

# **People Perception on Informal Local Governance System In Rural Nepal**

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**2012**



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## Dedicated to

*My parents Mr. Digamaber Prasad Yadav my mom Mrs. Saraswati Yadav*

*My parent in laws Mr. Ram Narayan Yadav and Mrs. Dana Devi*

*And my husband Mr Dipendra Yadav*

*For all their belief in me .....*

## Abstract

*This study is an effort to understand rural governance system in Nepal. As we all know governance in itself is very vague term, it cover a wide range of meaning. But this study mainly concentrates on the traditional way of managing the society in rural terai of Nepal.*

*Different study regarding informal local governance shows South Asia has its own unique history of governing the society based on traditions and cultures. The practical experience in rural area of Nepal reveals that although the western form of governance are intended to spread their roots in the society but still many rural people have their faith on their own natural history of governing the local affair with slight penetration of modern democratic value.*

*Knowing the fact that informal governance still has its presence in rural Nepal, this study was conducted to explore citizens' satisfaction on this institution and the services they provide. The study is based on both qualitative and quantitative information in two different clusters Dhanushadham and Raghunathpur. Regarding quantitative information, questionnaire survey was conducted among 40 respondents whereas the in-depth interview was main basis for qualitative information. Focus group discussion was main tool for cross verifying the information been gathered through questionnaire survey and in-depth interview. Social capital is taken as the basis of theoretical framework which further supported to develop the analytical framework. In the analytical framework citizens' satisfaction on Informal local governance system (ILGS) is the dependent variable whereas Socio-economic factors and performance of the ILGS is independent variables in this study.*

*For this research **Satisfaction** is defined in terms of their Preference on ILGS rather on formal government institution available in the local area. Regarding satisfaction the findings revealed that male respondent seems more satisfied than female, concerning about age factor middle age and above respondents seems to be more close to ILGS. In the same way ethnic people seems more satisfied with the informal local institution than of dalit and non ethnic people. Talking about the religion Hindu community have mixed view on ILGS whereas the minority the Muslims in Raganthpur place great satisfaction on ILGS whereas the newly converted Christians*

respondent of Dhanushadam seems dissatisfied with the ILGS. Describing the satisfaction depending on occupation, business people seem more satisfied than of other occupation. Satisfaction level depending on education profile reveals mix view about ILGS.

The second independent variable was **Performance of ILGS** and it was further defined as composition of ILGS (Pacnhyat) personal involve in system and also on cost & attitude. The findings exposed that ILGS is the beginning point of sorting out the primary disputes and collective action that are performed in the village. The procedure of solving the disputes and performing collective actions in this institution don't have exact process rather it varies form case to case and individual involve in it. The rules are generally based on social norms and these norms have it roots on religion they practice. Regarding composition it is found that the political people have overtaken the responsibility and function of the caste based leaders used to perform. These modifications have made the composition more diverse and include all the caste and religion in the ILGS system. Findings related to cost it is seen that direct monetary value are not associated with the ILGS for solving dispute resolution. Regarding time it depends on the nature of the problem and the influence or intimacy with the ILGS personnel. Factor associated with the accessibility with the ILGS all the service seekers have accessibility to ILGS .They can discuss the problem with them as these problems are easily available in the village, only difference comes in problem to be sorted out. Regarding attitude it is found that people said that the ILGS solve the problem but it cannot be said that there is no motivation behind.

In short the study concludes that the traditional institution “the ILGS” is still in practice and this institution should be considered for the local development. The inclusion of ILGS with formal institution can move the development projects through new dimension with helping hands of modern democratic values.

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## List of Abbreviations

CESI	Community Empowerment and Social Inclusion Program
CFS	Center for the Future State
DND	Dhanushadham
ECA	The Economic Commission for Africa
FGD	Focus Group Discussion
FLGS	Formal Local Government System
RGP	Raghunathpur
IDS	Institute of Development Studies
ILGIs`	Informal Governance Instituion
ILGS	Informal Local Government System
NCRC	Nature Conservation Research Centre
NGO	Non Governmental Organization
SC	Social Capital
VDC	Village Development Committee
WCHS	Wechiau Community Hippopotamus Sanctuar

## Acknowledgement

It was my dream to obtain international certificate for my master's study, and this dream was fulfilled through Master in Public Policy Program (MPPG). Many thanks to Public Administration Campus Nepal, North South University Bangladesh and Bergen University, Norway.

First of all my great appreciation goes to Dr. Tawfique M. Haque whose class during second semester on local governance inspired me to come up with the idea of conducting research on Informal Local Governance. Thank you sir!

Then after I express my heartiest gratitude to my supervisor Prof Dr Teknath Dhakal for guiding and providing me valuable comments that have helped me to come up with the final thesis. Likewise I would like to convey my thanks to Prof. Dr. Shree Krishna Shrestha , Prof. Dr. Govinda Prasad Dhakal, Dr Naraendra Raj Poudel from Central Department of Public Administration, Kathmandu for creating pleasant environment that made my queries easy to articulate during defense and other hrs.

I want to express my sincere thanks to Prof Dr. Salahuddin M. Aminuzzaman whose imperative guidance helped me to develop my research proposal in third semester. This became the fruitful base to conduct my study smoothly. I admire it Sir!!

In the same way my sincere acknowledgement and thanks to Dr. Ishtiaq Jamil, Associate Professor, Department of Administration and Organization Theory, University of Bergen, Norway for providing us SPPS class during first semester that helped to analyze the data been gathered. Most importantly I want to appreciate and admire all the faculty members i.e. Prof. Dr. Mobasser Monem, Dr. Rizwan Khair, Dr. M. Emdadul Haq, and Dr. Rashed Uz Zaman, of North

South University/MPPG Program for providing their knowledge, skills and ideas during study period in Dhaka.

Similarly, I want to extend my thanks to all the administrative staffs Sharfun Ara, Hasan Muhammad Baniamin, Mahfuza Siddiqua and Bariul Karim for helping me during my stay in Dhaka. My heartiest thanks to all of batch mate (MPPG 3<sup>rd</sup> batch) for making my experience enrich with good memories.

Regarding this study, I want to acknowledge and be grateful to Aasaman Nepal team for providing me their time and support to collect the data in their tight schedule. Without them it would not be easy to gather the information and to understand deeply the village affairs. In the same vein I want to thank Mr.Rajendra Mahato for helping to collect the information in Raghunathpur.

Last but not the list my humble thanks to my parents, my in laws and my husband whose trust and belief in me helped to cross the journey of MPPG successfully. THANK YOU SO MUCH.

Sangita Yadav 2012

# Chapter 1

## INTRODUCTION

This chapter presents the general background of the research, statement of the problem, significance of the study, research questions, research objectives and scope of the study.

### 1.1 Background

The historical evolution of governance can be understood as the power struggle, struggle between power and people, struggle between right and left and struggle between rich and poor. At certain point of time monarchy was widely tolerated, indeed actively supported and respected, for its continuance ensured stability. But after the enfranchisement of working class people, there was development of socialism as the value of political system and gradually fully fledged parliamentary system as the form of government was developed and widely accepted in many western countries.

With the progress of parliamentary system, many third world countries also adopted Westminster type of governance after the independence of those formerly colonized countries after the World War II. With the adoption of Westminster type of government in Nepal after 1951 as in many other countries had the hope that ultimately citizen can experience better governed society. However, the situation remained different because the Western form of governance could not reach up to the grassroots of the rural society, rather it could reach only in the urban areas in this part of the world. Nepal is known as the countries of rural area with large percentage of rural population. In Nepal, greater part of the country is left out from the basic delivery of services of the government even after the establishment of democracy. Regardless of this fact, the western form of governance is widely acknowledged as the best form of governance and perceived that it can alone ensure good governance in the society. A good number of resources approaches and efforts are carried out to ensure good governance. However the governance indicators seem not

to be in encouraging position. Grindel 2001 denotes there has been increment of indicators thorough out the time that has made more challenging for developing country to compete with their counterparts.

Lots of new innovations are coined and implemented. However, changes have not reached the ground level rural people and they have been following same life style as their ancestor practiced. Rural area of Nepal particularly the southern belt has its own history and modes of governing people. People are governed by believe in tradition, norms, values, religion. These features provide the base for governance, this system of governance is believed to be more consensus oriented and easily accessible in the rural society. This form of governance are usually socially shared rules, usually unwritten, that are created, communicated, and enforced outside of officially sanctioned channels (Helmke & Levitsky 2004). Olowu and Erero (1995) make the distinction between formal and informal structures or institutions. Formal structures are defined to be directly derived from the modern state, while informal structures are not based on a constitution but nevertheless determine people's everyday lives and the social, economic and political interaction between them (cited in Helmke & Levitsky 2004).

Most often it is professed that the informal governance system is losing its charm with the adaptation of modern democracy. To some extent it is true. The literature of traditional approach of governance clarifies illegal and tyrannical bodies that exist to enforce caste and gender hierarchies, have no place in a modern democracy, and anyway are disappearing (Ananth Pur, 2007). Apart from abandoning of those values in many traditional societies of the world, this system is still prevailing and entertaining good amount of authority to maintain law and order in the society. Those ILGS(Informal local governance system) include traditional chiefs and authorities in Africa; Ayllus (indigenous communities) in Bolivia, comunidades campesinas (the official term used for indigenous communities) in Peru, Chiefdoms in Polynesia and Melanesia in the Pacific Islands, caste, tribal and village panchayats in India and Nepal, Shamaj and Shalishs in Bangladesh, Maliks and biradari networks in Pakistan, Adats in Bali, Indonesia;

village temple groups and lineage based institutions in China, traditional Pagoda association in Cambodia and are the examples of ILGSs on<sup>1</sup>.

Traditional Panchayat system as 'Informal local governance system' (ILGS) plays fundamental role in local rural governance and it seems to have deep impact in rural area. Furthermore it is rooted in traditions, norms and customs of the societies. This system has long been practiced in this area and greater number of people seem to still rely on this platform for the solution of issues and disputes or any other concerned activities related to social needs. In the rural area of Nepal informal governance plays a role for maintaining law and order based on social norms. This mechanism is not a new phenomenon. So this study is intended to find out the people's perception on informal institutions and the services they receive. The citizens have direct experience of services from such informal mechanism in terms of this system's efficiency and reliability. As Paul and Sekhar argue that clear patterns emerge from an analysis of the experiences of large numbers of people (cited in Mohammad 1998).

## 1.2 Statement of the Problem

Good governance has been important. However, the establishment of good governance is a complicated issue in many developing countries including Nepal. Lots of resources have been squandered on developing countries for ensuring good governance. Yet, the governance in these countries is in a weak position. There could be many reasons underlying it. Among them one of the reasons might be the negligence of the recognition of the tradition, social norms and societal readiness.

It has been decades that Nepal adopted a fully fledged western form of governance; lots of measures were taken from the 1990s. People's movement and democracy are formally established in the country. The values related with western form of governance seem not to have percolated down in the rural area of Nepal. These circumstances have provided enough and continuing space for the tradition based leader to govern society based on cultural value and societal norms (Lutz &

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<sup>1</sup> see <http://www.eldis.org/go/topics/resource-guides/governance/key-issues/informal-institutions/types-of-informal-local-governance-institutions>

Linder 2004). Such state affairs mostly occur when the central government fails to provide the need of the general citizens and do not find best alternatives of the practiced authority. The relationship between state organizations and citizens is more likely to be mediated by some other institution with a fuzzy or ambiguous status, which to some degree performs the local functions of the state without a very clear or formal mandate (Ananth Pur, 2007).

Ananth Pur 2002 states these ambiguous institutions in rural India as Panchayat System, (same name is been called in southern belt of Nepal). Eventually these institutions are carrying their own kind of values, societal norms. These values and norms are helping them to govern the important spectrum of the country. European Commission of Africa reports 2007 states that the state is unlikely to succeed in state-building and in mobilizing the cooperation of large segments of its citizens for socio-economic development without connecting itself to and harmonizing its political apparatus with the institutions, cultural values and interests of all its constituencies, including rural populations. In this vein, Logan (2009) found in her research respondents generally valued their traditional leaders, and had a slightly better opinion of them than of formal governance institutions. Particularly in poorer countries, the state apparatus is often less extensive. Agencies of the state are less likely to have the resources, staff and organization to penetrate to the very local level and to enforce state law (cited in Ananth Pur & Moore 2007).

Due to the ostensible presence of formal institution in the local level, it is not being able to inherit to comprehend the culture, behavior patterns or any abstract phenomena of the given societies. But the informal institutions are there to look after the daily affairs of general local people. Lutz 2004 infer from CESI<sup>2</sup> report explains Chieftaincy is the oldest institution and has survived through the vicissitudes of the colonial period in Botswana. Chiefs serve their community in maintaining the best customs and traditions, serving as spokesmen of their tribe on issues of customary nature.

The report further suggests the traditional leaders could be instrumental in initiating social change by striking a healthy balance between tradition and modernity. The existence of ILGS, some of the formal governments consider them into account whereas some don't. In the same

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<sup>2</sup> Community Empowerment and Social Inclusion Program



way, ILGS is prevalent at a considerable level in rural Nepal. ILGS have many optimistic sides but throughout the development of democracy the presence of ILGS is overlooked. In this context, the perception of people is entirely important and their preference may provide the fact for the future local governance issues. If the fact reveals positive indication about ILGS than the other institutions like government, NGO can further take help to implement local project and enhance local people's life.

Therefore this study becomes important and should identify about people perception in the current context of time. It would be important to find out the present form and perception on ILGS in rural area as this segment of people is experiencing both form of governance meaning modern democracy and the ancestral and historical "Panchayat System", the ILGS. It would be interesting to find out the factors that can be prerequisite for the upcoming development works.

