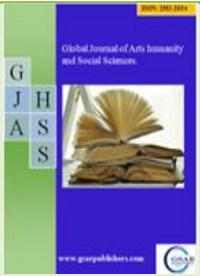
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## The Impact of Political Distrust on Nepal's Democracy

Research paper

By

**Santa Bahadur Thapa**

Department of Political Science, Tri-Chandra Multiple Campus, Tribhuvan University, Kathmandu, Nepal. ORCID: 0000-0003-3515-3835



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Corresponding author

**Santa Bahadur Thapa**

### Abstract

Nepal is growing wary of its politicians, and this is particularly noticeable among the young. The different reasons for this distrust could be the limited (and sometimes missing) internal democracy within political parties, corruption of political leaders, legal barriers to educated people playing an active role in politics, nepotism, scarce opportunity, and, above all, money. The importance of the research lies in its investigation into these forces and their destructive implications, which comprise diminished political representation, rising civil conflicts, deteriorating quality of governance, as well as disrupting democratic shape-up. The study utilizes a mixed-methods research design that combines quantitative and qualitative data to maximize the strengths of both methods. The results suggest reforms are needed right away. The study also emphasizes the importance of building institutional integrity and party democracy, based on the principle of fighting corruption; meritocratic recruitment, not clients or pickets; and eliminating money politics. Additionally, it encourages the need for generating more economic opportunities and forms of self-improvement for the youth to restore their faith in politics.

**Keywords:** Corruption, Internal Democracy, Nepal, Nepotism, Political Distrust, Political Participation, Youth

### 1. Introduction

Nepal has not had a fully-fledged democracy for very long, and young people are increasingly viewing the political parties with cynicism. Built from a lack of internal democracy within the parties, corruption in politics, and essentially legal barriers that prevent educated people from being an active part of the political process. In addition, widespread nepotism, limited opportunities for personal growth, and the influence of money in politics contribute to this problem. Using Nepal as a case study, this paper attempts to understand the reasons for growing distrust amongst youth; how these forces interact with each other and what it spells for its future, resulting in less visible political activity and more social anarchy, as well as lower levels of quality of governance. This research calls for immediate and inclusive reform of Nepal's political parties on these crucial issues, if it is to win back a generation of young citizens restive enough to try new extreme methods that they find amusingly thrilling.

### Significance of the Paper

The increasing apathy toward political parties among the younger generation in Nepal is a significant challenge for democratic consolidation and democratic stability in Nepal. Democracy, by its nature, requires participation and depends for its health on the confidence of the people, especially young people who, as our next generation, have a stake in the future of the nation. When youth withdraw en masse from politics, losing hope in politicians and institutions, it erodes the capacity of democracy to function, stunts democratic consistency, and raises payoffs to political rebellion or other less democratic modes of governance. The importance of this paper is that it tackles head-on why youth mistrust has become a significant problem and provides an in-depth examination of the root causes and consequences of youth distrust. This study hopes to help uncover these deeply rooted issues that should be addressed so that more effective strategic moves can be made toward political institutions reform, as well as broader youth engagement, and thus democratic consolidation of Nepal.



## Research Questions

The objective of this study is to answer the following research questions:

1. What are the most important things that make young people believe less in political parties in Nepal?
2. What impact do internal party dynamics, such as a lack of internal democracy and an abundance of nepotism, have on youth perceptions toward political parties?
3. How does corruption affect the trust of youths among political leaders and institutions in Nepal?

## Research Method

The qualitative research method is used as a part of a mixed-methods approach, and in this study, it is used in in-depth interviews. This qualitative focus is essential for gathering thick, detailed data about Nepalese youth attitudes, experiences, and perceptions of political parties. The lengthy, in-depth interviews provide a nuanced and interpretive analysis of the multilayered nature of their mistrust by capturing personal narratives and particular cases that cannot be explained with quantitative surveys. The use of this approach allows for a more thorough investigation into the "why" underlying the patterns identified, revealing the presence of several facets to youth distrust.

