

 <p>ISSN 2631-2131</p>	<p align="center">Sustainable Political Leadership Based on System Thinking in Rural Development Practices of Nepal</p> <p align="center">Rishi Ram Sharma</p>
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Abstract

The sustainable political leadership based on system thinking is a highly qualified skillful political leadership on sustainable development administration on rural development practices of Nepal. This paper analyses the quality of sustainable political leadership based on system thinking in overall sustainable rural development application and process in Nepal and its empiricisms. It also presents the national and international context of leadership, system thinking and sustainable development and their contemporary debates and issues. Methodologically it is an empirical literature review on sustainable development, system thinking and leadership for Rural Development and its practices in Nepal. In conclusion, in Nepal social inclusion, justice, and equity; economic and ecological balance and good governance in a basket of rural development is essential phenomena for sustainable political leadership based on system thinking. The real practices of the ideas of social inclusion, justice, equity; economic and ecological balance and good governance to increase productivity of sustainable political leadership is to be more important. However, these types of practices on sustainable political leadership based on system thinking are insignificant, qualities and practices both are low. The national and international importance and urgency of sustainable political leadership based on system thinking are increasing to maintain sustainability governance from local to global level.

Keywords: Rural Development, Sustainable Political Leadership, System Thinking, Sustainability Governance

Introduction

Power is the capacity of leadership; power comes through the exercise. Globally, power and leadership are considered as two unavoidable factors of social change and local development (Sapkota, 2020). Thus only highly motivated leadership with quality and skill can apply the power as an input unit to transform the society. It needs high morality, and good governance in society as a result of inputs. Motivated leaders to create better opportunities for their families and communities,

and that they lead in line with frameworks of System leadership by supporting relationship building, by facilitating and guiding knowledge transfer and by providing space for reflection and skills for action (Wakefield, 2017). The transfer of knowledge is also based on system thinking. Inspiring shared vision, through individual and collective reflexive learning and unlearning in development practices, is key attribute of System leadership in rural development. The basic premise of System leadership is that everyone can lead, and that particularly in this transformative moment, everybody contributes to, and in fact correlates, the world we live in, whether conscious of their agency or not (Klinsky & Golub, 2016).

Every choice, action, discussion, or interaction is a reflection of how we are leading our own lives. System leadership invites everybody to ask what kind of a world they are creating through their thoughts, beliefs, actions, and interactions. Therefore, system leadership is, in center, a participatory process of creative collaboration and transformation for mutual benefit. At the core of System leadership are four orienting concepts, being, relating, knowing, and doing that assist in the framing and development of our understanding of the world, and our own approach to living and leaving (Montuori & Donnelly, 2017) for rural development. From power we are being, relating, knowing, and doing the development activities so is useful for political leadership on sustainable development. System leadership is a suitable leadership form helping subordinates to survive organizational changes (Sondaite & Keidonaite, 2020) for politician who want to be elected as mayor or deputy mayor in local setting. Therefore, it is or it will be a general guideline of elected political leaders in planning and implementing rural development programs.

The role of the systems sciences in service of human welfare, and their contribution to both theoretical and practical issues of human survival in partnership with earth, related on sustainable development, are of critical relevance to the changing nature of human relations at the dawn of the twenty-first century (Laszlo & Laszlo, 2003). However, the world has accepted the reality in 2015 and UN has accepted the sustainable development goals. System leadership theory (SLT), in rural development, is distinct from other leadership theories because of its inherently normative and critical approach grounded in the values of equity, inclusion, excellence, and social justice. It is based on sustainable system thinking. It critiques inequitable practices, oppression, and marginalization wherever they are found and offers the promise not only of greater individual achievement but of a better life lived in common with others (Gordon, 2020).

Two basic propositions (or hypotheses) and eight tenets ensure the comprehensiveness of SLT. The first hypothesis is that when people feel welcome, respected, and included, they are better able to focus on development, and academic outcomes improve in community. The second hypothesis is that when there is a balance between public and private good emphases, and peoples are taught about civic participation, democratic society is strengthened in development. Therefore, system thinking is not only the positivists' thought it is more than that. It is $1+1=3$ and like. It is system of qualitative approach as well.