### 1.3 Scope and Limitation of the Study

The concept of informal governance is not a recent one. However, this particular area has not attracted attention of researchers in spite of its profound significant role in rural Nepal. This research is intended to look into the perception of people on informal institutions in rural areas. The perception studies are quite challenging to assure and it surely covers a lot of areas. Due to limited time and resource availability the perception will be studied on basis of satisfaction on ILGS of rural people in Nepal.

Reviewing the literature on informal governance, it is found that these institutions carry varied activities. This study focuses only dispute resolution and development activities of ILGS. Furthermore it will also analyze the role and nature of informal governance system in rural area. The research area will be conducted in two clusters of Dhanusha district namely Raghunathpur and Dhanushadham. This area is purposively chosen and it has diverse community meaning different cast groups in habitats there. Raghunathpur falls in remote area whereas Dhanushadham is recently announced as Municipality. Regardless of these facts, in both cluster ILGS seems to be vibrant and are been contributing in rural local governance.

### 1.4 Research Questions and Objective

The research aims to address following questions:

What is the level of satisfaction on Informal Local Governance System (ILGS) in rural Nepal?

### 1.5 Objective of the Study:

The general objective of the study is to find out the level of satisfaction on informal local governance in rural Nepal. The specific objectives of this study are as follows:

- To asses people’s perception on informal local governance system (ILGS) in terms of satisfaction.

### 1.6 Hypothesis of the Research

**Table: 1 Hypothesis of Research**

H1	Informal governance is in essence and has influence on the local level governance in rural Nepal.
H2:	ILGS is not strong anymore due to the modern democratic practices.

### 1.7 Significance of the Study:

Citizen Satisfaction and welfare is core of any form of governance. Achieving it, has been a critical issue in Nepal. Nepal with many developing countries entered and respected the features in line with western form of governance and gradually followed the steps with the hope of flourishing countries economy and attaining good governance. Ideally speaking western form of governance is the best form of governance, its ingredients are pro people and considers and respect voice of each citizens. But at the practical level the scenario is something different in third world countries and more in rural area.

The society in rural area is very close many people still tend to believe on certain authority, they have their norms and values based on religions and tradition they have been through the existence of the society. These all abstract phenomena and views are important for most of the people that ultimately affect the whole practice and asset of modern democratic system.

It is widely believed that informal institutions are mainly caste dominance, oppressive and biased in nature, merely based on kinship networks and moreover pulling behind the morale of modern democracy beliefs. Well, these views and perception are not completely incorrect; there are evidences of those activities. But above all it cannot be denied that these institutions are there for many years and have spent significant amount of time for maintaining societal norms and values. And the rural people tend to belief in these norms and values and the decisions they made. They thus continue to be important in the process of local governance even after the acceptance of modern democracy. In the present situation nobody can oppose the values of modern democracy but we need to consider the fact that this form of governance is absent in rural area and are not functioning well. To make the governing system more efficient in rural area there is need to find out the root causes that is hampering the democratic system.

The rationale for this study is the current state of affairs is committed for good governance in the society. Against the background of democratization traditional forms of authority have to be considered especially if the role of ILGS is complementary. A significant part lies in the ignored relationship between the contemporary state and traditional authority and the opportunities these institutions provide for people. There remains disconnect between state structures and the purview is held that democratization should draw from its culture and traditions. Therefore the urge is to explore what's working and what's not working, There is need of intense study on analyzing these institutions systematically which can provide some insight and better understanding to figure out the acceptable form of governance in the rural area.

## 1.8 Organization of the Study

The thesis has been structured in five chapters.

The first chapter presents general background of the study, statement of the problem, scope and limitation of the study, research questions and objectives. It also presents the significance of the study.

Chapter two presents literature reviews in international and South Asian context related to ILGS. Furthermore, the present chapter provides a brief description on the evolution and practices of ILGS in Nepal and lastly end with describing the Social Capital (SC) theory and analytical framework.

Chapter three explains the research methodology of the study in detail. It discusses about the research methods, sample size, sampling techniques and method of data analysis in detail.

Chapter four deal with the presentation and analysis of the data. The chapter provides detailed understanding about the ILGS perceived by the service seekers and providers themselves.

The fifth chapter describes the linkage between the theory and the findings of the research.

The concluding chapter, chapter 6 presents a summary of the entire work ,scope for the future research and the concluding remarks.

## CHAPTER 2

### LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### 2.1 Introduction

The objective of this chapter is to present literatures that are written on Informal Local governance. Firstly this chapter starts with reviewing the Informal local governance in the international context. Consequently brief surveys of literatures are done in South Asian context for close understating of the traditional institution. Those documents provide an insight that in many parts if the world ILGS are playing crucial role in local developments. Furthermore, the chapter provides a brief description on the evolution and practices of ILGS in Nepal

In the following section, the Social Capital (SC) theory is discussed as the SC theory has provided underpinning to develop analytical framework.

#### 2.2 International review

There are various literatures on informal governance but it seems historical form of governance is prominent in South Asia and Africa. The first section will discuss about the informal governance practices in international context and the second section will be more focused on the South Asian experiences.

**Boesen (2006)** raised the issue that informal governance are based on personal relations and is the precursor for the formal governance models, Informal governance can thus be conducive as well as restraining for development. The interplay between informal and formal governance mechanisms should be analyzed with attention to whether the goals pursued by the formal and informal governance, respectively, are largely convergent or divergent. He analyzed that informal and formal governance interplay is a sine qua non for effective action. There is a lot of knowledge readily available, while more practical analytical tools need to be developed.

**The CFS 2010** report notes that in many poor countries political systems are likely to be ‘unconsolidated.’ The formal institutions of the modern state have not established the kind of dominance over other sources of public authority that is associated with successful state building. It further elaborates even if apparently it seems political stability at the national level but frequently it is contested and ambiguous at the local level. The local authority is in various degrees informal or extra-legal, undemocratic, and embedded in local socio-economic hierarchies, but nevertheless relatively effective, legitimate and valued locally, perhaps provided in a relatively consensual and pluralistic fashion, and preferred to the actual existing alternatives.

**Lutz & Linder 2004** claims different types of authorities can co-exist and be recognized and respected at the same time. People might accept local government authority for some formal governmental decisions while they can also refer to traditional authorities for other things affecting their lives (e.g. settling of land disputes, religious or social matters). This does not need to lead to conflict between the two forms of authority, as long as they accept the legitimacy of the other. The writer further states traditional authorities often have greater mobilization capacity than the state. Even when formal recognition by the state is lacking, the state has to consult and convince the traditional authorities in order to reach and/or mobilize the people, which is one of the reasons why political leaders in many countries have started to recognize and work with traditional leaders.

**Levitsky & Helmke 2004** reveals informal institutions shape stronger political behavior ranging from bureaucratic and legislative norms to *clientelism* and *patrimonialism* and the outcomes merely depend on these institutions. The writers portray the evolution of informal institutions on many grounds, first they states that the actor create informal rules because formal institutions are incomplete. Formal rules set general parameters for behavior, but they cannot cover all contingencies. Consequently, actors operating within a particular formal institutional context, such as bureaucracies and legislatures, develop norms and procedures that expedite their work or address problems not anticipated by formal rules. Second, informal institutions may be a “second best” strategy for actors who prefer, but cannot achieve, a formal institutional solution. In some cases, actors simply lack the power to change the formal rules. A broader statement of this motivation, elaborated by Carol Mershon, is that actors create informal institutions when they deem it less costly than creating formal institutions to their liking.

They further add inventing informal institutions may also be a second best strategy where formal institutions exist on paper but are ineffective in practice. In the case of substitutive informal institutions, for example, actors create informal structures not because they dislike the formal rules, but because the existing rules—and rule-making processes—lack credibility. A third motivation for creating informal institutions is the pursuit of goals not considered publicly acceptable. Because they are relatively inconspicuous, informal institutions allow actors to pursue activities—ranging from the unpopular to the illegal—that are unlikely to stand the test of public scrutiny.

They further describe four typologies of Informal Institutions i.e. Complementary, Substitutive, Accommodating and Competing. **Complementary informal institutions** are such institutions “fill in gaps” either by addressing contingencies not dealt with in the formal rules or by facilitating the pursuit of individual goals within the formal institutional framework. These informal institutions often enhance efficiency. Examples include the myriad norms, routines, and operating procedures that ease decision making and coordination within bureaucracies, and judicial norms. This typology may also serve as a foundation for formal institutions, creating or strengthening incentives to comply with formal rules that might otherwise exist merely on paper.

**Accommodating informal institutions** create incentives to behave in ways that alter the substantive effects of formal rules, but without directly violating them; they contradict the spirit, but not the letter, of the formal rules. Accommodating informal institutions are often created by actors who dislike outcomes generated by the formal rules but are unable to change or openly violate those rules. As such, they often help to reconcile these actors’ interests with the existing formal institutional arrangements. Hence, although accommodating informal institutions may not be efficiency enhancing, they may enhance the stability of formal institutions by dampening demands for change.

**Competing informal institutions** incentives in ways that are incompatible with the formal rules: to follow one rule, actors must violate another. Particularistic informal institutions such as clientelism, patrimonialism, clan politics, and corruption are among the most familiar. In these cases, formal rules and procedures are not systematically enforced, which enables actors to ignore or violate them. The writers argue competing informal institutions are often found in

postcolonial contexts in which formal institutions were imposed on indigenous rules and authority structures.

**Substitutive informal institutions** are like complementary institutions, a substitutive informal institution is employed by actors who seek outcomes compatible with formal rules and procedures. Like competing institutions, however, they exist in environments where formal rules are not routinely enforced. Hence, substitutive informal institutions achieve what formal institutions were designed, but failed, to achieve. Substitutive institutions tend to emerge where state structures are weak or lack authority.

**Adjewodah and Beier 2004** described the positive aspect of chieftaincy in Ghana; the traditional leaders were praised for supporting to save the forest. In the report they have stated that participants – including representatives of Ghana’s government – concluded that traditional authority offers the most promising vehicle to reverse resource decline in northern Ghana. Acknowledging the tradition, culture NCRC (Nature Conservation Research Centre) won local trust and it loudly proclaimed that it would not and could not be the paternalistic power behind WCHS (Wechiau Community Hippopotamus Sanctuar) – such an approach would fail as rapidly as a government-imposed reserve. Through this cooperation WCHS has become Ghana’s premiere model for community conservation and is inspiring similar initiatives elsewhere.

**The Economic Commission for Africa, 2007** gave emphasis on acknowledging the strength of traditional chiefs of Africa. Traditional chiefs are inherited in the society and the question is about how to integrate the two systems more effectively in order to better serve citizens in terms of representation and participation, service delivery, social and health standards and access to justice not whether the traditional and “modern” systems of governance are competing against each other.

## 2.3 South Asian Review

**Pur 2004** states informal government institutions are complex organizations that which continue to be prevalent at village level in rural India. The informal institution in India revolves around the caste system and writer claims traditional society as self organized one. The resilience and adaptability of ILGS derive in large measure from the caste system. Caste is not as inflexible and



rigid as is often supposed, and have survived the advent of democracy and the forces of modernization. She adds the ILGS seem to have a common core agenda of upholding social norms and customs and preserving local law and order. At the same time, she also found the ILGS are adapting and differing in changing contexts and have found ways to interact, often in a positive manner, with the newer formal, elected local government institutions – *Grama Panchayats* rather than shrinking in the face of modernity.

**Srinivas, 2002** describes “village councils” (ILGIs) as being ‘informal and flexible’ bodies with ‘no hard and fast rule about who should constitute them’. He has also observed a variation in membership over space and context.

**Krishna 2002** found that some Informal Institutions had a history that could be dated back to more than 500 years in India. Apart from the persistence of relatively active ILGIs at local level long after the end of colonial rule, Indian informal local governance can often reasonably be described as “local village level governments”. They perform such a wide range of functions that they approximate to local all-purpose territorial authorities. They resolve disputes; keep the peace; assist the unfortunate; finance and support temples; organize religious and social festivals; help develop local infrastructure and resources; influence how the village is represented at higher political levels; and negotiate directly with those higher levels. Indian ILGIs have adapted, in composition, activities and in their interactions with higher level institutions, to a range of long-term changes in Indian society and polity, notably to democratization

**Pur & Moore, 2007** in their research paper found that customary village councils are found in each village, they are active in dispute resolution and actively taking on new roles, especially developmental and electoral roles; becoming more pluralist and democratic; and providing a wide range of services that are positively valued by villagers.

**Institute of Development Studies (IDS), 2010** illustrated Informal Local Governance Institutions (IGLI) in South Asia are persistent, influential and have an important impact on the daily lives of poor people in rural areas. Efforts to improve local governance need to take account of them.

The case in Karnataka it was found that ILGIs can change relatively rapidly if the external political and administrative environment changes. But in Punjab it was found that ILGS is

dominated by land owning elites, elections are less competitive and politics revolve around the lineage groups or socially dominated family. The relations with the formal state are competitive rather than complementary. The research looked at educational attainment across three generations as an indicator of economic mobility, and found it closely related to a household's historic social position, with historically depressed social groups doing much worse than the rest and continuing to diverge from them. Moreover, historic village-level institutions and socioeconomic structures affected inter-generational mobility. Mobility was higher across all social groups in villages where land inequality was less and authority was more horizontally distributed, compared to villages with greater historic inequality, a larger proportion of landless tenants, and more hierarchical social and governance structures.