## Theoretical Concept

The theoretical guidelines of this paper are about the basis of democratic consolidation, and it strictly depends on the public trust in political institutions, especially political parties. We suggest that this implies a crisis in the theories of political efficacy and the social contract: If parties are no longer fulfilling their basic societal obligations to represent effectively, or in general serve as believable proxies for public interests, then both the confidence and expectations that a society has concerning its governing processes could become fundamentally unmoored. Specific attention was paid in the chapter on how corruption, lack of internal democracy, nepotism, and the role of money in politics work as significant drivers for distrust, leading to youth disengagement. The paper also raises issues on political culture and quality of governance, indicating that the current problems are reflective of a larger systemic issue within Nepali politics.

## Findings and Discussions

### The Significance of Political Trust

Political trust (i.e., the perception that political actors and institutions effectively respond to citizens' needs and demands) is simply the lifeblood of a stable democracy (Newton & Norris, 2000: pp. 52-73). After all, it nurtures a culture of co-ownership and values, necessary at the times when democracy is not just about "redressing issues" but really about staying alive in the face of impossibly wicked interdependent problems. When citizens trust their political leaders and institutions, this is more likely to result in robust and respectful debate, active engagement in the political process, and an acceptance of government initiatives (for example, tax increases), even when not all citizens agree with individual policies that are pursued. Compromise and cooperation, which are

the essentials of conflict resolution and consensus-building in a pluralistic society, are not possible without such trust.

Meanwhile, political mistrust, which denotes skepticism and cynicism towards political actors and institutions, tends towards the ecclesiastical simulation of democratic governance (Hetherington, 1998, pp. 791-808). It damages the credibility of political institutions, reduces public trust in government, and can encourage social unrest and instability. Distrust leads to indifference, which fosters disengagement, and so what we end up having is a vicious cycle in which the citizenry keeps themselves outside of politics, and then democracy all too rapidly becomes weaker and weaker because people keep distancing from it when its civil tools fail to resolve those issues that led to distrust in the first place.

Scholars have widely acknowledged the importance of political trust. Lipset (1960), "Political Man," trust is the most essential element of social integration and stability in democratic governance, as it fundamentally allows for a free exchange. In particular, Dahl (1971) suggested that trust facilitated political participation in "Polyarchy: Participation and Opposition," a conceivable role that helps to assure the government will be responsible enough for addressing its citizens' needs. Trust, he said, is necessary for people to care and feel like they matter in the political process and that their voices count.

### Manifestations of Distrust in Nepal

Nepal is not an exception to this distrust. The next generations are turned off by the traditional political parties and vent their frustrations through protests, social media armchair activism, or getting behind different political movements. Elections have become a bit of an ongoing empty ritual, with many young voters feeling disenfranchised and alienated from the democratic process, believing that their votes do not count and that politics in general is just for those at the top. This detachment is a real danger to the health of Nepal's democracy in the decades ahead.

Nepali scholars, too, have solidified this eroding belief, youth-related reasons leading to a lack of faith in the party. For example, Thapa (2018) informed that people with disabilities are faced with a vast number of challenges in Political parties, as mentioned earlier. It looks as if the media in Nepal are often critical of the political elite, becoming increasingly disconnected from the rest of society. The Kathmandu Post or Republica, and you will find lots of articles and opinions on that subject. Similarly, Indian dailies The Hindu and The Times of India have written editorials about democracy in Nepal being in peril, primarily due to a lack of trust in political parties.

Nepal is not the only country to have such distrust. It is a global phenomenon, more common in democracies in process or societies with major socio-economic problems. Political distrust is a well-known phenomenon: international scholars have studied its roots and consequences in the case of democratic governance and social cohesion (Norris, 1999).

### Lack of Internal Democracy

The research findings, in which the internal democracy of political parties emerges as a significant area of concern, reinforce broader arguments made by scholars and underscore sentiments among young Nepalis. The way that political parties make decisions, as seen through the eyes of young people, is often one of centralization, with decision-making processes hidden behind closed doors or occasionally by a small group of older leaders, detached from the aspirations of younger generations. This gives way to a feeling of alienation among young people, that they are neither listened to nor encouraged to take part in the parties whose other policies and principles they might support.