System leadership is based on a radical learning tradition where information and knowledge are an important part of the processes of empowerment and collective action (Blackwell, 2006). System leadership should challenge existing inequalities, in order to empower and enable others to act (Shields, 2010). In this context, where group members may not have had access to formal education opportunities, in part influenced by social norms that impact on the value given to women's education

leaders supporting learning is directly addressing discrimination and marginalization (Gordon, 2020). To delineate a theory of System leadership, distinct from other theories (transformational or transactional leadership); and to assess the utility of the theory for guiding the practice of leaders who want to effect both educational and broader social change in rural development.

Modern leadership concepts, in rural development, such as vision, motivation and empowerment, self-awareness, self-mastery, excellence in work, importance of ethical means in achieving righteous ends, attaining meaning and fulfillment at work, service before self, and well-being of all beings are all lucidly discussed in the Bhagavad Gita (Dhiman & Amar, 2019). Likewise, many contemporary leadership constructs such as authentic leadership, servant leadership, and values-based leadership were already discussed, albeit notionally, in the Bhagavad Gita thousands of years ago. The message of the Gita fosters holistic development of human personality within all of its dimensions (physical-psychological, emotional, intellectual, and spiritual) by providing guidance about the three essential spiritual practices: training the mind, transforming the passions, and guarding the heart (Dhiman & Amar, 2019). Thus, System leadership thinking is the outcome of the essence of the philosophy of Bhagavad Gita in practical modern life for rural transformation. The tenants (Inclusion, Excellence, Social justice, Equity, Environment, and Good governance) of Empirical perspective on Sustainable system thinking are the foundations of rural development.

Leadership theory often focuses on persuasive discourse, where inspirational speeches convince members of the group to contribute energy and follow directions in development issues. Envisioning, strategizing, and enacting the necessary large-scale transformations are necessary in societal discourse, and even the term “sustainability” itself remains a contested concept (Papenfuss & Merritt, 2019). Therefore, System leadership is an internal process consecrated through small actions in the external world, it occurs in seemingly spontaneous activities at any one moment in time (Burghardt, 2010).

The stimulus for a concept of systems leadership has emerged through specialist settings as those faced with taking a broader view cope with how this could be enacted in practice. A systems leadership study for services identified six dimensions of systems leaders (feeling, perceiving, thinking, relating, doing and being), as well as enabling and inhibiting conditions relating to the actual context of operation (Hobbs, 2019). Similarly, it is simply the socio psychological strategy of rural development. Therefore, Empirical perspective on Sustainable system thinking on rural development in Nepal is a conceptual empirical review study of rural development setting of Nepal.

Objectives and Methodology

The study analyses the quality of sustainable political leadership based on system thinking on sustainable rural development, applicable in Nepal and its practices, the study is being designed. It presents the national and international context of empirical studies on sustainable leadership based on political system thinking on contemporary debates and issues. To generalize the facts and practices, it has used System leadership theory as a conceptual framework and previous empirical literatures and analysis, focusing explicitly on inclusion, equity, excellence, and social justice. Numerous scientific literatures, research reports by various NGOs and INGOs, government organizations, civil societies, and independent agencies are used. It is a qualitative descriptive analysis of available empirical literatures on sustainable political leadership, system thinking and sustainable rural development of Nepal.

National Context

In the context of Nepal, a conference paper presented by Banskota, (2011), presents, the experience with multiparty democracy since 1990 has shown that without an effective government there is no one to follow up on important political decisions. The political changes have further added to the public agenda. Both inclusive growth and sustainable development are not moving ahead without the commitment, investments and competent role of the government (Banskota, 2011). Ideologically, the inclusive democracy is functioning in Nepal, but concept of empirical perspective on sustainable system thinking is not found yet in its original form. The adaptive learning pathway for systemic leadership thus requires a non-deterministic learning system which instead is an open process of creative learning. The learning pathway as a whole is presented as something to be interpreted with this in mind (Hobbs, 2019). It means local leadership must learn the sustainable system leadership approach in rural development.