## 2.4 Evolution of ILGS in Nepal

The historical base of ILGS can be found in very ancient period. A reference to an organized system of rural local self-government (panchayat) was found in ancient Vedic literature. **Rig Veda** has mentioned about '*gramini*', the village head employed by the king for civil and military purposes; while **Atharva Veda** envisaged the institution of '*sabha*', '*samiti*', '*sabhapati*' and '*sabhasad*' primarily performing judicial functions. Mention of village institutions had been made in the great epics, the **Ramyaana** and the **Mahabharat**, where the *gramin* was responsible for collecting state dues, keeping village records, settling disputes and controlling crime. Kautaliya's **Artha Shastra** gives a comprehensive account of the system of village administration prevailing in ancient India.<sup>3</sup>

Focusing more on Nepalese history and its association with the *Panchayati Pratha* goes back to different dynasties. Nepal has gone through different dynasties i.e Kirat, Lichhavi, Malla and Sah. There is ample of evidence found in the local governance literature that each dynasty has a flavor of Panchayati System in their local governance machineries.

Starting with the Kirat dynasty it is said that the governing system of this era was fully based on Panchayati system. The contemporary society was based on different caste and class and each cast has their representation. It was made sure that all caste chose *Panch* (five people) who were

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<sup>3</sup> Quoted from Das, HH, **Introduction to Panchayati Raj and Community Development in India**, Kalyani Publishers, 1990(cited in Gupta& Patnaik 2006).

assigned to maintain peace, settling disputes and maintaining law and order in their society. Shrestha 1984 have depicted contemporary Kirat governance basically was monarch but it has fragrance of republic.

Discussing about the Lichhavi Dynasty local governance was regulated through *Gram Panchali*. The history portrays that this period *Panchali* were more organized and effective. Entire king of this lineage took a clear path of making their subjects happy and took *Gram Panchali* as best mechanism to keep in touch with general people directly. In each village there was structure of *Panch Sabha* that functioned in their consigned territory. The *Gram Panchali* consists of all casts but there was special provision for Brahman. The main functions of *Gram Panchali* at that time were organizing social activities, local administration and maintain law and order in the society.

After the downfall of Lichhavi dynasty the Malla king was next ruler of Nepal. Likewise the Lichhavi's the local governance of this era was also found to be governed by *Panchas*. This era took this institution as one of integral part of local administration and made this as formal structure. Head of the Pancha were paid like other government officials. In addition to this some other personals like *Bichari*, *Mukhiya* were appointed to assist him.

The map of modern Nepal is secured during the Sah Dynasty, before that Nepal was scattered in different small states. This period of time organized local governance in favor of the state. In this era of time responsibility if of local governance was taken in the hand of central power. Although it was not possible to handle all the affairs from the center, local people were appointed but those people were in full control of the center (Stiler 1976, cited in Bhattarai 2008).

The administration of terai districts was different from the hilly area. At that time by local administration consist of three factors viz. tax administration, sort out the cases related to taxation and maintain peace and harmony. Different post was created to look after daily affairs in local level, *fouzdar*, *Munsif*, *Choudhary*, *Kotwal*, *Mijhar*, *mokdam*, *Kamin*, *Jethrait*.

In period of time post of *Mijhar and Jethrait* were continuing forms of *Panchas* that look after their caste affairs. The state gave freedom to the caste leader of solving the problem on the basis of traditional belief. *Mijhar* were appointed by the central government but priority was given to the hereditary line. The main function of *mijhar* was:

- To provide services to government according to their caste expertise.
- Maintain harmony within the caste and society
- Maintain caste purity
- And perform other societal affairs.

In addition to this *Jethrait* was appointed to look after the village affairs generally who were matured. They function as leader of farmers in this period.

## 2.5 Theoretical and Analytical Framework

The present study is intended to find people perception on informal local governance system, and the coverage of perception studies is very wide. So, for the ease of study, perception will be measured through the level of satisfaction that general people place on ILGS. Therefore, satisfaction on Informal Governance system (ILGS) is taken as dependent variable.

ILGS is historical forum that have been governing the society on the basis of cultural belief, norms traditions and most importantly on consensus based conviction since primordial time. This system provides an opportunity to the entire individual who share common boundary and identify him/herself as inhabitants of that cluster. The forums have resolve problem and suggest necessary measures and implement them collectively. The given characteristics of informal governance system can be regarded as an asset of the society and these all features closely relates with Social Capital.

Robert Putnam 1993 defines Social Capital as patterns of social interrelationships that enable people to coordinate action to achieve desired goal (cited in Narayan & Casidy, 2001). According to Fukuyama Social capital consists of networks of social relations which are characterized by norms of trust and reciprocity. It can also defined simply as the existence of a certain set of informal values or norms shared among members of a group that permit cooperation among them'. It is 'the quality of social relationships between individuals that affect their capacity to address and resolve problems they face in common' (Stewart-Weeks and Richardson 1998: 2).

By above definitions the commonalities of most definitions of social capital are that they focus on "**social relations**" that have productive benefits.

## 2.6 Conceptualizing Social Capital Theory

The concept of Social Capital is receiving wide attention and acceptability as a fruitful theoretical perspective for understanding and predicting the norms and social relations embedded in the social structures of societies (Narayan & Casidy, 2001). But the notion, measures, outcomes of Social Capital varies from author to author. Networks, roles, rules, procedures, precedents, norms, values, attitudes and beliefs are different among people who have different patterns of life. Kraishna 2003 argues measures of social capital that are relevant for one set of cultures can be irrelevant for others.

Bourdieu, a French sociologist is considered initiator for systematically analyzing the properties of social capital, defining it as ‘the sum of resources, actual and virtual, that accrue to an individual or a group by virtue of possessing a durable network or less institutionalized relationships of mutual acquaintance and recognition’ (cited in (Narayan & Casidy, 2001). Similarly Lin 1999 claims that social capital, as a concept, is rooted in social networks and social relations, and must be measured relative to its root. Therefore, he argues social capital can be defined as resources embedded in a social structure which are accessed and/or mobilized in purposive actions. By this definition, the notion of social capital contains three ingredients: **resources embedded in a social structure; accessibility to such social resources by individuals; and use or mobilization of such social resources by individuals in purposive actions.** In the same vein some recent definitions of Durlauf and Fafchamps (2004, p. 5): “social capital is...network-based processes that generate beneficial outcomes through norms and trust” (cited in Knudsen et.al n.d.)

Robert Putnam has assumed a central place in considerations of social capital. Putnam (1995: 67) define Social capital as features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefits (Cited in Krishna 2003). He first asserts that the “core idea of social capital theory is that social networks have value” and then later (2000, p. 19) refines this to “...connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them” (cited in Knudsen et.al n.d.). Krishna 2003 has described social capital as important dimension for success for development

project and programs. According to him in some community same nature of program, same level of assistance is provided but still performance continued to be mixed. Some communities performed very well and other communities performed very poorly, and the reasons for success and failure, and among various reasons he claims Social Capital is also a significant factor. The communities that are more cooperative, where members care for one another and where they are prepared to act collectively for common purposes seems to be rich in social capital and accompanied development works successfully.

Research on social capital and economic development can be categorized into four distinct perspectives: the communitarian view, the networks view, the institutional view, and the synergy view (Woolcock & Narayan 2000). These different views are discussed here in detail:

### **1. The Communitarian View:**

The communitarian perspective equates social capital with such local organizations as clubs, associations, and civic groups. This view holds that social capital is inherently good, that more is better, and that its presence always has a positive effect on a community's welfare. The communitarian perspective also implicitly assumes that communities are homogenous entities that automatically include and benefit all members.

### **2. The Networks View**

A second perspective on social capital they present is the network view, they describe it as this attempts to account for both its upside and its downside, stresses the importance of vertical as well as horizontal associations between people and of relations within and among such organizational entities as community groups and firms. It recognizes that strong intercommunity ties give families and communities a sense of identity and common purpose. The networks view of social capital is characterized by two key propositions. First, social capital is a double-edged sword. It can provide a range of valuable services for community members, ranging from house-minding to job referrals and emergency cash. But there are also costs in that those same ties can place considerable noneconomic claims on members' sense of obligation and commitment.

The networks view has been employed with great effect in recent development research. The primary function of these networks is to reduce risk and uncertainty.

The writers describe about the challenges to social capital from network view is thus to identify the conditions under which the many positive aspects of bonding social capital in poor communities can be harnessed and its integrity retained (and, if necessary, its negative aspects dissipated), while simultaneously helping the poor gain access to formal institutions and a more diverse stock of bridging social capital. Further they add the networks perspective recognizes that weak laws and overt discrimination can undermine efforts by poor minorities to act in their collective interest, but the role communities' play in shaping institutional performance and the enormous potential of positive state-society relations in particular, are largely ignored.

### **3. The Institutional View**

A third perspective of social capital, which the writer calls the *institutional* view, argues that the vitality of community networks and civil society is largely the product of the political, legal, and institutional environment. This approach argues that the very capacity of social groups to act in their collective interest depends on the quality of the formal institutions under which they reside.

### **4. The Synergy View**

The synergy view suggests that both the state and societies are the important variable in the impact on the attainment of collective goals. States, firms, and communities alone do not possess the resources needed to promote broad-based, sustainable development, complementarities and partnerships are required. The key word of synergic view is complementary and embeddedness. Complementarity refers to mutually supportive interaction between public and private actors while embeddedness refers to the nature and extent of the ties connecting citizens and public officials. The synergic view visions that both the state and other community based organization formal or informal are important constituent for social development. There should be good balance in the relationship between them. The writer concludes the great balance between them can bring prosperous economic development in the society.

To sum up the writers says the synergy view suggests three central tasks: to identify the nature and extent of a community's social relationships and formal institutions, and the interaction between them; to develop institutional strategies based on these social relations, particularly the extent of bonding and bridging social capital; and to determine how the positive manifestations of social capital— cooperation, trust, and institutional efficiency—can offset sectarianism, isolationism, and corruption.

## 2.7 Dimension of Social Capital

Narayan and Cassidy 2001 have developed the figure<sup>4</sup> to describe the dimension of Social Capital. They basically have taken seven features of Social Capital i.e. Group characteristics, Generalized Characteristics, Togetherness, Everyday Sociability, Neighborhood connections, Volunteerism, Trust. The authors have further described each of the features are the ingredients that make the social capital fruitful. Regarding this study all these features are broadly categorized in two headings that are as follows:

1. Social characteristics: Group characteristics

To measure group characteristics Narayan and Cassidy 2001 have taken gender, education, income, caste, religion, money contribution, family heterogeneity, community heterogeneity, participation and decision making index and number of membership as variables.

For this study the factors like gender, education, income, caste, religion and occupation is taken as independent variables.

2. Performance of ILGS: Neighborhood connections, volunteerism, trust, everyday sociability, neighborhood connections, generalized norms.

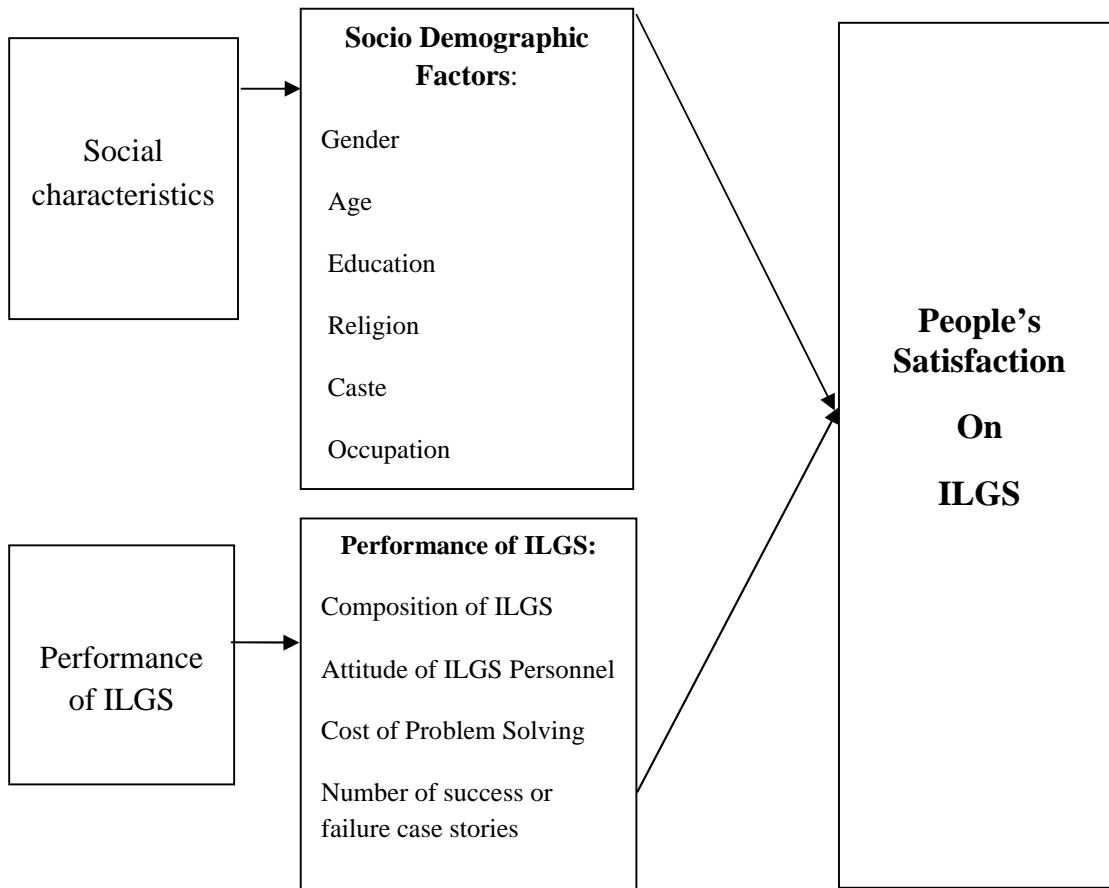
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<sup>4</sup> Figure is attached in the annex



## 2.8 Analytical Framework

The following analytical framework is developed to analyze people satisfaction on ILGS. The following framework is intended to establish the relation between variables with the close link based on theoretical dimension of Social Capital.