The absence of internal democracy produces mistrust. If the young people feel sidelined and unable to participate in political discourse within parties meaningfully, their faith, as well as the trust they have in the democratic process, erodes. This leads them to see political parties no longer as tools for popular participation and group deliberation, but as the exclusive preserve of elites with their agendas. This is compounded when party leaders are perceived as more concerned about personal enrichment and aggregation of power than the concerns and aspirations reflective of a broad swath of members, especially the young, who ought to be the future of the party (and nation).

Many scholars have examined this issue, not only in the case of Nepal, but in studying political parties more generally in South Asia. For example, Bhattachan (2013) stresses that politics in Nepal is not institutionalized, but rather personality-based political parties are built around personalities more than a solid organizational footing or democratic processes. This exclusion of voices reduces access by the people, leaving them further alienated, in turn breeding disillusionment among youth.

Absence of intra-party democracy in South Asian parties is an important hurdle to democratic consolidation (Jayadeva, 2006). Political parties, in his view, should be democratic from the inside out, open and responsive to what their members want and expect, so that they can serve as mechanisms for citizen participation and representation in a democracy. If parties do not provide an adequate forum for meaningful engagement and lack internal democracy, they cannot serve as mechanisms for citizen participation and representation in a democracy. Under that kind of arrangement, your constituents feel quite disenfranchised, and the youth, most importantly, will be very irritated by being asked for their opinions on policy.

Furthermore, Diamond and Morlino (2004) also highlight the need for internal party democracy in order to give democratic institutions legitimacy and effectiveness. They find that parties with more internal democratic arrangements are more likely to be receptive to citizen demands, ensuring leader accountability, and encouraging a widespread participatory and inclusive political culture. On the other hand, parties that are characterized by an absence of internal democracy can threaten the fundamental underpinnings of democratic governance by creating environments

where people feel left out; cynicism thrives, and public confidence in the political system withers away.

The democratization of the political parties in Nepal bears great significance to the future of democracy in the country. Both facts further stifle the democratic consolidation and long-term stability of the political system, limiting at once people's trust in democracy and a meaningful space for them to become engaged in politics. Institutional reforms and building an inclusive culture within the parties are essential in addressing this, in order to revive trust among young people in political engagement and for a healthy democratic governance of Nepal.

### Leaders' Involvement in Corruption

Corruption is the main reason for growing distrust among youth in Nepal. Reflecting this, research findings show that young people see political leaders as deeply enmeshed in corrupt practices, with impunity at every level, from using their offices for personal enrichment to the detriment of the public. The high-level corruption scandals revolving around political leaders merely strengthen this impression, further destroying trust in the ethical and responsible conduct of our politicians.

As one survey respondent, a youth, put it: "Every politician only wants their own business (money). They do not give a hoot about what ordinary people are going through. This is a sad acknowledgement about how young people believe that political leaders will always put their personal needs ahead of their duties.

This confirms the opinions of Asian researchers such as Quah (2001), who claim that corruption is detrimental to both public trust and democracy. Corruption can undermine the legitimacy of political institutions, erode trust in the government's ability to serve its people, and create psychological barriers to broader socially based innovation, potentially inciting crisis and chaos. It draws money away from needed services paid for by the common fund, depleting private investment and undermining social equality as well as economic growth.

According to Transparency International's (2023) Corruption Perception Index, Nepal is consistently ranked amongst the most corrupt countries in the world, further cultivating public sentiment that corruption was endemic to the political system. Even the worst ranking tells us about how Nepal has been unable to address the problems of corruption reflected in it.

Corruption, viz the fraudulent, dishonest or illegal actions of public officials for private gain, has remained a significant problem also in the past, challenging governance in Nepal (Wagle, 2022). He also suggests that, for all the political upheavals and reform attempts, corruption remains alive, suffocating the country's capacity for democratic progress and modernization.

Nepal's newspapers are replete with corruption scandals involving politicians and public officials. As an example, The Kathmandu Post (2023) ran an investigative series of reports on corruption involving the infrastructure development, public procurement, and

even the judiciary. The reports from these raids only served to exacerbate public anger and suspicion over the current system.

