents experience, perception, and alternative of inclusion policy. For social justice, political leaders, non-indigenous educated and uneducated people as well as indigenous leaders and educated and uneducated people become responsible. All of we think, we are human and we should have equal right and we should respect each other culture, language, norms and values. It needs that open interaction on inclusion policy. Bozalek and Boughey (2012) also pose that in order to achieve justice, society must create conditions that allow people to interact as peers.

Theme 4. Alternative of inclusion Policy

It is critical to look at the numerous factors that influence how individuals see and comprehend social issues, under Nancy Fraser's framing theory. The three respondents' responses provided insight into the complexities of the social inclusion policy in Nepal. Three persons told that the policy should only be based on economic class, while another offered additional caste divisions based on economic criteria. However, two respondents highlight the need for the strategy to have a set time limit because it helps to promote equity, peace, harmony, and give recognition to nationalities. Only economic growth is not enough for sustainable development. These results show that people from various castes and social backgrounds have favorable opinions about the social inclusion policy as a whole. However, it becomes clear that historical and political structure are dominant factors for (mis)-framing in modern Nepal. These people could not fully comprehend the social, cultural, and political factors influencing the policy. Despite having a solid education in sociocultural and political issues, they struggle to create hegemony on inclusion policy. They oppose the inclusion policy because they believe it removes our superiority. The inclusion policy's overall framework, meanwhile, continues to be precise and unambiguous, and that must be acknowledged. The framing perspective of Nancy Fraser emphasizes the value of investigating the underlying factors that affect people's perceptions, particularly their socioeconomic status. Policymakers and researchers can learn more about the complex nature of Nepal's social inclusion policy by taking into account Fraser's framework. This all-encompassing strategy makes it possible to more cohesively comprehend the difficulties that various socioeconomic groups experience and offers a basis for the creation of alternative tactics

that address both economic inequalities and social, cultural, and political factors. While, researcher asked to suggest alternatives of inclusion policy to the respondents, the most of the three respondents replied it should be made based on class not caste and another one respondents suggested among the castes also need to classify based on economic class. But two respondents replied in certain time duration, it is okay to enhance the level of marginalized caste of people. After that we should make alternative research. All these respondents' suggestions show that social inclusion policy is good for all caste and class people. All respondents' responses were again analyzed to find out the correlation of achieving information, their experiences which is presented in table two;

1. Word Cloud Analysis

Source: Field Survey, 2023

From word cloud analysis, researcher can determine the common terms and their frequencies from the text provided and how they may appear in a word cloud. So, researcher had made the word cloud from respondents' responses for alternative suggestion of inclusion policy. Social inclusion policy, and, economic opportunities are highly repeated in their suggestion. Consequently, indigenous people, marginalization, culture preservation, marginalized, and participation are also repeatedly come in the paper. Relationships correlation variables information sources: issues and drawbacks. The relevance of indigenous people, their culture, and traditional technology are only a few of the themes and subjects covered in the text that are explained by these phrases. The words "preservation," "recognition," and "identity" are used to emphasize how crucial it is to preserve and advance indigenous knowledge and customs. Additionally, the

complex relationships and correlations between many variables and data sources are the paper's main focus. An important another focus is placed on the necessity of adopting an inclusive policy with the goal of utilizing local resources and enhancing employment opportunities. The argument made in the paper is that a policy that is so inclusive does not harm non-indigenous people's access to employment possibilities. It makes clear that political power structure is misframing the perception of indigenous and non-indigenous people perception on inclusion policy. The current support of a class-based inclusion policy rather than having alternative policies is reflection of socio-political power relations because their opinion is biased, reflecting one point of view without providing thorough equitable policy suggestions. Further intensive study must investigate into the many facets of this complicated subject, taking into account various viewpoints and participating in a more inclusive debate.

The way social inclusion policies are seen and applied in Nepal is complicated and impacted by a number of variables, such as stakeholder interests and political philosophies. The fact that so few college teachers actively participate in these regulations and frequently base their opinions on politically structured attitudes is a worrying development (Hutchinson, 2014). Significant misunderstandings of the inclusion policy result from the analysis of relevant resources, which shows that a large portion of the information is based more on subjective experiences than on objective facts (Hong & Sullivan, 2013). Social constructivism, which holds that social settings and cultural narratives shape knowledge and meaning, can be used to understand this misperception (Berger & Luckmann, 1966). It is also true in context of Nepal.

Furthermore, it is impossible to ignore how digital media shapes attitudes; many teachers rely on online narratives that might not reflect the realities of inclusion policies, which further muddies the conversation (Bennett & Segerberg, 2013). The significance of power dynamics in policy discourse is highlighted by the fact that both indigenous and non-indigenous people participate to the misrepresentation of the inclusion policy for their own benefit (Foucault, 1980). According to Drucza (2016), promoting the participation of excluded groups as well as acknowledging and redistributing resources is essential for the inclusion strategy to be implemented effectively. This strategy supports equity and fairness in social systems, which is consistent with Rawls' theory of justice (Rawls,

1971). But, some indigenous and non-indigenous elite misfram it for their economic and political opportunities.

CONCLUSION

In conclusion, by demonstrating how the credibility of information sources greatly influences public views and knowledge, this study significantly contributes to our understanding of social inclusion policies in Nepal. According to the analysis, most respondents drew largely on primary sources, but many did not critically assess the reliability of these sources, which resulted in a skewed perception of inclusion policies (Betts, 2013). The association between experiences and perceived disadvantages (r = 0.322345) further illustrated the findings' close relationship between perceptions and sociopolitical circumstances, underscoring the influence of past power dynamics on personal opinions. Respondents emphasizing the insufficiency of inclusion policy based only on economic factors, is not enough for marginalized people. The socio-cultural acknowledgment and equity are essential for meaningful inclusion. This is consistent with Nancy Fraser's concept, which promotes a multidimensional approach to justice, various voices—especially those of underprivileged communities—must be included in Nepal's social inclusion efforts. In order to promote true equity and inclusion in Nepal's sociopolitical landscape, policymakers can benefit greatly from the research's recommendations for a thorough policy framework that takes these intricacies into account.

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