## 2.9 Variables of the research:

The research has identified **People's satisfaction on ILGS** as the dependent variable while **Socio economic factors and Performance of ILGS** are independent variables.

### 2.9.1. Operational definition of variables:

#### ❖ **Dependent variable:** Peoples' Satisfaction on Informal Governance System

- **Satisfaction** is defined in terms of their Preference on ILGS rather on formal government institution.
- **Informal Governance system** in this paper defined as “as socially shared rules, unwritten, that are created, communicated, and enforced outside of officially sanctioned channels. This means that they are rules based on implicit understandings and not accessible through written document or necessarily sanctioned through formal position .In addition to this governance will not regarded any formal government agencies or civil society organizations.
- **Governance** refers how these informal rules are managed and enforced, or how power and authority of Panchayats (ILGS) are exercised.

#### ❖ **Independent variables:**

- **Socio Economic Factor:** Socio-economic factors characterize the individual or group within the social structure. Gender, Age, Education, Occupational Status, Religion, and ethnic Identity will be regarded ad Socio- economic factor for this research.
- **Performance of ILGS:** Performance denotes to the service delivery such as: dispute resolution, Social activities (marriage, temple construction etc) and development works.
- Performance of ILGS depends on the composition of *Pacnhyat* personal involve in system and also on cost & attitude.
- By cost the study defines the monetary values, voluntary, time and accessibility.
- Attitude is defined as behavior pattern (helpful, reliability, friendly equity in behavior) shown to subjects by ILGS personal.
- Performance is assessed through the frequency and success rate of problem solving of community people.

## 2.10 Introduction to Study area

This section provides some background information about the research area which is taken for study. In order to conduct the study two clusters namely Dhanushadham and Raghunathpur have been selected. Both the areas fall in Dhanusha district, central development region of Nepal. This district is situated in southern belt of Nepal which has its own cultural practices. The cultural component i.e. dress code, language, food habits have its own uniqueness and therefore is peculiar from the mainstream Nepalese mores.

Focusing more on the research area namely Dhanushadham is recently asserted as Municipality, so it can be inferred that it is semi urban while Raghunathpur is a VDC. Moreover, it will be interesting to find out the outcome of different cluster, a combination of the rural and semi-urban area will provide extra value and quality for the research. The following section provide brief introduction and as well as social and economical activities:

**Table: 2 Some basic information about Raghunathpur and Dhanushadham :**

<b>Information</b>	<b>DND</b>	<b>RGP</b>
<b>Area</b>	201.85 hector	2631 hector
<b>Total Household</b>	1182	2011
<b>Population</b>	6748	7631
<b>Male</b>	3572	4151
<b>Female</b>	3176	3480
<b>School</b>		
<b>Private School</b>	3	3
<b>Primary School</b>	5	4
<b>L.S. School</b>	1	2
<b>Higher Sec School</b>	1	1
<b>Health Post</b>	1	1
<b>Distance from major city(Janakpur)</b>	18 km	32 km

*Source: village education plan 2005*

**Social Characteristics:**

Both the VDC are situated in Dhanusha district. The main inhabitants of these VDCs are Yadav, Mandal, Brahman (terai), Kayastha, Mushar, Thakur, Dom, Dhobi, and some Muslim and ethnic people. The Maithili language is widely spoken in the area as the first language.

**Economic Activities**

Most of the populations are dependent on agriculture. The fertile of these areas have good level of production. Paddy, wheat, dal, vegetables is the main food cultivated. Apart from this fishery, animal farming is also practiced as economical activities.

**2.11 Conclusion**

This chapter thus presented literatures on Informal Local governance in the international and in South Asian context that provided close understating of traditional institution and its diverse function in many parts of the world. In addition this chapter provided evolution and practices of ILGS in Nepal. Further Social Capital (SC) theory is discussed that has been base to develop analytical framework.

## CHAPTER 3

### RESEARCH METHODOLOGY

The objective of this chapter is to present the overview of the methodologies adopted while conducting the research. It discusses about the research methods, sample size, sampling techniques in detail.

#### 3.1 Research Design

This research is focused on exploring people perception on ILGS. The institution is said to play crucial role in dispute resolution and other development activities. Thus, the findings will determine citizens' satisfaction with the services they receive from them. In order to find out satisfaction on ILGS, the relationship between socio economic factors and performance of ILGS is taken as independent variable while satisfaction of people as dependent variable. Thus, an explorative cum descriptive research design is exercised in this study.

#### 3.2 Research Methodology

In this study both qualitative and quantitative information is used to complete this research. This piece of work is intended to investigate the perception of general citizens regarding ILGS, which make the study rely on both quantitative and qualitative measures and method. Qualitative approach provides tool to find in-depth view of respondent on particular issues whereas quantity measures is an excellent way of finalizing results and proving or disproving a hypothesis.

#### 3.3 Study Population and Sampling

For this study, the study population comprised of two groups of respondents: Key informant of historical forum the ILGS leaders, VDC secretary, police official and the service seekers/recipients — the general citizens.

Firstly it was planned that the sample size will consists only those respondents who have straightforward experience with ILGS but later while collecting the data it was experienced that somehow all the people living in the village have some sort of acquaintance with ILGS. As many people in the village are involved in the collective actions during festivals, emergency situation i.e. flood, etc. So to get complete picture of general people, sample size consist of respondents having direct/indirect experience.

VDCs are segmented in nine wards, but one settlement may comprise one or more than one wards. Dhanushadham consist nine settlements namely, Dhanushadham, Tejnagar, Sikyaha, Sonapur, Rampur, Janaki Niwas, Sarsa, Goiyahi and Laxmipur. Each settlement comprises one ward each. But ward number four touches two settlement and ward number eight touches three settlements.

Regarding Raghunathpur there are seven settlements namely Raghunathpur, Kiratpur, Parsahi, Khairbona, Toki, Barkurwa and Dholbajja. Raghunathpur consist of five wards, whereas ward number eight comprises two settlements and rest wards consists one settlement each.

In order to get complete picture three settlement were selected from Dhanushadhm whereas two settlement from Raghunathpur. Complete picture in the sense of ethnic identity. In the village different caste resides in own clusters, so to get all the caste integrated in the study the purposive sampling was used. For this study Dhanushadham Laxmipur, and Sarsha was selected for Dhanushadham whereas in Raghunathpur Toki and Raghunathpur were two settlement selected for the study. These settlements consist of all the ethnic identity that the researcher want to include meaning, Dalit, ethnic people non ethnic people with different religion such as Muslims, Christian.

All together 74 individuals were selected for this study, from both the clusters. 64 were general citizens whereas six individuals were politician cum ILGS personal, two NGO representatives, one police official and one VDC secretary. The detail is presented below:

**Table:3 Methodological Note**

Method	Study Sample	Types of respondent
Questionnaire Survey	20*2= 40	General citizen
Focus Group discussion	2 group (12*2= 24)	General citizen
In-depth Interview	10	Key Informants (Leaders of ILGS,NGO representatives, Police officials, VDC secretary)
Case Study	1	Case study of general citizen
<b>Total</b>	<b>75</b>	

### 3.4 Sample Characteristics

The socio-economic characteristics of the respondents are described below:

**Table: 4, Socio-economic Characteristics of the Respondents**

	Characteristics of Respondent	DND	RGP	
1	GENDER	%	%	
		Female	45	50
		Male	55	50
2	AGE	Below 25 yrs	20	30
		26 to 45 yrs	65	60
		Above 46 yrs	15	10
3	RELIGION	Hindu	90	85
		Christian	10	
		Islam	-	15
4	CASTE	Ethnic	15	15
		Dalit	35	25
		Non- Ethnic	50	60
5	EDUCATION	Illiterate	35	40
		Primary Level	20	-
		Secondary Level	30	50
		Graduate Level	15	10
6.	OCCUPATION	Farmer	15	20
		Business	25	35
		NGO	5	5
		Retired	5	
		Student	10	10
		Govt Job	15	10
		Household Work	25	20

(Source: Field Survey 2012)

### 3.5 Sources of Data

To complete any research studies both data viz. primary and secondary are essential. Research studies cannot be conducted without going through the literatures related to the particular subject.

These literatures, written published documents are generally known as secondary data sources. Regarding this study different articles, journals, books were reviewed in order to perceive the practices and findings of other studies which was helpful for this research finding. These different sources provided an insight and initiation taken by other countries regarding the ILGS.

In order to collect the primary data, the study used tools like questionnaire, interview and focus group discussion. The present research relied on primary data sources for findings that were the main sources to validate the hypothesis.

### 3.6 Data Collection Technique

In order to collect data for this study, different techniques were used consecutively. To know general perception of general people questionnaire survey was used and to validate the information another technique called FGD was used. In order to know the detail knowledge about informal local governance system in-depth interview was applied. In addition 1 case study is used to understand the function of ILGS in village affairs. The following section further elaborates about technique been used:

#### 3.6.1 Question Survey:

Questionnaire is a form or a document that contains a series of questions to be answered. A formal standardized questionnaire is a survey instrument used to collect data from a household.

The aim in this study for using questionnaire survey is to try to ensure the reflecting differences in responses to questions. Total 40 individual were surveyed in order to know their views on ILGS in both VDCs. Close ended question were applied, but while interviewing reasons and facts were also



asked for the responses. This supported while analyzing the data. (All the responses were jotted down by the researcher in handbook)

### 3.6.2. In depth interview:

In-depth interviewing is a qualitative research technique that used for conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation (Boyce & Neale 2006). In-depth interviews are useful to find out detailed information about a person's thoughts and behaviors or want to explore new issues in depth. This type of interview is often unstructured and uses a flexible interview approach therefore it permits the interviewer to encourage an informant (respondent) to talk at length about the topic of interest. It aims to ask questions to explain the reasons underlying a problem or practice in a target group.

The importance of in-depth interview becomes vital in this study because this tool also provide more relaxed atmosphere to collect information from general citizen. The prime respondents of this research are common rural people those are real inhabitants' of countryside and experiencing the system of informal governance. Most often it seen that these groups are illiterate or semiliterate and may feel more comfortable having a conversation with researcher about their view. In-depth interview was conducted after the completion of questionnaire survey. 10 individual were interviewed during the study.

### 3.6.3 Focus group discussion:

The purpose of focus group discussions is to gain knowledge about a particular topic by interviewing a group of people directly affected by the issue. The focus group discussion has become extremely popular because it provides a fast way to learn from the target audience. It also gives opportunities to understand differences in perspectives, their opinions or behavior about concerned issues. Through this tool the real feelings about ILGS were disseminated due to the diverse individuals involved in FGD as participant. True picture can come across through FGD. Those people who hesitant to give real feelings of ILGS, FGD was used as cross verification tool. Total two groups of FGD were conducted in two village development committee.

For this study it is extremely useful to validate the information and facts provided by general people. So, different techniques of data collection were useful to cross verify the responses given in the questionnaire survey.

#### 3.6.4 Case study:

A *Case Study* is understood to mean the collection and presentation of detailed information about a particular participant or small group, frequently including the accounts of subjects themselves. A form of qualitative descriptive research, the case study looks intensely at an individual or small participant pool, drawing conclusions only about that participant or group and only in that specific context. It may involve collecting data about participants using participant and direct observations, interviews, protocols, tests, examinations of records, and collections of writing samples. Case studies may also involve either retrospective or prospective study. A *retrospective case study* looks backwards and examines the incidence of certain factors in relation to an established outcome. A *prospective case study* looks forward and examines a particular individual or case for a particular outcome that may be associated with the presence/absence of relevant factors<sup>5</sup>.

This study has used one case study that reveals how ILGS works in the community. It further describes how the informal and flexi nature have supported to sort out this certain case.

### **3.7 Data Analysis & Presentation:**

The present study is based on a mixed study consisting both qualitative and quantitative tools and measures. The core of qualitative analysis lies in these related processes of describing phenomena, classifying it, and seeing how our concepts interconnect. For collecting qualitative data the in-depth interview and focus group discussion were carried out. The views of the attendants were jot down in the note book down.

Regarding quantitative data the information was collected through questionnaire survey. Quantitative information is mostly organized in tabular forms, frequency distribution and

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<sup>5</sup> (cited from UTEP Case Study Guidance V1\_Feb2010)

percentage calculation. Some of the information is presented in cross tabulation form using SPSS tool and MS Excel. Data will be presented using texts, diagrams and tables.

### **3.8 Conclusion**

This chapter, provided details of research methodology that have been adopted to fulfill the study. The explorative cum descriptive research study applied mixed approach to gather data. A combination of content analysis, in-depth interview, questionnaire, focus group discussion and case study were used to attain the objective of the research.

## Chapter 4

### DATA PRESENTATION & ANALYSIS

#### 4.1 Introduction

This chapter presents and analyses data which were gathered during data collection. The present study used both quality and quantitative measures to describe the historical forum locally called “Samajik Panchayati” (ILGS) locally. The chapter provides detailed understanding about the ILGS perceived by the service seekers and providers themselves.

#### 4.2 Socio-economic Characteristics of the Respondents

The table number 4 shows of the total respondents 45 % were female in Dhanushadham while 50% in Raghunathpur.

