



Politics and Social Cohesion in Grassroots of Karnali, Nepal

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Abstract

The present study argues that ethical entrepreneurship in a society plays significant roles in development, participation and comprehensive peacebuilding. The leading institutions should make the followers realize their convincing and transparent demeanor in every performance. It is an explorative study with qualitative design. The sampling is purposive and the site is Aathabis Municipality, Dailekh. The data were collected from 21 respondents in total (including 12 Key Informant Interviews and 9 from focus group discussion) accompanied with the secondary data. Students, teachers, professionals and the executive social workers are the sources of information. The data analysis is synchronic and presentation has been systematic. Adopting the mores and standard of study, it has focused on the politics and social cohesion in the grassroots communities of Aathabis Municipality of Dailekh a hill district of Karnali Province of Nepal. It will be significant tool for all those individuals that have kin interest in social sciences research and social innovation.

Keywords: cohesion, crystal demeanor, engagement, inclusive policy and ethics

Introduction

Background of the Study

Karnali is the most backward and less concentrated area of the federal republic of Nepal. The straightforward citizens exert here but their economic condition is not sound despite of the fact that the residents here exert much for their progress. Himalayan, mountainous and plain territories are in the Karnali so that diversity in the society is the significant aesthetics of this society. Many people exist in this arena with their exertion as they sell their sweat either in the plain of south or the remote corners of the neighbour countries. Many people in Karnali hope to provide quality education to their descendants and achieve significant government services for their growth and development. Some go abroad in search of work opportunities

and manage their family as the productive capability is not the same in several parts of Karnali. Pastoral living standard is very common in all parts of Karnali, but the whim of regime change has now made people realize albeit change in their status quo. Due to pervaded low cultural status, several sorts of social and cultural obscurities exist in the society, however, Karnali is the heritage of hospitality in the concurrent situation. Personality development procedure is secondary whereas the everyday needs management is primary for the residents of Karnali which is more complex in the mountainous areas as well. As the society is backward and the cultural status of people is very low, several absurdities emerge in the different social and cultural performances. Thus, this study is "politics and social cohesion in grassroots of Nepal Karnali".

Politics is the means to empower people and represent in the decisive strata through their representatives. It makes cruel decision and imbues citizens with rich notions of participations and engagement in the decisive arena. Politics envisages on the comprehensive structural change of a society and makes people realize the value of self-esteem as well as the dignified life. As many believe that getting victory in election by hook and crook is politics and the general social practices among the society members in a narrower perspective. In a broader perspective, politics is a determiner for the comprehensive advancement of a society that quests for the unchecked aspirations of a society and provides them with advanced thought and demeanor for collective growth and advancement. Politics makes people responsible and driving force for change and development by transforming the concurrent absurd situation of a society. Indeed, politics and social cohesion are the broader spectrum of a society that would bind people for the significant causes and encourage for active participation in construction and development activities. The responsible politics causes for a social change, makes citizens sagacious and encourages them for adopting the prudent paths for higher achievement. The reconciliation in a society depends on the conscious political endeavors as it is the reliable factor for construction and development.

This article argues that the mounting discontentment against political agency (parties) in Nepal is the outcome of treacherous activities of the political figures, mischievous demeanor and self-seeking tendencies imbedded with nepotism and favouritism. The treacherous demeanor often promotes distrusts and doubt in the public performance. The political agencies should be straightforward, sagacious and prudent enough to enhance pro-public relation in order to win their confidence as the social capital. Unless the political agencies are honest and committed to their causes, the society will never come a long way nor will the society members safeguard their self-esteem and appropriate confidence. The society will be developed forward with confidence and the prudent demeanor from every walk of social life focusing on the creativity.

Statement of Problem

The state is planning to increase public participation and their involvement in the policy making procedures. The state has invested much state capital and human resources to increase the level of participation in development and political process in the different social dimensions, but the over-criticism and negative narration against the political institutions have been mounting as the burning discontentment. There is the sharp contrast in words and actions of the political agencies in Nepal that has contributed to promote dissatisfaction and suspicions

upon the political agency (parties) and the concerned cadres. The local activists are following the footsteps of their forerunners and continuously deceiving the public. This has discouraged public participation all over the grassroots. If this issue is not checked timely, it may cause for the corroding situation in the future. These are some of the most significant questions to seek answer from this study.