Evolutionary Systems Design (ESD) serves as a guide by which to foster the self-empowerment of individuals and the self-directed sustainable development of communities (Laszlo A. , 2015). It draws its pragmatic power from several sources: GET (General Evolution Theory) provides a lens through which to focus on patterns of change; it invites us to appreciate our part in the creative process of the universe. SSD (Social Systems Design) provides a tool for shaping the systems in which we work, learn, and live; it empowers us to be proactive participants in the creative transformation of our social world. By blending these two frameworks, ESD provides a path for transcending problems and embracing opportunities in an age when the overpowering complexity of existing global challenges could leave us without much hope for a positive and life sustaining future.

The evolutionary design is based on art and figures. Notably the widely accepted United Nations Sustainable Development Goals (UNSDGs) also use an identifiable set of images to convey the meaning of each of the 17 aspirational goals for building a peaceful and equitable world. That use of effective images is likely no accident. The core point here: if the world is to transform for the better, then art and artists, whether songwriters, painters, storytellers, playwrights, poets, illustrators, dancers, or actors, among others, have an important envisioning role to play in making that transformation come about. It might be wise to listen (in the broadest sense) to what artists are seeing now (Waddock, 2021).

Justice and sustainability have a long history of integration. Considerations of justice appear in many aspects of the sustainability problem and solution formulation. Recognition of the importance of considering future generations – often framed as an expression of intergenerational justice – is core to many definitions of sustainability (Klinsky & Golub, 2016). Therefore, political leadership at local level must include artists, scholars, in their systemic thinking in planning and implementation.

Similarly Devkota, (2019) reflects upon different political movements that took place in Nepal before Nepal was declared a republic and argues that all the earlier political movements failed to declaration of republic, because of the crisis of leadership and leaders' dilemma to make decisions in the right time. The article is prepared based on the survey of literature on Nepali political transition ranging from the Rana regime, a close study of Nepali politics till the declaration of republic in 2008 mapping of literature related with leadership skills and qualities. After a comprehensive study to a conclusion that Nepali political movements have repeatedly failed due to the failure and crisis

of leadership because of indecisiveness. Right decision in right time is make sense of leadership quality (Devkota, 2019). Thus Nepalese politics is in crisis, in other words Political leadership is in crisis. Therefore, to remove the crisis, it is necessary to educate political leaders about the system thinking in political leadership in rural development.

Further Sapkota, (2020) says, Nepal's federal context, the nexus of power and leadership has been less addressed in academic research though most of the studies are focused on local governance. To analyze the nature of leadership and its power structure in the context of rural Nepal. It has followed a critical ontological position of the development of power and leadership. Methodologically, a complete leadership of Dogana village in Suddhodhan Rural Municipality of Rupandehi district (Lumbini Province) was undertaken to assess the rural leadership. The paper concludes that a significant change occurred in leadership pattern and power structure of rural Nepal from informal to formal, and less inclusive to more inclusive and representative. Despite this, the changes are still elite-centric, politically vested, and economically favorable either to the upper-class people or middle-class mediators (*Bichauliyas*).

The study predicts that the contestations in leadership and power-sharing could be more critical in the days to come with the implementation of federalism in the rural context. The implication of this study largely relies on the context of local power structure and village politics in Nepal (Sapkota, 2020). The political leadership is not in standard route of sustainability and empirical perspective on sustainable system thinking in rural development. It is a genuine question to be answered by the stakeholders of rural development.