Describing about age factor, this factor was divided in three categories i.e. the first below 25 yrs, second 26-45 years and the last one above 45 yrs. In Dhanushadham 20 % of respondent belong to below 25 yrs of age group, 65 % of respondents belonged to 26-45 years age group and rest 15 percent in above middle age. Regarding, Raghunathpur 30 % of respondent belongs to below 25 yrs, 60 % of respondents belonged to 26-45 years age group and rest 10 percent in above middle age.

Regarding the religious identity, 90% of the respondent of Dhanushadham belongs to Hindu community and rest 10 % were Christian. While in Raghunathpur 85 % of were Hindu and rest 15 % identified them self as Muslim.

Illustrating about caste, three broad categories were taken for describing the sample ethnic, dalit and non-ethnic. In Dhanushadham 15 % respondent people identified themselves as ethnic people whereas 35 % told they are dalit and rest 50% were non ethnic general people. In the

same way, 15 % respondent people identified themselves as ethnic people, 25 % dalit and rest 60% as non ethnic people in Rangunathpur.

Regarding education level of the respondents, the highest number of the respondents i.e. 35% in DND was illiterate, 30 % attended secondary level, 20% had primary level of education and rest 15 percent went up to graduate level. In the same way 40% were illiterate, 50 % attended secondary level and rest 10 % attended graduate level in RGP.

Regarding occupational status, the highest number of respondents of DND was from business and household work. Both occupied 25% respectively, after that 15% were farmer and also govt. job, 10% were student and NGO, whereas retired represented 5% each. Similar to the previous group in RGP also most of the respondents were from business community i.e. 35% followed by household work and farmer 20% each of total sample population, rest were student and govt. job each 10% of total sample population.

### 4.3 Informal local governance System: A general perspective

People believe the history of ILGS in rural terai is as ancient as the evolution of the society. They said the Panchayat<sup>6</sup> arrangement provides a forum to the community people where the problem are discussed and settled in the open space. Each concerned individual are allowed to be part and describe their dissatisfaction freely and after investigating the problem a panel of five people makes their announcement and the associated subjects are asked to follow the decision.

They recalled traditionally the compositions of ILGS the “Panchayati Pratha” in rural teria were solely based on caste. Generally upper caste people were in the decision making position, this was also true because of their well off economical condition and lot of countryside people’s hand to mouth situation was based on their grace.

In order to maintain the social governance there was provision of *Maijan*, the caste leader whose responsibility was to look after the issues in their particular cluster. (*Maijan* is hereditary post, the post is shifted to the son after his father). If not sorted out within the caste than upper level of

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<sup>6</sup> The informal governance system in rural southern belt is known as Panchayiti System.

Panchayat was called to sort out the issues. They said that the geography were different than of today. It was serially from down name as *Panchayat*, *Chougamma* meaning four villages, and the superior of all *Sabha* controlling more than twenty villages. The sabha was responsible to govern all the *Panchayats* to look after bigger issue. But today the situation has changed and now boundary practiced in past is reformulated by modern VDCs in local level.

As mentioned above Caste leaders locally known as *Maijan* were prominent figure to look after social affairs related to their caste but now the daily affair done by them is shifted to politician. Different factors like modernization, democracy, media, education, have played influential role in changing the faces and function of ILGS. Now the modern political leader replaced the role of contemporary caste based leaders. People don't visit this *Maijan* to solve the problem as they believe these people don't entertain that amount of power that of modern party based politician. To take and implement the decision one need power and mass people support in local level and these features are with the modern day politician. In conclusion today's face of the ILGS in rural terai is politician not caste based leaders.

Furthermore to know the general perspective about ILGS according to socio economic situation following table depicts their satisfaction level on ILGS.

**Table: 5 Socio-economic background and level of satisfaction on ILGS**

Characteristics of Respondent		N	DND		N	RGP	
GENDER			Low Satisfaction	Fair & High Satisfaction		Low Satisfaction	Fair & High Satisfaction
			%	%		%	%
	Female	9	44	56	10	40	60
Male	11	36	64	10	10	90	
AGE	Below 25 yrs	4	75	25	6	50	50
	26 to 45 yrs	13	31	69	12	17	83
	Above 46 yrs	3	33	67	2	-	100
RELIGION	Hindu	18	33	167	17	29	71
	Christian	2	100	-	-	-	-
	Islam	-	-	-	3	-	100
ETHNIC IDENTITY	Ethnic	3		100	3		100
	Dalit	7	57	43	5	20	80
	Non- Ethnic	10	40	60	12	33	67
EDUCATION	Illiterate/Literate	7	43	57	8	-	100
	Primary Level	4	25	75	-	-	-
	Secondary Level	6	17	83	10	50	50
	Graduate Level	3	100		2	-	100
OCCUPATION	Farmer	3	33	67	4	-	100
	Business	5	20	80	7	14	86
	NGO	1	100	-	1	100	
	Retired	1	100	-	-	-	-
	Student	2	50	50	2	100	
	Govt. Job	3	33	67	2	50	50
	Household work	5	40	60	4		100

(Source: Field Survey 2012)

Table number 5 is developed on the basis of cross tabulation of six different socio economic factors i.e. Gender, Age, Religion, Ethnic identity, Education status, and Occupational status, in both the research area. The table presents the level of satisfaction for the general performance of ILGs. The explanation of each component is discussed below:

### **1. Gender**

Out of total female respondent 56% of female seems satisfied with the ILGS in DND where as 60% of female are highly satisfied in RGP. Talking about male respondent 90% of male respondent seems satisfied in RGP and 64 % in DND. Through this output it can be generalized that male respondent are more satisfied than female. The female respondents configured that it is difficult for women to approach the ILGS, but they believed if approached than they are helpful and sort out the problem after certain discussion. While the male respondent have good level of access to the ILGS people from selection to the decision making floor.

### **2. Age of the respondents**

Age is one of the important factors to find out the satisfaction level of any services. Through this study it is seen that respondent belonging to 26-45 yrs, people are more satisfied with the ILGS. 69% of respondent in DND said they are satisfied with the ILGS whereas 83% shared the same view in RGP. After that respondent above 46 yrs seem satisfied with the ILGS 67% in DND whereas 100% in RGP. Regarding age group below 25 yrs only 25% of the respondent seems satisfied with the ILGS in DND whereas 50% in RGP.

Middle age and above respondents seems more satisfied than of the younger age respondents. Rich experience regarding this system and good level of familiarity may be the reason behind good satisfaction among older age respondents. They have built up good level of mutuality with the ILGS. Most often these age groups (middle and above) are associated in the decision making and they are initiator of most of the cases in the village. But younger respondent feel that formal institutions should be more vibrant than the informal one.



### **3. Religion of the respondents:**

Regarding religion of the respondents of DND, people following Christian religion seems very unhappy of ILGS. Moreover all of the Christians respondent claim that the religion itself is unequal, They recently converted to Christianity and suggested it that formal intuition like police station should interfere more in daily village affairs. Apart from this regarding Hindu respondents 67% are satisfied whereas 33% seems dissatisfied with the ILGS.

Discussing about RGP, 15% percent respondent belonged to Muslims. During the research it is found that the informal governance is stronger in this cluster. They have their own rules and regulation regarding the family affairs mostly based on religion. They claimed that till date none of the cases have gone out of this cluster if crossed the boundary than he/she is not part of the Muslim Society. Regarding other respondents who belong to Hindu community 71 percent is fairly/highly satisfied with the ILGS.

### **4. Ethnic Identity of the respondents**

Generally castes are categorized in four groups but for the purpose of this study, caste has been divided into backward caste. Dalit, Ethnic are regarded as out stream caste. So it was interesting to find out their opinion about the historical forum.

People with ethnic identity, were found more satisfied than those of non ethnic background. 100 percent of both the area show higher satisfaction. The reason behind is they reside in particular cluster locally called *tole*. Here, they discuss about day to day issue and problem aroused in that particular area. Particularly in RGP VDC it is found that the youths also share the responsibility of village affairs. This proves that ethnic people are fonder of informality and feel easy and reliable to stay within village control.

Regarding non ethnic respondents of DND, it is inferred that 60% of the respondent are satisfied with ILGS whereas 67 % in RGP. These communities belong to well enough family mostly engaged in their own daily affairs. Moreover these people have more information on the other formal institution but majority of people seems to be reluctant on those institutions (ILGS), so as being part of the society they are in dilemmatic situation and somehow obliged to follow the social traditions of ILGS.

Concerning about Dalits in RGP VDC it is found that they are satisfied than of non ethnic people and less satisfied than of ethnic people. About 83% of dalit are satisfied in RGP but only 43% in DND. These special groups of people have their specific person (*Maijan*) as caste leader, which is more active in RGP than in DND. But those caste leaders don't have that amount of authority that the local party politician have. But their role as taking issues in the disputes plays significant roles. This is the lacking part in DND, as more dalits are converting into Christianity and are not interested in coming to ILGS. But this is not the case in RGP, people still have hope on ILGS, still this group of people is taken as supporting hands for both purpose i.e. politics and daily affairs of these influential people who are generally rich.

## **5. Educational Profile**

Education level makes people more aware about the services provided and the other alternatives in the society so it is generalized that satisfaction level varies acc to the education profile of the respondents. In DND 83% respondents with having secondary level of education portrayed greater level of satisfaction followed by primary level 75% and less number of the respondent 57% having no formal education to be less satisfied. But the distinctness is seen in graduate level of respondent this group of respondents portrayed highest (100%) level of dissatisfaction towards ILGS.

Most of the respondents belonging to illiterate group said that they are used time and again but they don't get proper justice through this forum. The same groups of people have different judgment based on uneducated person. If none of the family member is educated or don't reside enough information or is not influential in the society than they perceive that the judgment is not fair. Regarding the respondents having graduate portrays dissatisfaction with the ILGS, mostly they think that politician have only served their purpose, even after major political change the country or village have not got the developments works. The budget that comes to the village development is exploited by these politicians cum ILGS.

Discussing about the findings of RGP, it is found that greater level of trust (100) is shown towards ILGS by illiterate and respondent attending graduate level. While satisfaction level of the respondents attaining secondary level education are lesser than other respondents (50%). Generally illiterate respondent belong to low caste and as discussed earlier the caste leader in

RGP are found more conscious about daily affairs of their people and are helpful to take their issues to ILGS.

## **6. Occupational Status**

Occupation status also influences the varying level of satisfaction with the services. Regarding DND, it is found that business person are more satisfied (80%) followed by farmer and govt. job (67%), after that respondents looking after household work seems less satisfied with the ILGS (60%) followed by students (50%) while NGO, and retired person are not satisfied with ILGS. Likewise in RGP, farmer and people doing household work shows more satisfaction (100) on ILGS followed by business people (86%). People representing NGO and student are not at all satisfied by ILGS whereas only 50% are satisfied who are engaged in government job.

Business people are more satisfied with the ILGS; these groups of person mostly engaged in their own business and are generally supportive to the politician. The farmers, people engaged in household, students and government associated people are less satisfied than business people because farmers and household related people fall under the frequent service seekers group. Most of the time these groups (farmer, household) of people are not satisfied with the decisions made by ILGS, discussing about govt. job while interviewing in DND it is experienced that govt. job holder seems indifference and ignorant about ILGS and don't want to say clear "no" about them as they portrays these people (ILGS) as most influential people in the village.

The retired person responded that a lot of budget are been invested on terai districts but most of the budget is not being spent properly. Most of the politician have built their house in the cities and sent their children to abroad for the higher study. In the same way the NGO person said that they are not much interested in the NGO activities and they don't give proper time for awareness building and motivate people for sending their children to school being as influential people in the society. Most of the politicians serve their own interest but it is solely true that their support is necessary for implementing any projects in local level.

The conception about ILGS is fairly better in RGP than DND. Most of the people are satisfied with the ILGS. The NGO representative students and government job holder seems dissatisfied than the other occupational group.

#### 4.4 Preference of ILGS

In the question of preferring this forum they believe that all the problems primarily should be sorted within the society. They discussed various reasons for coming to this institution, they said ILGS know more about the social and personal situation of person involved in the disputes (both the party) and accordingly they solve the problem. Moreover they serve voluntarily and are easily available in the village. Furthermore they expressed that they don't need to go to district and invest their time and money to solve their problem and issues that can be sorted out within the village.

In addition to this even if they go to police the police officials ask them to sort out within the society with support of ILGS. Furthermore they added it is voluntary institution though they think decision is not free of prejudice. Here, the leaders are more concerned to sort out the problem through mediation. So, there is no hundred percent right or wrong decision because the process itself is mediatory. Here both parties are asked to console according to the nature of the problem.

In order to understand importance of ILGS in daily affairs in general people life a set of question were asked. The questions were which person is more important in different daily affairs like social gathering like marriage, dispute resolutions and suggestions: The below chart portrays the importance of different person and institutions in daily affair.

**Table: 6 Preference of ILGS in daily affairs**

<b>Preferences</b>	<b>Components</b>	<b>DND</b>	<b>RGP</b>
		%	%
Social gatherings	Family	50	55
	Friends	20	15
	ILGS personnel / Politicians	15	15
	Police	-	-
	Neighbors	15	15
Misfortune/Disputes	Family	35	40
	Friends	-	-
	ILGS personnel / Politicians	45	50
	Police	20	10
Suggestions	Family	40	45
	Friends	15	10
	ILGS personnel / Politicians	30	30
	Politicians	-	-
	Neighbors	15	15

*(Source: Field Survey 2012)*

Through this study it is found that 50 % of DND and 55 % of the respondents of RGP respectively give importance to their family in social gatherings. Whereas 20 % of DND prefers friends, 15% prefer ILGS personnel/politicians and rest 15% percent prefer neighbors to visit social gatherings that take place in village. In the same way in RGP 15% prefer friend, 15% ILGS personnel/politicians and rest 15% percent prefer neighbors to visit social gatherings in the village. Most respondents prefer their family members to visit social gatherings. From this it can be inferred that family is still valued than ILGS or any other personnel.