- a) What prevents the grassroots citizens from participating in development and political activities?
- b) Why have many people in rural Nepal been reluctant in participating development work and political activities?
- c) How can the public in grassroots participate in the development and political practices of Nepal?

Objectives of Study

The following are the specific objectives of this study.

- a. To identify the situation of public participation in development and political activities at the grassroots of Nepal.
- b. To analyze the participation of the local communities in development activities and,
- c. To evaluate the commitment from the political agency for comprehensive social alteration.

Significance of Study

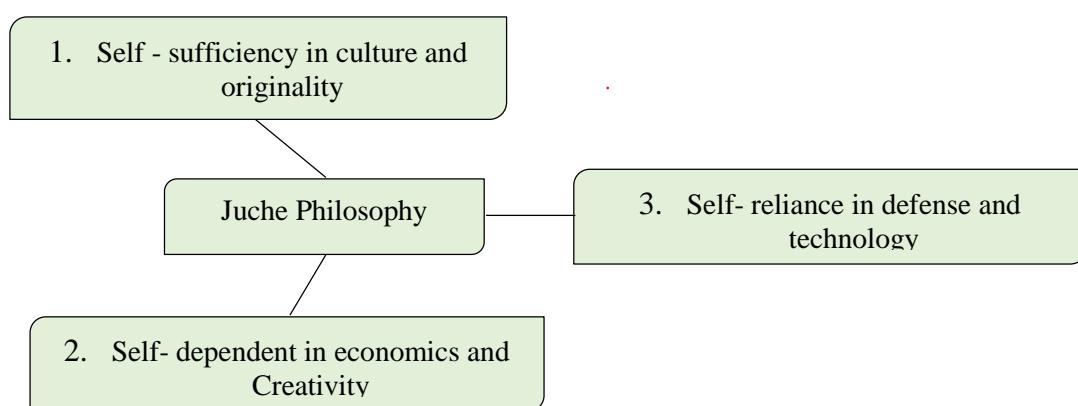
This study is very original study of this kind which is done with the first-hand data collection from the rural part of Nepal, Dailekh district. It provides evidence-based information to the learners and equip them with reliable information for formulating their best opinion. Also, it will be significant for students, teachers, professors, policy makers and the journalists including those having interests in social sciences and innovation.

Conceptual Framework

The creative capability of an individual can be significant contribution for the comprehensive. The conceptual framework for this study is Juche philosophy that navigates abundance potentialities in human creativity and enforces that a man should serve humanity with his entire capabilities. Sung (1942, cited in 1977, p. 147) argues man is the master of his destiny, he has to struggle much with nature and the social obscurities to enhance his creativity in a society in diversity to serve humanity in a creative way.

Figure 1

Theoretical framework



Review of Literatures

The portrayal of the social reality is one of the prime responsibilities of literature. It provides some significant information to the readers about the past, describes the present and enables one to consider much on the future. The conscious people and the readers often collect information about past incidents with literatures; review of literatures is significant for discerning the actual situation of the state, society and culture as the living heritages.

Theoretical Analysis

Sung (1977) in a text "*Thesis on the socialist education*" highlights how the responsible politics causes for significant achievement for state and society that will empower humankind in service to humanity forever. The author describes about Juche philosophy that holds man is master of his destiny. After comprehensive struggles with the natural phenomena and the societal upheavals, one has to work for society and the social causes that empowers for the creative capabilities in human being. This proposition believes that for the bright destination, a state should be self- sufficient in three elements: self - dependent in economics, self- sufficient in culture and self- reliant in defense and innovation.

Contextual Analysis

Many authors have written much about the several social and political issues like participation, collective actions and the social changes. Only the limited authors have practiced their best on the politics social cohesion in rural Nepal. Some significant works regarding the particular arena are Devkota (2073), Uhlner (2015), Drucza (2016), OECD (2021) and Sousa and Coroado (2022) and the following important works described here.