Dahal (2020) says that the recent developments in Nepal's politics from the abolition of autocratic monarchy, promulgation of a new constitution to successful completion of local, provincial, and federal level elections can be perceived as Nepal's politics achieving incredible success in forming democracy. Through the history, heavy reliance on the Indian economy has been considered as a major hurdle to Nepal's independence. This paper analyzes the Nepal-India relationship through path-dependent theory and argues that with series of above mentioned democratic success, the contemporary Nepali foreign policy towards India is at a critical juncture where Nepal can incorporate new changes to make its policies independent and uninfluenced by the Indian government.

The research techniques for this paper is descriptive, observational, and analytical as the study. Numerous research reports by various NGOs and INGOs, government organizations, civil societies, and independent agencies were surveyed for secondary information. Analyzing the series of political and democratic events and foreign policies implemented to date, this paper aims to understand how the Nepali leadership can utilize these recent series of democratic successes as a turning point to break the traditional approach of forming policies to appease the Indian government and receive political and economic support and implement new policy changes leveraging on the multilateral organizations and developmental partners for its support economically and politically (Dahal, 2020).

From a neocolonial lens, it provides snapshots of the ways and instances in which India has infringed upon Nepal's sovereignty and independence (Karki & KC, 2020). Political leaders are more interested or highly influenced by Indian and Chinese politics rather than empirical perspective on sustainable system thinking in rural development sustainably in principle. Nepal needs to train local political leaders about system leadership skills in sustainable rural development.

International Context

Sondaite and Keidonaite (2020) argue that despite the growing popularity of transformational leadership (TL) in organization studies, there is a lack of studies trying to reveal subordinate's perspective on experience of TL in systemic thinking. The present study examined how subordinates employed in customer service experience the leadership during organizational change. The participants were people working in two international organizations operating in Lithuania. The data were collected through semi-structured interview. Phenomenological procedures were used to analyze the data. The conducted phenomenological analysis of it from the subordinate's perspective reveals that subordinates under it feels secure and empowered, have extensive data about the ongoing change, receive full manager's support and individual attention, share acquired knowledge in performing delegated duties and collectively aspire for a common generally accepted goal set by the manager and consequently are more positive about organizational change. The results of the study contribute to the better understanding of the inner experiences of TL by subordinates working as customer service specialists in the context of organizational changes (Sondaite & Keidonaite, 2020).

Thus the political leaders must be aware on the issues of service delivery and organizational behavior of the organization that they are leading. The conducted phenomenological analysis of System leadership from the subordinate's perspective reveals that subordinates under System leadership feel secure and empowered, have extensive data about the ongoing change, receive full leader's/ manager's support and individual attention, share acquired knowledge in performing delegated duties and collectively aspire for a common generally accepted goal set by the leader/ manager and consequently are more positive about organizational change. Therefore, to lead local government's organizations the leadership must be able to follow the system approach in leadership style.

Montuori and Donnelly (2017) say, the basic premise of system leadership is that everyone can lead, and that particularly in this sustainable moment, everybody contributes to, and in fact co-creates, the world we live in, whether conscious of their agency or not. Every choice, action, discussion, interaction is a reflection of how we are leading our own lives. System leadership invites everybody to ask what kind of a world they are creating through their thoughts, beliefs, actions, and interactions. System leadership is, at its heart, a participatory process of creative collaboration and transformation for mutual benefit. At the core of System leadership are four orienting concepts, being, relating, knowing, and doing that assist in the framing and development of our understanding of the world, and our own approach to living and leaving (Montuori & Donnelly, 2017). The study is the literature review on the philosophy of System leadership. The study has not covered the issues of political leadership although it is applicable in local planning and inclusion.

Laszlo (2015) says contemporary approaches to the development and implementation of advances in the application of technology trend, at best, to emphasize the synergetic relationship between human beings, technology, society, and the environment it requires system thinking. New ways of living, of creating value, and of raising not only standard of living indicators but – what is far more important – quality of life indicators require an augmented and expanded treatment of innovation in the context of societal evolution (Laszlo, 2015). Thus, local government leadership must be able to cope with the philosophy of sustainable system thinking in rural development.