But discussing on family/social disputes ILGS personnel/politicians are preferred than any other institutions or personnel. About 45 percent in DND ad 50 percent people visit ILGS for the primary disputes in the village. After that 35 percent of DND and 40 Percent of RGP tries to sort the disputes within the family or extended family. Only 20% of DND and 10 percent of RGP visit police station for sorting out the disputes.

Most of the respondent believes that problem can be sorted out within village through ILGS forum. This forum too takes help of family or extended family of related person for sorting out

the problem. Very few people visit police station, it is because of nature of the problem which is believed it can be sorted out within the village and don't need to be pushed in the formal institution and the legal procedures like police station that is generally lethargic and needs a lot of process.

When it comes to the suggestion most of the respondents rely on their family members. About 40% trust on family, 15 % on friends, 30 % on ILGS personnel and 15 percent on neighbors in DND. In the same stream regarding RGP 40% rely on family, 15 % on friends, 30 % on ILGS personnel and 15 percent on neighbors.

Suggestions differ on the basis of family and social affair. It can be inferred that personal suggestions are seek out from family and the suggestion related with social affairs like culvert, temple, road are consulted with ILGS personnel in front of mass gathering.

Interesting finding of the research is that teachers are not preferred in any of the above mentioned component whereas they are regarded as one of the intellectuals in local level. Apart from this, it is found that in local level ILGS are playing important role along with all other institution situated in the village.

## 4.5 Generalized trust & Trust on Organizations

### 4.5.1 Generalized Trust

In order to find out trust in any institutions it is basic to find out trust among people within the society. To see, the generalized trust people were asked to reply how careful we need to be while dealing with the people.

**Table: 7 General Trust**

Generalized trust	DND	RGP
	%	%
MOST PEOPLE CAN BE TRUSTED	35	
NEED TO BE CAREFUL	65	100
Total	100	100

(Source: Field Survey 2012)

Form above table it can be depicted that most people revealed that we need to be careful while dealing with the people. Due to ten year long Maoist insurgency in the country most people seems to be hesitant while dealing with people. Mostly in that period village area were more endanger that the towns. Many people were kidnapped and murdered. Conflict period have played catalyst role of making people conscious and careful while dealing with the people. Only 35 percent in DND show trust while dealing with the people whereas rest 65 percent said they need to be careful whereas the entire respondent of RGP said they need to be more careful while dealing with the people.

#### 4.5.2 Trust on Organization

To find out the level of trust on formal institution including ILGS respondents were asked to provide their trust place on below mentioned organization. The scale was of five categories no trust at all, not very much; quite a lot of trust, a great deal of trust and don't know.

**Table: 8 Citizen Trust on different institutions**

TRUST Organizations	DND		RGP	
	Not at all + Not very much	Don't Know	Not at all +Not very much	Don't Know
	%	%	%	%
Central Government	45	30	55	20
Political parties	75	15	80	10
Police	70	-	40	5
NGOs	25	10	10	20
VDC	50	10	55	10
School	35	-	25	5
Health Post	30	-	35	-
Chief district office /DDC	45	35	25	60

*(Source: Field Survey 2012)*

While analyzing the data it is found that institutions like school and health post are most trusted organization in local level. School is been trusted by 65% of the respondents whereas 70% of respondent trust health post in DND. In the same regard 70 % of the respondents trust school and 65 % of respondent trust on health post in RGP. The reason behind this is their access to these institutions. They have clear say and can raise their voice here whereas it is quite difficult in other organizations included in the research.

Focusing on other local level institution like police, NGO, VDC office. The level of trust in these institutions is respectively 30%, 65% and 40% in DND and 55%, 70%, 35% in RGP. Regarding NGO, people said that NGO working in this area seems doing only awareness building activities, they said that they need to focus more on visible works like building road, culverts, bridges etc.

People seem to have low trust in the organizations which are distanced such as Central government, political party and CDO/DDC that was included in the study. Significant percentage of people said they don't know about Chief District office and District Development Committee. It is because people don't need to go regularly to these agencies for their work. Furthermore, quite number of respondents answered that they made their citizenship in the team that came to their residents in the time of election campaigns which was easier than to visit the CDO.

#### 4.5.3 Assessment of Formal Vs informal governance institutions

**Table: 9 Citizen Thoughts on ILGS**

Citizen's thoughts on ILGS Attitude	DND		RGP	
	Strongly Agree + Partly Agree	Strongly Disagree + Partly Disagree	Strongly Agree + Partly Agree	Strongly Disagree + Partly Disagree
	%	%	%	%
a) Easy Accessible	85	15	100	-
b) Voluntary	80	20	95	5
c) Know the social conditions	85	15	95	5
d) Helpful	60	40	85	15
e) Friendly	65	35	75	25
f) Reliable	65	35	65	35
g) Treat all equally	20	80	30	70

(Source: Field Survey 2012)



As we can see from the above table, people have a positive view on ILGS. The majority of respondent think the ILGS are easy accessible, they are voluntary, and take the decision knowing the social conditions. While asking the question about being friendly, reliable and helpful they seem to be a bit hesitant in saying a clear yes or no. They said they are helpful but inherently they have some motive behind solving problem. It is politics and wants increase the number of people in their favor so they are helpful or reliable. But in the question of treat all equally 80% of DND and 70 % of RGP, people said they don't treat all in the same way. Here, social status, caste, gender, economic status are the factors which make the ILGS treat inequitably. These factors functions as priority list for the ILGS which one should go first and need to be sorted immediately.

**Table: 10 Citizen Thoughts on FLGS**

Citizen's thoughts on Public official	DND			RGP		
	Strongly Agree+ Partly Agree	Strongly Disagree + Partly Disagree	Don't Know	Strongly Agree+ Partly Agree	Strongly Disagree+ Partly Disagree	Don't Know
	%	%	%	%	%	%
Prompt and Efficient	30	70	-	25	70	5
Corrupt/ Selfish	90	10		80	20	
Serve their personal Interests instead of that of the citizens.	85	10	5	70	30	-
Helpful	60	40	-	20	70	10
Friendly	45	55	-	10	80	10
Difficult to get access	65	35	-	80	20	
Reliable	25	75	-	15	80	5

*(Source: Field Survey 2012)*

The findings related to public officials are not very satisfactory. Majority of respondents (90% people in DND and 80% in RGP) portrayed public official to be corrupt and selfish. The factor of being helpful and friendly the respondent revealed that they are helpful or friendly when we serve their personal interest by giving them speed money. Otherwise they seem to be ignorant about the task. Whereas some of the respondent those who visit public offices regularly seem to have positive view on them. This means in local level social status, influential people have different experience than of general simple people.

Comparing these two institutions it can be inferred that people still show trust to the informal system than of formal institutions. The informal nature of ILGS, the motivation, objective, influence are the factors that make distinct than of formal government institutions. There is push and pull factor in the ILGS. Both the service seeker and service provider are in need of each other. Service providers want to show themselves as helping and active member of the society and flourish their career in politics whereas general people feel easy to go to ILGS as these persons are easily available in the village. Furthermore decisions made here are easy to monitor and take complaint if not complied with the decision. Whereas the formal institution staffs are already paid and don't need to motivate the people in their favor. The difference in objectives of these two institutions makes initial vibrant and active whereas less active to the later.

ILGS have retained itself as a meaningful asset of the society throughout the time with lot of changes in composition and function. The flexible and informal nature has made the institution survive in this modern time where formal institutions are hope of the modern democratic society. The ILGS in the village are performing those tasks that should be carried out by formal institution in the village. It is found in local level the formal agencies are not that much penetrated in the daily affairs of general citizen. In such situation the ILGS are serving and extending their hands to sort out the village problem in the presence or absence of formal institutions. These situations have made ILGS more active than of formal institutions. In spite of this the formal institutions that reside in the village i.e. village development committee and police official those are prime actors of dispute resolution and development activities share positive view about ILGS. The research finding suggests ILGS corresponds to formal institutions that coexist in the society. ILGS have serve as a foundation for formal institutions and filled the gaps by addressing contingency and have enhances the efficiency of formal institutions. The ILGS have served as substitutive and complementary for formal governance institutions.

#### **4.6. Opinion about ILGS**

People seem to have mix opinion about ILGS. While asked for about consulting them in decision making process 75 % of DND and 95% of RGP people denied that the decision made by them is self centered. They said that self centered decision is not justifiable or feasible here because lots

of people are involved here and they should satisfy both the party. So decision taken here is mostly on consent basis.

Regarding problem solving matter people portrayed deviant view 45% people in DND and 35 % in RGP responded that they prioritize problem according to their political advantage. Whereas most of the respondent said it is not true that they are not interested in solving the general people problem.

Majority of respondent said that ILGS play an important role in dispute resolution in village level. About 70% in DND and 80% in RGP respondent said that situation will go wrong if not consulted with ILGS.

**Table: 11 Citizen Opinions on ILGS**

Opinion about ILGS	DND		RGP	
	Strongly Agree + Partly Agree	Strongly Disagree + Partly Disagree	Strongly Agree + Partly Agree	Strongly Disagree + Partly Disagree
	%	%	%	%
There is no point in consulting the ILGS they do what they want to do anyway.	25	75	5	95
They are not interested in solving general people problem	45	55	35	65
Most of our ILGS are competent people; they know what they are doing.	85	15	85	15
ILGS leaders play major role in dispute resolution	80	20	95	5
If citizens do not trust ILGS anymore, things go more wrong.	70	30	80	10
To get a service from them, one needs special connections	70	30	75	25
What we need is strong leaders who tell us what to do.	90	10	100	-

*(Source: Field Survey 2012)*

About 70% in DND and 80% respondent thought that ILGS are competent for resolving the general people problem. They said in absence of these institutions in village affair will go worst. It is extremely important where most of the people don't know most of the formal laws and are poor to consult upper level institution that is most of the time costly.

The findings revealed that personal connection play important role in solving problem in village. 70% and 75% respectively in DND and RGP believe that one need personal connection to get the problem solved instantly or to get prioritized. Mainly political connection play pivotal role here and thereafter male figure have dominance in this forum. They manipulate the actual situation as women are not much exposed and stay silence much of time. The social structure and belief still make the women unvoiced. But things are not same for lower caste or poor people they can raise the voice and it is been heard by the politician as these people are regarded as important person for daily affairs. Generally lower class and poor people are important for agriculture and other household works and most importantly for the village politics. Most of time there is a simple relation of give and take, same thing works here too.

People seem to be desperate for the strong leadership. The entire respondent of RGP and 90% of DND opined that there is big vacuum in leadership.

#### 4.7 Activities of ILGIs

The general perception about ILGIs is not very convincing and wise. They are mostly seen superstitious and trying to maintain their grave in village governance by reinforcing traditional values and norms. But this is not complete and true picture, as mentioned above according to the demand the face and activity of ILGS have changed throughout the time. They perform various activities like organizing social activities, dispute resolutions.

ILGIs are more vibrant and active on dispute resolutions. Villagers do not necessarily see dispute resolution by ILGIs as an end point, but rather as the first opportunity for justice because it is quick, affordable and accessible. People may move to the legal institutions if they are not satisfied with them. But again people said that without these institutions formal institutions don't move forward rather they are dependent and more reliable on village level informal intuitions. Discussing more about the nature of the problems and issues following problems are solved:

- **Women related issues:** Most often it is seen that women are in vulnerable situation in the village. Moreover the lower literacy level makes their situation more sympathetic. Domestic violence is perceived very common in the village. Most of the time they are crushed by their

husband, and in-laws. Their condition goes worse as the social structure of this region prohibits women to talk in front of mass people. So she needs to take help of her family to sort out the problem and live her life easily.

Violence is mostly done in the name of dowry and if she is widowed most often family member refuse to give her portion of property. In such situation the ILGS tackle and play significant role in order to harmonize the victim.

- **Loan related problem:** Mostly in the villagers are uneducated and reluctant to visit banks or finance for the loan. In such case the local *Mahajans* (money lender) provide them loan in certain interest rate. But most often they charge the poor fellow of increased interest rate which sometime makes the poor people lose their land and properties. In such conditions ILGS have a major role to make favorable conditions for both the party.
- **Dispute resolution:** Dispute related with relatives is common problem solved by ILGS in the village. Generally problem arises when they separate the land and other properties among the brothers and there is every chance of misunderstandings that create an aggressive environment. So in such situation the ILGS personnel is called as neutral body to sort out the problem.
- **Social Development:** Government has allocated 28 lakhs of budget for the VDC local development. The budget comes under the different factors like education, health, Road, Land Encroaching, Widow Allowance, Dalit related budget. To spend the budget these people are extremely important they all decide and implement the programs and plan of VDC and local cluster.

**Table: 12 Initiation of ILGS in development works**

Initiation in development activities	DND		RGP	
	Very Bad + Bad	Good+ Very good	Very Bad + Bad	Good + Very Good
	%	%	%	%
a) Education related activities	25	75	60	40
b) Health care	40	60	60	40
c) Infrastructure related activities	30	70	50	50

*(Source: Field Survey 2012)*

The above table reveals ILGS role in development is not as insistent as in dispute resolution. While asking these questions to the respondents they said what exactly you want to know the expenditure or the achievements. If you ask about the involvement of the development works in education, health and infrastructure building it is not possible to implement any project without them but the achievement is seen only in the paper not in the real scenario. They said that these people are influential people in the village and are also convincing figure. The respondent said apart from this they allot some of their time with NGO, in different meetings and campaigns’.