Joshi (BS 2028), in a text "*Karnaliko lok sanskriti - 1*" describes the general living standard of people in Sinja valley of Jumla as his team was there to make sociological survey. They explored several aspects of the residents there and come up with the descriptive study of the arena. The researchers navigated multiple social aspects and their internal empowerment including the self- reliance aspects. He has concluded their participation in the policy as the urgent political element in the existing period.

Rokaya (BS 2080), in a text "*Plight of Karnali [Karnaliko Marma]*" describes the problems and turmoil of people in the Karnali region. He has explained much on the existing complex struggles of the residents in the high hills of the regions. The state has many things to do to empower the residents physically and financially in the high hills that many political agencies have taken advantages of political mismanagement for years. He has concluded the lack of political consciousness in public provided deceptive political agencies to deceive the masses of people in the name of equality, equity and democracy. Therefore, the public in Karnali hills should be more conscious in choosing their representatives and replacing their existing complexities.

Chaulagai (2081) in a text "*Sapadlakshya: Karnali*" describes the enriched culture, problems and the political changes in Karnali. He has focused how political changes in a country has put impact on the existing living standard and the quest quality life of public in Karnali. He has explained numerous political obscurities existing within a society and urged all the concerned people to fight against cultural, political and social maladies if they want to

have comprehensive changes in their concurrent living standard. He has concluded that the Karnali is still backward because of the weak leadership and the politics of treachery in the most parts so that everyone must be vigil to identify their reality and enhance their self-dignity.

Levine (2021), in a text '*Politics in a Pandemic, Jacinda Ardern and New Zealand's - 2020 Election*' states colourful political activities are observed and gone through. He has described much on the political actions and game-oriented actions during the election campaign. The political agencies with several interests play numerous games pertaining to political interests that provide public with significant inferences. He has concluded the text that the pro-public individual as well as the political agencies are in the eyes - center of public to ascertain their confidence; the public only cast their vote of confidence and allow the reliable ones to use their sovereign power in the participatory politics.

Zittel and Dieter (2021), in a text '*Participatory democracy*' describes the internal social and cultural frictions create numerous problems and challenges to practice genuine mores of democracy in a full - fledged strength. None in a society progresses much without exploring significant opportunities and potentialities. They have argued participatory democracy is a panacea for reconciled social and political practices. Giugni and Grasso (2022), in their edited text '*The oxford handbook of political participation*' state a society could not come a long way in construction, development and enhance public esteem without inclusive political participation. They argue the politics of ethics only drives a society to the best path for perfect advancement that could consolidate peace, stability and reconciliation by mitigating the versatile ups and downs of the society; only the responsible political agency could combine all sorts of problems from the society and promote integrity as well as permanent peace.

Davis (2022), in a text '*Bankruptcy, Bubbles and Bailouts*' describes how the political agencies become active during the election campaigns in different parts of the world. The author has argued that the bankrupts make loud bubbles to capture political authority with the ballot from the general voters. However, they forget their particular promises as they have access in the state power. The author has advised all to be vigil with the colourful dreams from the political campaigners.

Similarly, Huang (2022), in a text '*Political order in modern east Asian states*' describes the political practices all over the globe are not the same as ones have expected. Several forms of political practices exist in the globe that the global citizens enjoy in their pursuits. He has mentioned explicitly that the best practices of responsible politics have empowered public to the full perfection that some Asian countries are also enjoying politics of obscurities in the terms of sublimity in politics. He has concluded only the best and ethical political entrepreneurship can resolve existing complexities of a society and empower the public to safeguard their dignity in a society.

Beausoleil (2023), in her significant text '*Staging democracy: The political work of live performance*' argues politics should navigate the eternal aspects and potentialities of a society that could be significant for the growth and development of people in a society. She explains politics is a gamechanger for all the complex issues within a society that provides best opportunities for citizens.; only the participatory political culture help enhancing the internal reconciliation of public and encourage them for consolidated outcomes in service of humanity.