Shields and Hesbol (2020) claim that to examine the leadership beliefs and practices of three school

leaders in a large urban school district in the Rocky Mountain West to determine whether any are consistent with system leadership. They sought to (a) Describe the challenges faced by these school leaders in addressing the needs of changing populations, (b) Understand the ways in which these educators conceptualize an equitable education for all, and (c) Identify the inclusive practices that they implement to ensure a socially-just education for all. This study used a systemic, multiple case study to understand the beliefs and practices of three school leaders. Data were collected for this study at one elementary, one middle, and one high school in the same urban school district.

They used System leadership theory as a conceptual framework to guide the data collection and analysis, focusing explicitly on inclusion, equity, excellence, and social justice. The findings demonstrate how leaders exercise equitable, socially just leadership to create welcoming, inclusive schools where all students, including those who are minorities or economically disadvantaged, feel affirmed, respected, and academically challenged. An important major challenge that emerged was the need for alignment of district goals and practices with those of school leaders. They conclude with a call to school leaders to disrupt inequitable school cultures and work in systemic sustainable ways (Shields & Hesbol, 2020). A school leader or a village leader or a national leader must have the vision, mission, goal, understanding, and demonstration based on system thinking.

Most empirical work related to equity, inclusion, social justice and excellence is focused on the work of school principals and also useful in rural municipalities. Moreover, when the role of district leaders has been explored, most recent research has focused on accountability pressures, including financial pressures and unfunded directives. Current demographic changes and pressures may require broader, less managerial approaches for the development activities. Shields (2017), presents a study that looks at the work of superintendents in terms of their ability to priorities social justice and equity over the more technical and managerial aspects of leadership. Whilst a small interview-based study of three superintendents and three assistant superintendents, the paper shows how a systemic view of leadership best captured the work of these leaders; they were able to maintain intense focus on issues of inclusion, excellence, social justice and equity (Shields, 2017). Thus, system leadership is the leadership of inclusion, excellence, social justice, equity, and good governance in rural development.

A successful evolutionary future in partnership with earth depends on our capacity to hold the creative tension between our ideal images of the future and our crude present realities without either sliding into fatalistic pessimism or wishing it away with a wave of utopian optimism (Laszlo, 2003).

In systems such as contemporary society, evolution is always a promise and devolution always a threat. No system comes with a guarantee of ongoing evolution. The challenge is real. To ignore it is to play dice with all we have. To accept it is not to play God - it is to become an instrument of whatever divine purpose infuses the universe. As a system that incorporates purposeful change agents with conscious intent, society manifests the potential for self-directed conscious evolution (Hobbs, 2019). So while society cannot be manufactured or engineered by planning or architecture, the conditions that favor the emergence of healthy, sustainable, and evolutionarily robust environments for its development can be consciously created.

Discussions

1920s when Ludwig von Bertalanffy and several other holistic thinkers first became puzzled about the obvious spaces in the research and theory of natural and social sciences. Clearly, there have been those who have also thought along similar lines, including Whitehead and others as far back as 585 B.C. to Thales of Miletus (experience and observation). However, the formulation of a sustainable system thinking, and the subsequent development of systems science (and the students of this field, the systems thinkers and systems practitioners) involves a particular condensation and crystallization of the concepts. So while one can be a systemic thinker (Laszlo & Laszlo, 2003).

A key success factor for moving forward with a sustainability science agenda is the creation and strengthening of local, regional, and global networks of researchers and practitioners that are willing to set aside disparities in power, authority, and reputation in order to make demonstrable progress towards sustainability (Wiek, Farioli, Fukushi, & Yarime, 2012). Sustainability scientists continue to struggle with overcoming the reactive environmental protection paradigm and focusing on the urgent and complex challenges that threaten the long-term vitality and integrity of societies around the globe. Technology is often portrayed as something apart from culture, acting upon individuals and societies in dehumanizing ways. It has been demonized as the machines, tools, and material objects of human production that bend us to their mechanistic will in a relentless drive for increased efficiency, effectiveness, efficacy, and subjugation of nature. The casualties left by the wayside are feared to be ethics, aesthetics, spirituality, and human kindness (Laszlo, 2015). It is new way of researching, developing and innovating socio-technical solutions that embody social values, technological creativity, economic opportunity, and environmental integrity is absolutely useful for sustainable and systemic rural development leadership.