It was covered by international media like The Guardian (2023) and Indian newspapers such as The Hindu (2023), highlighting the regional dimensions of corruption in Nepal. The reports highlight the way corruption weakens Nepal and undermines equitable development there, as well as in the region.

International scholars have long recognized corruption as a primary competitive disadvantage of democracy. As Johnston (2005) puts it, corruption contributes to a "loss of trust" among the citizenry, undermines the efficacy of political institutions, and eventually helps pave the way for democratic erosion. He stresses the need for robust anti-corruption instruments and a culture of accountability to protect democratic norms.

The effects of corruption are particularly devastating for young people, often the most affected by its consequences. They are prevented from obtaining an adequate education, securing employment, or accessing basic services by corruption. It also gives them a feeling of being ripped off and having unequal chances, since they can see that the rich and well-connected are profiting from a system that is fixed in their favour.

Since corruption is a significant challenge to restoring public confidence and furthering democracy in the country, addressing corruption is crucial. The youth, who embody the future of this nation, need to trust in that system. Corruption is allowed to go on unchecked. In that case, their alienation will only grow, and when corruption spills over this time around, although ElBaradei was swept aside, it saw disengagement from politics hit unprecedented levels and even moderate social unrest.

### Law Prohibits Educated People from Politics

The most significant aspect of this research is that voters are being discouraged from entering politics via legal barriers. Seemingly paradoxically, specific legal stipulations in Nepal act as barriers for the well-educated to run for office or hold public office, which may cause educated youth to become disappointed by politics, fostering even more distrust.

Even in the case of explicit electoral laws, such as those insisting that presidential candidates require a certain level of "grassroots" experience or connection—a law particularly favorable to the less formally educated (two-thirds did not have university degrees) and more experienced local politicians—ontological commitment is what differentiates between paradoxically repudiating their own rules by selecting plutocratic kleptocrats, who are already wealthy enough not to need public wealth, from rejecting their voters because they grasp that this would further enrich capitalists. In addition, the rules on campaign finance and spending make it harder for educated, professional people who do not have the financial backing of powerful political families or other business interests.

This alienating effect is not specific to Nepal. Other developing democracies have been observed to follow similar practices and

procedures (Bhattarai, 2018). This, in turn, could lead to a political system primarily run by less trained people pushing policies that do not jibe with the informed part of the population.

These results highlight the need for legal transformation to create an inclusive political system that facilitates the participation of all citizens, equipped with higher education. Indeed, a vigorous democracy, as Lipset (1960) contended, depends on the participation of all members of society in the political process, including individuals with education and expertise who can help to design and implement sound policy. In a similar vein, Dahl (1971) also highlighted the necessity of inclusiveness and a high degree of mass Popular rule for genuine influence in a moderate democracy.

Reforming legal frameworks can support the empowerment of educated and professional people and help ameliorate the mounting lack of faith being experienced by Nepalese youths. That can be important: it is at least a claim for meritocracy and inclusivity, and hence one of verse recaptured as fairness and opportunity. This can help in making democracy strong and inclusive, which means plans will be fruitful for confronting the issues of Nepal.

### Nepotism and Favoritism

Nepotism, seen as rooted in Nepal's political culture, has been validated by research findings that suggest adverse effects on the trust of young people in political parties. Young people believe that positions and opportunities in politics are mainly allocated to persons whose families or relatives have access to the benefits of office holders, thereby causing widespread frustration and disillusionment as they work hard and possess the required qualifications without being recognised by their party. The sense of favoritism or nepotism, if you like, is pervasive, where those connected to the powerful are often found acting above their merit.

One young person being interviewed complained with his characteristic self-effacement, "No matter how good you are, if you are a no-body in this town, you are never going to get far and that is politics". It reflects a longstanding perception among many young Nepalis that the political system is set up for those with connections, meaning there is no hope for anyone whose parents are not in high places.