However, she has urged to be proactive to the political agencies to identify their core aims and objectives.

Journalist Bhushal (2024), released his debut book '*Chhalbato: Kailash Dekhi Ganga Samma*' describes his experiences on his journey from Kathmandu to Kailash Mansarovar, from the source of the Karnali River in Tibet to India's Ganges. It is a sociological observation of the places travelled, covering references from the climate to the forest, from the Dalai Lama to the oppressed communities. He has argued the complex memories of his travel and the living standard of public compelled to coming up with this book. Bhushal has highlighted Tibet's sociological and political scenarios. His book is the result of his love for the earth and the environment.

Empirical Analysis

Bishwakarma (2070-2080BS), in his diaries written different periods, describes the past complex days that made people share their inferences, work collectively and fight against several turmoil during several junctures of the historical and political changes in the Nepal Himalaya. He has described how the poverty and the uneven distribution of the state capital brings disparities and inequality in a society; the deceptive motives of the political agencies and its impacts to the voters during election. He has urged everyone in a society to keep eyes upon the neighbour that also contribute for the collective causes. Similarly, Baduwal (2072), in an article "Politics and development rural Nepal" argues the politics of consciousness and the causes enables citizens to work in favour public and the social interests. He has admitted that the ethical and the transparent demeanor of the political agencies contributes much for uplifting the society and create conducive grounds for all for their significant progression. He concludes that the politics of deception and treachery will ever deceive the public which everyone should be vigil as well.

Policy Analysis

Inclusive development policies in Nepal aim to reduce poverty, ensure equity, and preserve economic freedoms. These policies also aim to recognize and implement disability rights and ensure that all people can participate in society without barriers or discrimination. The significant policies and initiatives are:

- 1) The Constitution of Nepal (2015) commits to recognizing and implementing disability rights and inclusive development.
- 2) Act Relating to Rights of Persons with Disabilities (2017) ensures disability inclusion in national development plans.
- 3) Gender Equality and Social Inclusion (GESI) Strategy (2021) mandates that 33% of elected representatives at the federal and provincial levels must be women.

The inclusive development policies in Nepal discuss the issues of wealth distribution, employment, and social justice that have been incorporated into Nepal's development plans since the 1960s. These policies explore the concepts of inclusive growth and development, and how they relate to Nepal's macroeconomic metrics. The Green, Resilient, and Inclusive Development (GRID) in Nepal includes a joint communiqué from the Government of Nepal

and its international development partners on the country's Green, Resilient, and Inclusive Development Strategic Action Plan for 2024 - 2034.

Research Gap

The authors of the literatures described above have explained the existing complexities of the society in diversity that provide multi-dimensional semantics in discerning the society and the political participation that contributes to promote social cohesion. They explained the existing situations and provided information, narrated versatile political actions during different phases of history, but they have not concentrated on the burning issues of a society and the best notions to resolve the vicious aspects among people that gradually increases dissatisfaction and promote doubt all over the society.

Methodology

The present study has a basement on the creative capabilities of human being to serve the society and follows interpretivist approach that has an explorative type with qualitative design. The sampling is purposive and the site for the study is Aathabis Municipality, Dailekh. Besides, primary and secondary sources, the students, teachers, professionals and the executive social workers are the sources of information. The data were collected from total 21 respondents (12 key informant interviews and nine from focus group discussion, December 22, 2024 AD). The data analysis is synchronic and presentation has been systematic. Adopting the mores and standard of study, it has focused on the politics and social cohesion in the grassroots of Nepalese Hills. The respondents have provided their response as their comprehension enjoying significant respect.

Analysis

Politics is the fundamental aspect of social development that enables the public for facing greater challenge in compressive society. The analysis is synchronic and the presentation of the data is systematic in this study. The present study has highlighted the public participation will grow comprehensively in a society with the trust - worthy demeanor from the forerunners, however, the opportunistic practices will lose the game. "The best schooling and the disciplined demeanor of the leadership help a state push forward for the best outcomes in service of the general public" (Sung, 1987, p. 92; Bishwakarma, 2024). Many advanced countries in the globe have progressed much because of the rational efforts from the visionary leadership that has the strong and inseparable relationship with the public. This article has stated the deteriorating political situation of Karnali province of Nepal in general and Aathabis Municipality Dailekh in particular.