The historic revolutionary change occurred in the political power structure of rural Nepal during the decade long Maoist insurgency (1996-2006). The movement was a broad spectrum of Nepalese political and social mobilization that though violently advocated people's grassroots issues for which the central government was almost reluctant. It contributed to increasing political awareness among the rural poor including the marginalized communities (Sapkota, 2020). However, the way of people's mobilization from the Maoists into different caste/ethnic wings and regional territory is highly debated in contemporary sociological studies. Such a revolutionary change as leaders pronounce there is not any tangible progress of Empirical perspective on Sustainable system thinking.

With the advancement of present day conditions of federalism in Nepal, the elements of governments and ideological groups have definitely changed. This has become direr in vote based systems where governments are framed based on periodical decisions through the opposition of numerous gatherings. Once, a gathering wins' larger part situates in the House, it frames the public authority and carries out its arrangements and projects (Dahal, 2020). State undertakings work with the assent of the overall individuals keeping the standards of law. Especially after 2000, there was no formal political initiative in the towns and the town organization was empty because of the closure of the residency of nearby political race in 2002. It was the cruse to Nepalese provincial turn of events.

In the village, no ward citizen forum and all party mechanism could work as provisioned by the central government. Nor the Maoists themselves engaged in the issues of rural development, community enhancement, and people's mobilization (Sapkota, 2020). The rural people experienced

a quite different leadership change from informal to formal; non-political to political; and less inclusive to more inclusive. For this, the role of the Local Self Governance Act (1999) seems quite a mile stoning which institutionalized inclusive leadership at the grassroots level. Before this, a representative legal system was already employed in the elections of local bodies held in 1997 where the presence of at least one woman and one marginalized community representative was a mandatory provision.

The Local self-governance act 1999 was also the mile stone of Empirical perspective on Sustainable system thinking in rural development but in different name. the act has assured, equity, inclusion, social justice and excellence in rural development (Devkota, 2019). However, people have different perspectives in owning such a political change that they got with the local elections and different kinds of political and social movements. What they expected, contributed/ sacrificed as such and what they have now got in turn seems one of the dilemmas in this regard due to the Maoists insurgency.

Many political scholars claim, Nepal's implementation of the parliamentary system of government could not make any significant changes in the national and rural political structure. This simply indicates that there are no significant improvements in sustaining people's livelihood, increasing agricultural productivity, and ensuring equity and justice. It means that people's aspiration is the requirement of system leadership in grass-root's rural development. However, they agreed with the changes in the education and health sector and also with the expansion of co-operative and micro-credit schemes in the village (Sapkota, 2020).

Again they expressed that the implementation of micro-credit and income-generating development programs in the study village by the NGOs and government organizations created significant cash earning class in the village. Of course, the emergence and practices of cooperative and microcredit systems in Nepal go a long back ago, but it is also evident that the number of these institutions mushroomed after 1990 and more massively after 2006 (Banskota, 2011). Much like the natural scientists, social science researchers in the academia also seek to be as impartial as possible in their empirical research on sustainable political leadership based on system thinking in over all process of sustainable rural development of Nepal.

The extension of instruction for all additionally set out another freedom to take an interest in the formal and casual nearby force structure. Be that as it may, these progressions at the grassroots level have been to a great extent brought by the progression of the settlements as opposed to by the expansion in the inner creation arrangement of the nation or the GDP. Youthful and taught people began to take an interest in the dynamic systems both at family and local area levels. In fact, there is a sort of sentimentalism that cases as though every one of the progressions in the nation have been brought by the political changes in the initiative of the ideological groups (Devkota, 2019).