Nepotism in South Asian politics is commonplace and plays a huge role in limiting social mobility and equality (Khan, 2012). The problem, Khan says, is that the continued success of their relatives and friends solidifies power within a clique at the top of the entertainment industry. This role of nepotism, along with the crony-culture, reduces meritocracy and generates an ambience of entitlement and privilege, individuals feel they deserve to have positions and benefits due to their links instead of deserving these for no other reason than having the right connections.

According to Andvig and Moene (1990), nepotism can kill meritocracy by creating a culture of patronage instead of expertise, which is detrimental for economic growth in the long run. If people with influence and not necessarily qualifications are appointed to the positions, it is a prescription of inefficiency and incompetence that obstruct economic growth and social development. In the same



vein, nepotism and favouritism undermine public confidence in state institutions since individuals view the system to be rigged and unfair.

Nepal is considered a synonym for nepotism and favoritism in the political spectrum. Given such a scenario, it almost militates against any young person joining politics, making him believe the system is against him. Ultimately, in a brain drain with qualified, skilled people moving abroad, the country would lose valuable Human Capital. Besides that, nepotism and favoritism can become a threat to social harmony and stability when people feel it is so unfair and intolerable.

These findings, along with those from Nepali scholars and newspapers, lend much credibility to the role of nepotism and favoritism in Nepal's political landscape. Research done by Thapa (2018) in the Journal of Political Science unveiled the presence of nepotism and favoritism in Nepal's civil service, which caused demotivation, translating into low employee morale. Secondly, we regularly read in Nepali newspapers like The Kathmandu Post and Republica about nepotism and cronyism during the political appointments, or awarding government contracts, which has fed public outrage, often showing erosion of public trust.

These issues can severely damage the reputation of political parties and continue to erode the institutions over time. It is a process that demands holistic action from strengthening the legal frameworks for transparency and accountability in appointments and promotions, to promoting meritocracy and fairness in organisational culture, to empowering youths to participate more effectively in political processes. In addition, the role of media and civil society is significant in highlighting nepotism, combating favoritism, holding those in power accountable, and advocating for a fairer system of justice.

### Limited Personal Control and Family Inheritance

The research also reveals that limited personal control experience and family inheritance are associated with negative horizontal trust in young people. This is effectively how many young people see their lives today, primarily as determined by the circumstances over which they have no control, their forenames, family background, and social status. That can produce fatalism and political disengagement. A history of caste-based discrimination characterises Nepal, and this social structure constrains upward social mobility and leads to disempowerment for those who are born into stigmatised conditions (Sharma, 2018, pp. 120-135). A feeling of impotence can become a sense that the political system is not capable of making a real difference.

Additionally, the family inheritance within the Albanian political system suggests that only a few can control and influence politics for generations. As Parajulee (2021) notes in The Kathmandu Post the "dynastic politics creates a closed system where access to power and resources is determined by birthright rather than merit, further alienating those who are not part of the privileged elite" This breeds further disconnection among our youth by way of

instilling the idea that individual success with political matters is based on how politically privileged one's family is, feeding into the notion that someone who is not born into a serious political background has little to no chance.

Putnam (1993) claims that such a decline in social capital and civic engagement can lead to people feeling alienated from the political system. This indifference could also be because of the common perception in Nepal that a handful of families have captured political power, which has led to an image among young minds, too, that their voice does not matter. They are nowhere to be seen as stakeholders in mainstream politics.

This pervasiveness of family inheritance in Nepali politics is akin to the problem that Lipset (1960) identified as one of the possible root causes for the fragile nature of democracy in societies where deep social and economic cleavages exist. He argued that these disparities function as barriers to a more general experience of citizenship and political mobilization, which are essential for the consolidation of democracy.

As such, reform is seen as absolutely imperative to loosen the shackles of little political agency and an almost embedded legacy over political power in Nepal, if this research is anything to go by. Constructing a fairer and more just political system requires opening up social mobility, electing on competence rather than nepotism. They will also renew the trust in our young to have a say and help shape where we go as a nation.