People in Political Participation

Acceptance of the agenda and full participation of public into the political and social activities are the central elements of participatory democracy. The social norms and values encourage the members of particular society to contribute in the public interests. The plain demeanor and responsible political practices make everyone deliver the best service in their strength. Moreover, the quick demeanor often discourages ones to trust their company and loyalty to such sort of leadership in the state. "The politics of confiscation, deception, profit – motive has made people consider much on the destination of politics, even the very active

political cadres have now been reluctant to the political process all over the state" (Bishwakarma, 2018, p. 227; Shrestha, 2025). "Public mentality has faced multiple traumas because of the false actions and motives of political agencies for several years. There is an extreme crisis of confidence behind the political figures that they have performed for many years with their strength" (Drucza, 2016; focus group discussion, December 22, 2024 AD).

Politics was in the heart and mind of Nepalese in the past many years. The political figures performed multi-faced colourful actions during their tenure which made public think much consciously with their demeanor. "The large masses of people used to offer their lives for the sake of politics and political figures but the latest development in the political practices have now converted public concerns comprehensively" (Adhikari, 2008). "The public used to participate in the development and political activities with great enthusiasm for their advancement in a society in the past, but the tendencies have been changed and there is a crisis in confidence among the political agencies" (J. Shahi, personal communication, October 13, 2024). The political figures played much tricks on the public interest as they talked much about the public interests as well.

The public in the conventional Nepali society were synchronic and diachronic with the political advancement of a society. The political incidents and the comprehension divided the public as they strongly supported their ideological mores. "There was a time when the family members cut off relation even for political causes, thought and demeanor is the most significant things that wins the heart and confidence of public in a society; there is a crisis in understanding" (N. Bishwakarma, personal communication, October 15, 2024). Nonetheless, the public conscience regarding to political practices have been altered and they have realized the value of their united actions for the best performance. Now the political values and norms changed and so are the causes as well as the public interests. "The followers of Nepal workers' and peasants' party often participate in public causes because of their schooling; but that of the rest ones only think of the personal benefits and reluctant for collective interests as well as the best outcomes" (Bishwakarma, 2018; D. B. Thapa & B.B. Sijapati, personal communication, January 11, 2025 AD). The political consciousness enables citizens for making their meaningful participation.

The action, behaviour and thought of the political agency determines the advancement of a society. "Ethical entrepreneurship of the leadership and the politics of values could enhance culture of political participation and meritorious performance" (focus group discussion, December 22, 2024 AD). The advancement of a society depends on the sound political practices and participation. "Politics is the prime cause to transform the existing situation of a society, the loyal political agencies with their pure devotion to uplift the society people cause for the reliable fortress and the higher ethical demeanor determines social advancement" (D. R. Timilsena, personal communication, November 15, 2024; Uhlener, 2015). Numerous absurd political practices have mounted in Nepalese political domain that have disfigured numerous political incidents for years. "Sagacious citizens have to think much on the recent political practices in the state that have promoted outdated political incidents all over the country with the bitter outcomes for the advancement of public as well as the state integrity" (Huang, 2022). The public participation in development and political activities is considerable in some extent.

The conscious and critical efforts from the citizens completely determine their meaningful representation in a state politics.

Public Participation in Development Practices

The young and strong youth have migrated abroad in search of employment despite of the fact that they have faced multiple complexities to exist in the society. "The over exploitation and mishandling of the creative youth in Nepali society is one of the burning issues now that provided the opportunists with the significant opportunities for deceiving the local public" (focus group discussion, December 22, 2024 AD). The rural people deserve their best to support political agencies in the past even if they know the genuine characters of the candidates they often supported, but their words and creeds proved that they believed the extra social creatures to deceive the public (Sung, 1978, p. 67). Political awareness among the public and rational actions must be among the cadres and followers of any political agency; the reliable political agency and the cadres could contribute for the significant achievement in a society" (Davis, 2022).