One of the NGO personnel Mrs. Anita Yadav said they are extremely important for our activities. If they are convinced and provide their helping hands then it is very easy to fulfill the targets. As they are the influential person for the VDC budget it is easy to ask for the matching fund to build the school buildings or other activities. In general mass meeting too people show positivity and listen us in presence of these figures. But if the same person goes against certain organization then there also an example that some of the NGO had to return their project to different VDC.

**Table: 13 Mobilization capacities of ILGS**

Mobilizing local People	DND	RGP
	%	%
Quite Inefficient		5
Quite efficient	80.0	90
Very Efficient	20.0	5
Total	100.0	100.0

*(Source: Field Survey 2012)*

Regarding mobilizing the local people in social works or mishap that occur in the society, 80% in DND and 90% respondents in RGP opined that they are quite efficient.

- **Foreign Employment issues:** Foreign Employment has become one of the major sources of income of villages. One from each family has at least one member in abroad. As candidates are not well informed about the employment or way for going abroad. In such condition an agent looks after all the procedures and documents for the foreign employment. Eventually problem arises from here, most often there is a complaint about them (agent) that they charge much money than the actual amount, citizens don't get the promised employment and sometime they are paid very few amount of money in abroad as agreement. So sometime citizen choose not to go and ask their money back. But the problem is that the people don't have legal documents to blame the agent and ask money from him. In this condition the one and only help is ILGS in the villages.

These are the activities that are generally carried out by the ILGSs. The serious crime and robberies are not discussed here but they are the medium to hand over to the legal institutions and provide help where necessary. But issues related to caste, extramarital affairs or sexual harassments are often take major attention of ILGS and quietly dealt in the presence of related families.

## 4.8 Rules and regulation of ILGS

Respondent said Rules and implications of the ILGS are very informal and practical. They claim that society is the foundation of all the rules and law, and society stands on the belief of religious and cultural system. They regard this institution wider than the legal boundary.

**Table: 14 Citizen Thoughts about Problem solving procedures of ILGS**

Problem are solved through established social rules, procedures and norms	DND		RGP	
	Disagree Completely + Quite Disagree	Strongly Agree + Partly Agree	Disagree Completely + Quite Disagree	Strongly Agree + Partly Agree
	5%	95%	-	100%

*(Source: Field Survey 2012)*

From above mentioned table it can be said that most of the respondent believe problem solved in society is based on societal beliefs and norms. They also added that all problems don't have exact solution. Societal problems cannot be calculated like mathematics, for some misdeed one cannot panelized the same amount of money or be jailed. It depends on the circumstances that the crimes have taken place, the person involved in it, the victim and most importantly the requirement of the victim.

They claim problem should be minutely studied and solved. So here in this forum problems are solved according to the nature of the problem and individual related with it. Rules are not fixed or written. Both parties consult their people. These people call other influential people of the village and discuss the problem. These people create environment and consult with both the parties and then accordingly they share their tentative plan on related problem and accordingly in the mass gathering the decision is disclosed.

The penalty depends on the nature of the problem. It is both monetary and nonmonetary, and sometime both. In non monetary the guilt person is asked to say sorry in front of the mass people, sometime they are ask to touch the religious book and take oath of not doing such misdeed again whereas sometime there is physical abuse too. Physical abuse is so shameful



sometime. The guilt person is asked to ride donkey all around the village with shoe circlet on his neck and black ink on his face.

They said about seventy five percent of the cases are sorted out in the village. And they comply with the decision made by them. Rest of the cases goes to police station or court. Even after going to the police the ILGS people are called to sort out the case. Their police official explain penalty of concerned crime. In this stage to the penalty is minimized/maximized by the society. These depend on the nature of the crime and related individual background. The police official further said that people show more hope on society than police. It is not the case that police force is not capable to handle the village.

Most of the ILGS personnel interviewed shared same view that people seem not to be satisfied with the decision made here. Because there is no win lose situation, neither win -win situation. Each party expects more from the decision. The guilt person think that he paid more penalty than needed whereas the other think he would have got more than he got. They claim that even then the need and popularity of ILGSs seem not to be deemed.

## 4.9 Limitation of ILGS

It is well known fact everything is not perfect, same is the case with ILGS. This form of governance also has its lacking part. Although most of the social decisions and primary disputes of the family are sorted out here there are some lacking parts here too. Following paragraph describes the drawbacks of ILGS depicted by general people during the research study:

### 4.9.1 Biasness

The general people said that while approaching to the ILGS social status play significant role and also in decision been made:

**Table: 15 Citizen Perception on Biasness (based on Social Status) by ILGS**

Social Status Matter	DND	RGP
	%	%
Completely Disagree	35	30
Quite Agree	60	70
Don't know	5	
Total	100	100

(Source: Field Survey 2012)

While asked does the ILGS treat differently knowing your social status, than 60% citizens of DND and 70% of RGP said that it is true that social status matters plays role while approaching them and decision varies. Whereas 35% in DND and 30% in RGP disagreed about the fact that decision or behavior differs based on their social status.

**Table: 16 Citizen Perceptions on ILGS do they treat rightfully**

<b>Treat Rightfully</b>	<b>DND</b>	<b>RGP</b>
	<b>%</b>	<b>%</b>
Never	35	45
Seldom	10	
Sometime	20	10
Often	5	15
Always	30	30
Total	100	100

(Source: Field Survey 2012)

Another set of question were asked how often ILGS treat rightfully, 35% of the respondents in DND and 45% of RGP said “never”. In the same way 30% of both VDC said they are always treated rightfully. From above table it can be said that people have diverging view on ILGS.

Same question were asked in depth interview to ILGS personal than they said that when people affiliated with same party, relatives or minority the decision making process becomes lethargic. The ILGS leader claimed that most often they try to maintain reliability in decision making but at the same time they confessed that decision they do is not always hundred percent correct because of influences form the stronger service seeker. In this situation they always take help of neutral intellectual with the assurance of both groups and sort the problem accordingly through mediation process.

They further added that decision is not totally against the non influential party. If that would be the case, than this institute would have become a story of ancient time. But this is not fact, still many people visit ILGS to sort out their disputes and problems, they still trust and rely on ILGS.

While asked to the VDC official and Police official, both seem to be positive towards this forum. These institutions expressed trust on society. The police official had same view as of ILGS

personal he said most of the cases are sorted out in the village and people seems to be satisfied. The evidence for this is that these types of problem usually don't come to police station. Those cases only enter police station if both group are not satisfied but still police call societal people to solve the problem.

#### 4.9.2. Corruption

Another lacking point found during questionnaire survey is that most of the general citizens believed that ILGS are corrupted.

**Table: 17 Citizen Perceptions on ILGS corruption**

<b>ILGS is corrupt</b>	<b>DND</b>	<b>RGP</b>
	<b>%</b>	<b>%</b>
Completely Disagree + Quite Disagree	20	35
Completely Agree+ Quite Agree	80	65
Total	100	100

*(Source: Field Survey 2012)*

About 80% in DND and 65% in RGP said that ILGS leaders are corrupted. They said that corruptions are mainly involved in the development works and projects. Lots of budget comes for the development works but the situation of roads, bridges and irrigation facilities are getting worse. No improvement are experienced in the area of developments rather the politician have built their houses in the cities and their children are sent to big colleges and universities for the higher study. They also said while asking to sort out the problem related to family the ILGS ask for tea and snacks.

While asked to the ILGS the leader theme self also said that they take some money but not for their personnel work but for the group meetings and people who give their full time in the development works.

#### 4.9.3 No Role in Conflict Period

Maoist insurgency created lot of problems in the village level, murders, robberies, kidnapping were daily news in local level. People live their life in frightening situation. This period was

extremely important to show their (ILGS) strength and protect general people from mishaps occurring in the village.

**Table: 18 Citizen Perceptions on ILGS role in conflict period.**

ILGS is corrupt	DND	RGP
	%	%
Completely Disagree + Quite Disagree	20	35
Completely Agree+ Quite Agree	80	65
Total	100	100

*(Source: Field Survey 2012)*

The findings reveal down picture, 30% of DND and 15% of RGP people said ILGS were playing good role during Maoist insurgency. While 70% in DND and 50% in RGP said they were out of public connections and had no role in creating social harmony. They said most of the time they live safely in the city area leaving behind the village affairs.

While asked to ILGS they agreed that they could not create social harmony during conflict period. The reason behind this is that they are politician and during insurgency they were in vulnerable position and were main target of Maoists. They claimed that more politicians were killed and kidnapped during this period than the general people. So in order to save their life it was necessary to leave the village. About and 35 % in RGP said they don't want to comment on this issue as this is sensitive issue to comment.

#### 4.10 ILGS after local election & recognition of government

One set of question was asked to the ILGS about the situation of ILGS after local election than the respondent viewed that after the election of local government this system will have positive impact. People will get authorized person for solving social issues. They further discussed that elected personnel will not be authoritative because there will always be problem in the society. And to sort the social issues there will be need of other people too, in such cases through democratic process problems will be solved.

In the question of recognition of government there was mixed view on it. Some of them said yes it should not be recognized and most of them said yes. The argument for ignoring the recognition was that it will lose the validity and flexible nature of sorting out the problem. They argue as soon as it will be recognized then there will be law rules and regulations. These procedures will limit the capacity of this forum. They said there are many problems in the society which need to be sorted within the societal laws in that condition this forum may lose its credibility and openness in problem solving. Whereas the supporters said it should be recognized by the government. It will make this forum more strong and reliable because of legal background. The VDC should be made more responsible and all the cases needed to file in written document. This will further provide them base to make the guilt person to comply with the decision timely. And the same document will become evidence for future court procedure.

#### 4.11 Conclusion

The present study was to find out people perception on ILGS. Before conducting the research the idea of ILGS was like in dusk, meaning whether this institution exist or not, if yes than what is its form and composition, how people perceive it in the modern time and most importantly if it really exist in this period of time than what function they perform as it is believed that local formal government institutions is said to be performing meaningful activities keeping the needs of local citizens in the heart while planning and implementing the development works. This chapter has clearly described the phenomena of ILGS in the village area.

The chapter has analyzed people perception on ILGS in terms of satisfaction. Through this study it is found that ILGS have significant role in maintaining the local governance in village. The existence of ILGS is popularly known by most of the people and takes active participation in mass meetings when decision is being disclosed. Generally these types of mass gatherings take place in open area and welcome to all the inhabitants of the cluster. The findings conclude that the ILGS exist in the society and actively performing its task. Further discussion on research findings, the ILGS and social capital is elaborated in fifth chapter.

## Chapter 5:

### ILGS & SOCIAL CAPITAL

#### 5.1 Introduction

This chapter aims to find out the promising linkage between the social capital and ILGS. In the very first section the concept of ILGS is elaborated through research findings. Further the common ground is been discussed between these two concepts i.e. Social capital and ILGS.

#### 5.2 Informal Local Governance System (ILGS)

Many social movements took place in order to improve the governance system. Those popular movements made outstanding promise of good govern society through modern democracy. Although the so called good affects could not be experienced in the local level particularly in the remote area. In the modern period the democratic principle portrays the sole hope on formal institutions for the service delivery, but the feeble performance of those institutions made the ILGS retained in the modern days for significant contribution in the village level. These ILGS are locally known as “*Samajik Panchayati*” which is the historical forum primarily maintaining village affairs in the society.

However, some of the modifications are experienced in the system due to the waves of modernization. It is the composition of the decision makers that have changed notably. Previously, the ILGS decision makers were based on the caste system. The elite castes were the processors of these voluntary institutions and accordingly their coming generation were transmitted the authority. But this system has been changed and political people have overtaken the responsibility and function of the caste based leaders. This modification have revolutionize the system, as previously only elite caste were suppose to be the leader of ILGS but today anyone in the village who have mass support than HE is eligible to be part of ILGS decision making panel. These changes have made the composition more diverse and inclusive. These major changes have given chances to include all the caste, class and religion in the ILGS system. Now the allegation cannot be made that ILGS forum have soft corner for the caste he represent.

However, in spite of such modification and modernization of the decision making panel the female candidates don't share the authority of decision makers. This condition is still not in the favor of female service seekers.

The ILGS procedure is understood as socially shared rules and enforced outside officially sanctioned channels. This means rules are based on implicit understandings and not accessible through written document or necessarily sanctioned through formal position. The procedure of solving the disputes and performing collective actions don't have exact process rather it varies form case to case and the individuals involved in it. The rules are generally based on social norms and these norms have it roots on religion they practice. There is no barrier of participation for the local people in the mass meeting while disclosing the decisions, any inhabitants in that cluster can take part including the formal bodies. Only exception is in the case when the matter is extremely confidential generally, matter related to extra marital or sexual abuse. In this case only close member are involved and decisions are enforced with mutual understanding. The informal nature has made the institution the primary forum to visit for solving problem in the village. The findings have exposed that the ILGS is the beginning point in the village for sorting out the primary disputes and collective action. General people and ILGS depicted that if service seekers are not satisfied then they can always move up to formal institutions. They expressed that ILGS are the first institution to solve the problem that arouse in the community. They shared that about 75% problems are discussed and sorted out within in the village boundary and rest goes to the formal institutions. Findings related to cost it is seen that direct monetary value are not associated with the ILGS regarding dispute settlement. 80% of DND and 95% of RGP of respondent said that this institution is voluntary and they don't need to pay money for solving their matter. But they also said that when the issues are solved than afterwards they treat them with some tea and snacks. Regarding time it depends on the nature of the problem and the influence or intimacy with the ILGS personnel. If the relation they share is close than there is every chance that the problem get the priority. But it is also true that if someone doesn't have close correspondence than the problem is delayed but not left out. Factor associated with the accessibility with the ILGS all the service seekers have accessibility to ILGS ( 85% of DND and 100% of RGP ).They can discuss the problem with them as these problems are easily available in the village, only difference comes in problem to be sorted out.