This way of thinking doesn't check individuals who may decide in favor of any ideological groups yet stay out of gathering legislative issues and never really trust in ideological groups/pioneers. Then again, modernization as a sorry excuse for globalization has gotten enormous changes Nepali society. To follow with, the People's Movement 2006 prepared for mainstreaming the Maoist development into parliamentary governmental issues in this manner wiping out the extremely old monarchical framework in the country. Obviously, it is ever problematic – and maybe the most hard to reply—the reason impact elements of these significant occasions in Nepali commonwealth. In

any case, the state from that point officially went into the comprehensive plan of improvement for minimized gatherings and districts. Additionally, NGO exercises and their microcredit programs extended bit by bit up to the country regions and these exercises assisted the provincial individuals with making pay creating exercises (Sapkota, 2020).

In September 2015 Nepal got another Constitution and it presented a government republic framework in the country. Nepal was rebuilt into 7 areas and 753 nearby units according to the new constitution. The three levels of government were satisfied through the races held in 2017 in various stages for the administrative and common level and the nearby. The neighborhood levels, specifically, were empty since 2002 which hampered to prosper of grassroots popular government and political portrayal seriously (Badal, 2019). This political race, along these lines officially settled delegate initiative in the town, and various types of regulatory administrations have been accessible in the ward office itself. According to the protected arrangement, the neighborhood units were satisfied with a comprehensive arrangement of agents (counting the obligatory arrangement of ladies and underestimated local area/Dalits) following a long term empty (Sapkota, 2020). Groundbreaking administration starts with inquiries of equity and majority rule government; it evaluates biased practices and offers the guarantee of more prominent individual accomplishment as well as of a superior everyday routine experienced in a similar manner as others. Groundbreaking authority, in this way, inseparably interfaces training and instructive administration with the more extensive social setting inside which it is inserted (Shields, 2010). Thus there are serious lacking in system thinking in sustainable political leadership in rural development of Nepal.

Research Gaps from Empirical Studies

System leadership has been included in different policy papers of Nepal in the issues of rural development. The System leadership is the leadership of inclusion, excellence, social justice, equity, and good governance in rural development. These elements must bring positive change in people's livelihood. The outcome of inputs like; inclusion, excellence, social justice, equity, and good governance in rural development are the basic tenants of system leadership. The main research gaps are, the perception of people in rural governance, knowledge level of System leadership of rural leaders, competencies of systemic quality and thinking of rural leaders, and inclusion, excellence, social justice, equity, and good governance of local governments of Nepal are in poor.

The social systems design approach seeks to understand a situation as a system of interconnected, interdependent, and interacting problems. Likewise, the solutions it seeks to create emerge from a vision of the entity taken as a whole. Such an orientation permits the design of the future through an informed understanding of the dynamics that govern complex living systems (Laszlo & Laszlo, 2003). Overall concept of systemic thinking for sustainable rural development on local leadership is seriously lacking in Nepalese context.

Conclusion

In Nepal social inclusion, justice, equity, economic prosperity, ecological balance, organizational excellency in service delivery and good governance, in a basket of rural development, are most prioritized phenomena for the sustainable political leadership based on system thinking in over all development process and practices as claimed by above mentioned scholars. As per say of present leaders it is a revolutionary change as leaders pronounce, but there is not any tangible progress of

empirical, pragmatic perspective on sustainable political leadership based on system thinking in planning and implementation of rural development programs. What political leaders especially Maoists expected, contributed or sacrificed as such and what they have now got in turn seems one of the dilemmas in this regard due to the insurgency.

Many political and development sciences scholar claim, Nepal's implementation of the parliamentary system of government could not make any significant changes in the national and rural political structure. This simply indicates that there are not significant improvements in sustaining peace, maintaining ecological and economic balance, social inclusion, people's livelihood, increasing agricultural productivity and ensuring equity and justice. Therefore, in conclusion, social inclusion, justice, equity; economic and ecological balance and good governance are most important phenomena for sustainable political leadership based on system thinking to achieve the common good mission of sustainable rural development in Nepal.

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