Responsible politics causes for comprehensive social transformation in favour of the citizens. "Responsible politics only causes for comprehensive political and social transformation, it promotes self-esteem of the public, however, the politics of opportunism is considerable in Nepal that discourages public from making their significant political and social participation for productivity" (A. K. Kathayat, personal communication, November 24, 2024). Nepalese have supported the numerous political figures by casting their votes of confidence thinking that they could contribute to bring out drastic change in the existing situation which the voters all over Nepal have realized now. "Politics should quest for potentialities of the society to explore grand opportunities for the masses of public, but the political practices in Nepal are not satisfactory as the most political forces safeguard the corrupts and opportunist ones in most performances" (J. B. Baduwal, personal communication, January 9, 2025). Now the social capital of many parts of Nepal does not believe in the most political agencies and support them in many junctures as they performed colourful activities before the public and often deceived them perfunctorily. Nepalese politics have convincingly focused in kinship, nepotism and family favouritism in state building process that made the public distrust the political agencies in the most parts.

Many political agencies and their followers even post-republican period have followed the same footsteps what their forerunners did for many years. One can see beyond the earth reality in the words and actions of the political agencies in Nepal. "Their behaviour, deception and opportunist actions have made the public reluctant to support in the mass campaign as most known figured have involved in the open confiscation of the state capital" (J. Baduwal, personal communication, January 4, 2025 AD). "The politics causes for comprehensive social change that creates permanent peace and stability with significant reconciliation among the several communities in a society. However, Nepalese have colourful inferences regarding equity, equality and peace building initiatives all over" (focus group discussion, December 22, 2024 AD). "The political agencies delivered enumerable dreams without reliable grounds in the past and encouraged their followers to adopt several activities in society; self-seeking nature of the political leadership even in the grassroots made public reluctant to involve in genuine politics"

(S. Tiruwa, personal communication, November 24, 2024). The great leader always talks of ideas and encourages the fellow being for the comprehensive performance in a society.

The dynamic transformation of the existing social practices perfectly depends only on the vigil leadership and conscious citizens. "The politically aware citizens are the reliable fortress for construction and development of the concurrent society. The clumsy practices and the unusual actions of the political agencies instigated the public for keeping critical eyes on them" (Sung, 1977; Uhlaner, 2015; Sousa & Corrado, 2022). "The political cadres in the grassroots communities became blindfold to follow the extra-disciplined political figures that preach others but keep themselves far from the honesty; they often mislead the causes themselves and continue blaming their fellow companions in disfigured politics" (B. B. Kathayat, personal communication, November 23, 2024). The mounting corruption and treacherous political activities of the most political agencies have discouraged Nepalese in the most social and political performances all over the country that the rural communities are more vulnerable with this as well. The public participation and involvement in the construction, development and political actions in this municipality is not satisfactory as well as the political activists often practise stereotypical attitude.

Politics for Dynamic Social Mobility

The backward society could come a long way when the vigil leadership with high morale lead a society. The constant practices and the firm standpoint of the leadership pushed a society for a greater achievement which would make public realize in the general practices. "The attitude, thought and ethical behaviour of the political agencies encourage all for making significant contribution in service to the society as they are the reliable elements for a change" (Administrative officer, personal communication, January 7, 2025 AD). "The superb element to alter the existing cultural and social activities is politics, but the fanciful political practices have converted the entire political foundation of our country, the leaders are dramatic characters so are their followers in the state building" (B. Bishwakarma, personal communication, November 23, 2024). The political practices all over the south Asian states is considered insignificant for the average public that depend on their own footing. "However, the concurrent political activities existing in Nepali society is comprehensively encircled in favour of the somewhat resourceful individuals that control the state capital irrationally" (Bishwakarma, 2080). The conscious efforts of the rational public cause for significant transformation in a society.