### Financial Transactions in Opportunities

The results of the research also illuminate how financial transactions influence political opportunities. Youth often assume that money matters for who can engage in politics and who cannot. Thus, leading to an apparent situation of bias and class divide when paying for services that favour those with money, who have never had access to undue influence accompanying the price (Pozen). This parallels the conclusion of several international scholars, such as Kitschelt and Wilkinson (2007), who contend that the global trend toward increasing financial influence in politics poses one of the few truly systemic threats to democratic values and institutions worldwide.

The pay-to-play system also inherently eliminates many who are cash-strapped, and worse, it lends itself systemically to corruption and patronage. A sitting candidate who relies heavily on financial contributions from the wealthy or corporations may feel indebted to them once they are elected, diluting their devotion to the common good and serving the better interests of people. It can make things worse by lobbying for policies that primarily benefit the wealthy and powerful, aggravating existing social and economic disparities.

Money in politics undermines the idea of meritocracy. The financial imperatives to which political success is in service set an unfair game where materials trump talent and qualifications. This can weaken democracy by depriving it of competence, a new political class that much better reflects society, thereby further delegitimizing the political process.

The issue of money in politics, as illustrated through young Nepalis, is found abridged and represented in an array of media stories and academic research. Nepali newspapers like The Kathmandu Post and Republica carry stories often about the extremely high expenditure needed to fight an election or how donations by wealthy businesspeople are calling the shots in political parties. Indian newspapers, such as The Hindu and The Times of India, have not been far behind, warning that "big money is taking its toll on democratic governance".

The use of money in politics is not unique to Nepal. It is a global problem keeping scholars and policy-makers awake at night in every corner of the planet, how big money in politics erodes democracy. That of the former is that an unleashed flood of money might make politics captive to factional interests, subverting a constitutional democracy built on principles of equality, justice, openness, and accountability.

Money out of politics and chaos application requires a holistic angle. It involves more than just further limiting the influence of large donors, requiring parties and candidates to disclose their campaign funding, or giving electoral committees enforcement clout. Last but not least, establishing a political ethics civilization and enhancing civic education can be a valuable instrument to raise awareness about money in politics, which should move citizens to challenge the misdeeds of their representatives.

### Consequences of the Rising Distrust

The growing disillusionment of young Nepalese with the country's political parties has profound ramifications for Nepal's long-term democratic future. If not tackled, this mistrust could result in a vicious circle of disengagement, unrest, and bad governance that threatens the multi-generational achievement of Nepal's democratic transformation.

### Decreased Political Participation

The research suggests that the less people trust political parties, especially young voters, the less likely they will be to cast a ballot or get involved with other political activities. This can reduce the aggregate rate of political participation and thus help fracture democratic politics. Citizens, instead of participating in democracy, increasingly lose faith in the political system, and this includes a significant section among young people who are expected to be active citizens of tomorrow. Political participation is essential for a healthy democracy as it allows citizens to voice their opinions, hold leaders responsible, and have a say in the policies that impact their lives.

Diminished political participation begets diminished representation and responsiveness in government, which itself feeds the original disaffection. A destruction of this connection may also provide a void that can be exploited by the increasingly virulent anti-democratic forces of our world, as disillusioned juniors become willing foot soldiers for illiberal, sometimes even authoritarian politics. A well-functioning democracy, as Lipset (1960) stressed, requires public participation in the political process and a populace willing to keep its leaders in check.

### Social Unrest

The increasing distrust can also fuel social instability and unrest. If young people feel that their voices are not heard or that the political system does not respond to their needs, they may find protests and dissent a way of channeling their reactions. It risks deepening divisions and provoking state repression, which can further erode faith in the political system and destabilize the country.

A country of social and political volatility, this worsening lack of trust may fuel growing instability, especially when younger Nepalese form the majority of the population. The proliferation of youth protests in young societies is no less apparent, as youths demand better governance and economic inclusion from unresponsive states that seem unconcerned about unemployment, corruption, and widening inequality. Recent protests and demonstrations have shown that young people in Nepal are increasingly hitting the streets to show their discontent with the political status quo. It is now pointed out that political parties have no choice but to address the concerns of the young and restore their faith in politics.