The political agencies had taken advantages of the general public in following the footsteps of their forerunners. The forerunners had exerted much to win the heart of the public so that they had contributed much in favour of the public. Nepalese have converted their perspectives now considering the past incidents. "Politics of ethics and responsibility determines the comprehensive social and political development of a society, Nepalese politics is complex so are the political practices in the state; the public could not progress much here because of the extensive political dishonesty" (S. Acharya, personal communication, November 23, 2024;). The change of the political party and activism in different sectors is very high in the rural society as the most political cadres in the federal politics change their ideology and practices fundamentally. The individual benefits and the post have tempted most cadres in transforming their political ideology all over the country.

The backward and advancement of every society depends on the vigil practices, ethical behaviour and prudent practices of the political agencies active in certain society. "The firm stand point of the leadership makes everything happen significantly that the followers could adopt the practices of their forerunners" (Sung, 1978, p. 69). "High ethics and determination in political leadership pushes the backward society forward, the public make their high esteem and perform the best as they guide public with true heart, but the politics of confiscation and deception encouraged all to be" (K. B. Sijapati, personal communication, December 14, 2024). The local public at this municipality inferred much from the political agencies with their colourful incidents. As their forerunners play words games with election manifestos to the public in state politics, "the political agencies in the local level follow the same to deceive public with their treacherous activities; they deliver unnecessary dreams which are beyond their strength and distribute monetary incentives to the laymen for the sake to get their votes" (J. Timilsena, personal communication, December 29, 2024 AD).

The politically non-conscious individuals sell their votes as they do not identify values of their votes and support as well. "Business motive is mounting in Nepalese politics from past many years now in Nepalese society as the most political parties preferred contractors, spoilers, gamblers and the bankrupts in the major campaigns" (an officer, personal communication, January 5, 2025 AD). This preference discouraged the constant, determinant and committed cadres in most cases that the opportunists had good offices in the authority. "The clumsy characters and illusive political practices existing in Nepalese politics have made Nepalese turn deaf ears to the political incidents so that the bad-tempered self-seekers are enjoying political benefits institutionally" (K.P. Acharya, personal communication, December 30, 2024 AD). These take advantages of the time and the public interests. "Nepal could not come a long way because of the absurd practices in the state politics and the rent seeker political practitioners that concentrate state capital only in their benefits" (Zittel & Fuchs, 2021). This is evident that the politics of Nepal and the institutional kinetics are in control of such characters that work much in the interest of certain communities or groups to the favour of Nepalese laymen which is too absurd for altruism. It is a gloomy aspect of the progressive society. The political practices bring alteration in attitude and thought of the public that causes for the comprehensive transformation in a conventional society. As long as the public are not conscious of their duties as well as rights, they cannot work for comprehensive well-being of a society that could be cause for drastic social change. The conscious and critical masses with adherence to the pure theory only would be reliable fortress for change and creativity ultimately.

Conclusion

The mounting discontentment of the late generation against political agency in Nepal is the outcome of treacherous activities of the political figures; their mischievous demeanor and self-seeking tendencies embedded with nepotism and favouritism. The treacherous demeanor often promotes distrusts and doubt in performance. The political agencies should be straightforward, sagacious and prudent enough to enhance pro-public relation to win their confidence as the social capital. Unless the political agencies are honest and committed to their causes, the society will never come a long way nor will the society members safeguard their self-esteem and appropriate confidence. The society will be developed forward with confidence and the prudent demeanor from every walk of social life focusing on the creativity. The trust

and consolidated behaviour increase with the reliable performances from the responsible political agency; the public should be determinant to accomplish their prime causes by fostering trust-worthy demeanor and essential participation. The fanciful aspiration of political agency instigated the public; that too discouraged them long as well. Participation of public in construction, development and politics is corroding now because of the mounting nepotism and favouritism. A state will never progress with the double-dealing leadership that is greedy and under-creativity. The ethical entrepreneurship will eradicate entire complexities from the society and dart against social and political obscurities. Do not forget for vigil endeavors that determine the bright future of the society and the citizens.

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Ideological biasness. This is ideological bias free study

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