### Decline in the Quality of Governance

Mounting distrust and political polarisation may also have the effect of reducing the quality of governance, too, when political leaders are viewed as corrupt and working for their benefit rather than the public good. This inevitably leads to a failure in policymaking and fatal flaws in execution, which result in delays of economic development and social progress.

Corruption, nepotism, and the role of money in politics can all serve to undermine governance quality. It results in the public services provided being less efficient, areas where resources may be more productive are overlooked, and politicians who care little for integrity and accountability find a haven. Well, this can ruin the lives of ordinary people, particularly on a larger scale. Dahl (1971) contends that successful governance can only be achieved by leaders who are responsive to the interests of their citizens and pursue the common good ahead of their own interests.

### Conclusion

The vast sample of young hearts, the increasingly growing distrust in Nepal's political parties, is a horrifying challenge, and it requires urgent testing. This mistrust, driven by a complex set of influences, is to the detriment of the future health of our democracy. This includes the need for reforms within political parties and in dealing with underlying socio-economic issues exacerbating youth disenchantment.

Political parties can only help young people regain confidence when they become democratic, transparent, and accountable. It also includes the promotion of internal democracy, anticorruption mechanisms, limiting the influence of money in politics, and ensuring merit-based appointments. At the same time, making sure that young people have jobs and opportunities to develop personally as well as professionally is a key aspect of rebuilding their relationship with politics.

In Nepal, Democracy, the future will be decided by the participation of the young generation. Fixing our culture of distrust is essential for realizing a more inclusive, responsive, and representative political system that can solve the nation's problems and secure a fairer, more prosperous future for all Americans.

## Recommendations

There are multiple recommendations based on the key findings that our research has shown to address the distrust of Nepali young people regarding political issues.

- **Enable Internal Democracy in Parties:** Political parties should be mandated to ensure that the functioning of their party conforms to a set of transparent and inclusive norms. This can mean installing internal democracy procedures and the creation of youth wings or committees in parties, as well as ensuring that young people have a say about policy and candidate selection.
- **Combat Corruption:** The government must improve mechanisms now in place to fight widespread corruption, pass laws strictly, ensure thorough prosecution, and embed a sense of responsibility and transparency in public office. This could include the creation of an anti-corruption body, protections for whistleblowers, and improved access to information by the public.
- **Erase Obstacles to Political Participation:** The government should revisit antiquated laws and decipher the rigmarole of legal provisions that tend to serve as secret agendas in discouraging educated people from partaking in politics. This can be in the shape of amending electoral laws, campaign finance, and other legal provisions, which may act as a deterrent for educated people from participating in elections and holding offices.
- **Resist Nepotism and Partiality:** Political parties and governments should systematically work to ensure that political appointments are based on merit, and make every effort to allocate resources among regions equitably. This may include methods to set and implement clear appointment and promotion criteria, provide transparency in decision making, and establish redress and accountability mechanisms.
- **Enhancing Economic Opportunities and Social Mobility:** The government should prioritize policies that increase the economic opportunities of young people, facilitate entrepreneurship, and boost social mobility. This may well include areas such as education and skilling, support for small and medium enterprises, and the creation of a fairer, equitable, and inclusive economic landscape.
- **Curbing the Role of Money in Politics:** To reduce the influence that wealthy donors have on our government, we must enhance campaign finance rules to help prevent individuals or groups from spending unlimited and untraceable amounts on these elections. It may mean

restricting the number and size of donations from individuals and corporations, requiring the disclosure of all campaign contributions, and giving election commissions both a regulatory mandate and the power to act.

The paper concludes that these recommendations function through the political parties, civil society organizations, and international actors, such as government collective efforts. It will also demand a shift in the political culture- one that prizes meritocracy, transparency, and accountability over self-interest and patronage. Restoring faith between the youth and the political leadership is a prerequisite if Nepal is to one day achieve long-term stability and prosperity. When every day there are horrifying tales of the young Nepalese who find no place in their homes or in the polity to have hope, Nepal must take concrete steps to make the politics of its land more inclusive, responsive, and accountable for the world they represent. A democracy cannot thrive without a generation that is invested in its well-being.

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