Discussing about the performance findings revealed that this institutions performed diverse activity i.e. dispute resolution, managing social events, women related affairs, and also dissolve scam related to foreign employment. They are actively involved in the development works in the VDC. They are solely involved in the VDC development and budget expenditure either good or bad. But regarding NGO activities, they are partially involved in it but carry high importance.

Like all other institutions these institutions have also some backlashes and this is seen in terms of misuse of the budget and the authority they entertain. General Citizen seems dissatisfied with the performance and situation of development works, particularly with the VDC budget. They claim that the budget that is for development work doesn't get desired outcomes as funds are invested in politician's personal affairs. Concerning attitude it is found that people seems dissatisfied with the attitude of the ILGS personnel. They said that the ILGS solve the problem but it cannot be said that there is no motivation behind. Motivation can be like support for politics or be helping hands in their daily affair. Regarding treating all equally few respondents said they treat all equally most of the behavior change according to the individual background, caste, and gender.

Through this study it is now clear that ILGS do exist in rural area and performing various tasks that has collective benefits. The people involved in the decision making panel seems to have wide range of experience on social affairs and invest good amount of time in maintaining local governance. In the same way the service seeker groups the local people believe that ILGS exist in the society form ancient time and visit them for the small disputes and collective social activities. They regard this institution as one of the meaningful asset of the society which is built up throughout the time and everybody have access to it.

For the improvement of this institution the ILGS personal and the general citizen suggested and made the recommendation that there should be the procedure and arrangements for maintain records that can help those people that seek service from the formal courts. This piece of document can be the asset to the service seekers for solving the problem that is beyond the authority of ILGS like case related to murder, sexual abuse and so on. The current practice of this institution is that the written document is not administered and all the things are verbally sorted out.



### 5.3. ILGS and Social capital

The study uses Social Capital as theoretical framework. It is argued that ILGS have all the possible ingredients that Social Capital carries. In the theoretical section the seven dimension of Social Capital by Narayan and Cassidy is jotted. The same dimension is described below with relation with the research findings on ILGS. Narayan and Cassidy's dimension of Social capital and linkage of ILGS is described below:

#### 1. **Group Characteristics:**

Regarding ILGS group characteristics can be inferred as the commonness they share in their village boundary like language, religion, education, income level and the manner of performing social events like festivals, marriage, funeral etc. These common characteristics play pivotal role in bonding the village people together.

Scholars describe Social Capital in two forms Bridging and Bonding. Bonding social capital refers to links with others who are similar; bridging social capital refers to the links a community has with others that are different (Schuller 2007). Keeping above definition in the mind ILGS can be understood as bonding social capital. Bonding social capital emerges from strong social ties based on identity and group belonging, for example a family, community, religious group or organization (Korringa 2007 cited in Tisenkopfs et al n.d.). But it cannot be said that ILGS only inheres bonding social capital but also its characteristics match the bridging social capital.

The modification in composition of ILGS clearly portrays that dispute resolution and development works are not possible if only encircled with the social ties based on same identity. To solve the problem and initiate development works there is need to tie up with other development agencies working in the village. And ILGS are found working with other different groups dynamically. Those groups combine other formal institutions, NGOs, club that resides in village for collective output for the village.

## **2. Generalized Norms:**

While solving the problem in this forum respondent believed that most of the time problems are solved on the basis of the rules that are based on religious and societal beliefs. This norm and regulation is common to all, it is also true that there is no formal or written rule it is fully based on the ILGS decision makers and both the party involved in it.

## **3. Togetherness:**

Togetherness can be judged while performing social tasks like building temple, public houses (inn), and organizing religious festivals. In such events the ILGS actively participate and mobilize people for fund raising in order endorse the program successfully. Furthermore they ask people to volunteer in such occasions and people seem positive about it. In addition to this people responded that in the time of flood or any mishaps that occur in the village the ILGS actively participate and process the work with the formal institution and other institutes like NGO that is helpful for the society.

## **4. Everyday Sociability & Neighborhood Connection:**

The ILGS is not possible without everyday communication. Everyday sociability helps ILGS to be up to date about the village affairs that is occurring in the society. The ILGS personal responded that the information sharing mostly uttered in the very informal environment it is in the tea stall or even at the home. The issues, problem that needs to sort out or initiate is mostly discuss in these times.

## **5. Voluntarism**

The historical institution ILGS is solely based on voluntarism. This ingredient is most prominent factor of the survival of ILGS till date. Most of the people of the village issues are sorted out in this forum and that is free of cost. Some of the problems are minor whereas some are not and need formal procedure to solve. Minor cases are sorted out within the ILGS

but the issues that need special attention the ILGS leaders are found to extend their hand for their support. They actively participate in sorting out the problem. The following case study can further justify their strength and flexibility of solving the issues in the village.

### CASE 1

Biseswar Thakur Barahi, a 52 -year-old farmer who resides in Raghunathpur VDC of Dhanusha District was farming on 20 *kattha*( 72900 sq ft ) of field which he got from his heritage. This piece of land was *mohi jagga*( that piece of land that is time-honored from the land owner who have worked for him of generations, but legally not acknowledged).

One day he got notice that particular piece of land is sold to the land broker in 25000/- whereas the actual price is more than 5 lakhs per *kattha*(3645 sq ft) in the village. Suddenly he was landless person and was situation which will be difficult for his survival along with his family. The middle aged farmer tried to negotiate with the broker as he had right on that property and without consulting him that land was sold. He asked him to pay certain amount of money to him too, but that broker refused to do so. Finally, he filed a petition in the police station but the administration could not help him because he did not have legal evidence to claim the land.

Finally he approached local ILGS (Samajik Panchayati) who took the initiation to help Biseswar Thakur. This institution called meeting in VDC office inviting all the influential people of that village. This issue was discussed in this forum and made decision to meet with the broker and pursue him to pay certain amount to farmer. The forum assigned Mr. Dip Narayan Das to coordinate on this matter. Mr. Das arranged meeting with the broker but the broker was not in disposition to give any proportion of money to Biseswar Thankur. Finally he along with Mr. Biseswar went to CDO to discuss the problem. But the CDO too said he can't help, because legally the land was sold to broker and the broker has all legal documents in his hand. The officer suggested them to sort out the case in village level rather than in legal/formal institution.

After the entire unexpected situation, Mr. Das arranged meeting in VDC again illustrating all the conditions of the particular case. The forum decided to make unfavorable environment for broker so that he cannot sell the property. Then finally, broker met with Mr. Dip Narayan Das and was ready to give certain amount of money to Mr. Biseswar Thankur. This information was disclosed in the ILGS, but Mr. Thakur demanded certain piece of land instead of money and eventually broker transferred 2 *katthas*(7290 sq ft) of land to the farmer.

## 6. Trust

This dimension of social capital refers to the extent to which people feel they can rely on relatives, neighbors, colleagues, acquaintances, key service providers, and even strangers, either to assist them or (at least) do them no harm( *Kuehnast et al 2006*).

The research findings revealed that people trust ILGS forum, the evidence can be found to the preference for ILGS to sort out their primary disputes. The issues and problems that are not sorted here move to institutions like police official or courts for further arrangements. Even when the individual process for the police or courts in such condition to the assistance of ILGS is compulsory as they are the evidence of the society.

From the above discussion regarding the linkage between social capital and ILGS it can be inferred that ILGS have the ingredients of social capital. This forum act collectively, work for collective benefits, its strength is based on social networks and all the inhabitants have the access to this historical forum.

Describing ILGS on four typologies of Social Capital provided by Woolcock and Narayan 2000 this institution falls somewhere between the network view and synergetic view of Social Capital. As discussed above the network view recognizes strong intra-community ties give families and communities a sense of identity and common purpose. Whereas the synergy view suggests that both the state and societies are the important variable in the impact on the attainment of collective goals.

The ILGS in rural terai of Nepal are found to be based on strong community ties that the people share common belief, culture religion norms and expectations; and accordingly the ILGS sort out the problem and initiate development/social works. The activity of dispute resolution can be described as network view of social capital whereas the development activities can more describe the synergic view of ILGS. For Dispute resolution the ILGS tend to solve the problem within the boundary of village but regarding development activities the historical forum knows that development activities are not possible within the involvement of ILGS and its cohorts. For

the development works the ILGS need to interact with other line agencies working in the village and these types of activity are carried by the ILGS. Regarding dispute resolution too, up to certain level they try to solve the problem on their own but in some cases that are beyond the boundary of ILGS they are blissful to interact with the police officials.

The ILGS are performing well in the society and many people have belief on them, but the findings suggest that there is much room to make ILGS more competent and interactive with other institutions in development work. For this the agencies like NGO can play major role in making effective use of ILGS as social capital for the further development works.

## 5.4 Conclusion

This chapter thus concludes that ILGS can be useful asset for the development works as it have all the ingredients of social Capital. And as all the social capital literature suggests development works prosper where there is huge social capital.

Regarding the linkages between the ILGS and social capital, the seven dimension of Social capital developed by Narayan and Cassidy was taken as framework.

## CHAPTER 6

### SUMMARY AND CONCLUSION

#### 6.1 Introduction

The objective of this chapter is to summarize the whole study, and then conclude the thesis. In addition, the areas for future research are also pointed out.

#### 6.2 Summary

The aim of the study was to find out citizen satisfaction on the traditional institution called ILGS. The informal local governance institution was perceived losing its credibility and popularity throughout the modern period. But through this study it is attested that the ILGS is still in practice and lots of people seems still relying on this institution. The research find out that this voluntary institution is functioning well in the society. They carry lot of services apart from dispute resolution. They carry services according to the need of the society and demand of the time. Solving scam related to foreign employment shows the diverse activities of ILGS in rural Terai. The most interesting findings of the research is the local formal institution like police station and VDC offices seems to be positive on the role of ILGS.

The study took base of Social capital theory and accordingly the analytical framework was developed on the dynamics of this theory. Regarding the SC theory the last section of the research study report focused more on the linkage between the Social capital and ILGS. The findings suggest that ILGS have the components of social capital and can play better role in development works if properly used. The independent variables of the research were socio economic factors and Performance of the ILGS while the dependent variable was people satisfaction of ILGS. To carry out the research both the qualitative and quantitative techniques of research methods have been used. Regarding research method the research was explorative cum descriptive and had used various methods i.e. content analysis, focus group discussion, in-depth

interview, questionnaire and one case study approach to know the real phenomena of ILGS in village area. In-depth interview was focused on ILGS personnel including police official, NGO official and VDC official. Two focus group discussions were carried out in two different clusters while 40 respondents were questionnaire surveyed. The primary data were presented and analyzed using different statistical and mathematical tools like, tabulation, percentage and frequency. The study was conducted in two different clusters of rural terai of Nepal first one Dhanushadham and the other was Raghunathpur.

The research was focused to find out people satisfaction on ILGS. Socio economic factors and performance of ILGS were two independent variables of the research where as people satisfaction on ILGS was regarded as independent variable of the study. Regarding first independent variable the findings revealed that male respondent seems more satisfied than female, regarding age factor middle age and above respondents seems to be more close to ILGS. In the same way ethnic people seems more satisfied with the informal local institution than of dalit and non ethnic people. Talking about the religion Hindu community have mixed view on ILGS whereas the minority the Muslims in Raghunthpur place great satisfaction on ILGS whereas the newly converted Christians respondent of Dhanushadam seems dissatisfied with the ILGS as they believe they are not equal as the base of this institution is the religion and the Hindu religion itself is based on dissection belief. Describing the satisfaction depending on occupation, business people seem more satisfied than of other occupation. Satisfaction level depending on education profile reveals mix view about ILGS. Regarding, second independent variable the qualitative information of the research can be summarized in following points:

- The compositions of ILGS have changed throughout the time, in ancient time the ILGS was solely based on caste and generally upper caste people were in prestigious position of the village and so does in *Panchayat*(ILGS). But now the composition of ILGS is political affiliated to different party.
- General people seem still relying on ILGS. The reason behind this is the familiarity with ILGS people. As they think they are easily accessible in the village and it is voluntary

institution. On the other hand ILGS people seem to have enough power to implement the decision they made.

- Various activities are carried out by ILGS, i.e. resolving the disputes, development activities, women related issues, foreign employment related scam. The informal nature of ILGS makes it flexible in performing the task and solves the problem. They become extremely hard and vice versa according to the nature of the problem.
- Rules and regulation of ILGS is not written but generally accepted by the people. It is based on social customs and beliefs. People portrays the informality in rule is the convincing part to solve the problem within the village.
- Regarding the limitation of the ILGS people claim that decision made by ILGS is not hundred percent correct. This allegation is not denied by the ILGS too, they believe the process is mediatory, if it would be hundred percent correct for one party means hundred percent wrong for other. So to resolve the problem it is necessary to find the mid way and that is called ILGS.
- Furthermore, people seem to have more expectation form ILGS in conflict period but as they were out of village for long time, lot of problem were seen to create social harmony. Knowing from ILGS it was revealed that they were the main target during the Maoist insurgency so could not play role in village affairs at that time. Finally it can be said that people seem still relying on this institution, to help in the development of local village people it is necessary to recognize ILGS role in village affairs.

### 6.3 Conclusion and Scope for Future Research

The present research was intended to find out people view on ILGS, it manly based on socio economic factors of the respondent and the performance of ILGS. The present study found that still ILGS exist in the village and perform different activities. Many rely on the ILGS and some seems indifference, but it cannot be denied that ILGS have significant role in village governance.



Now, the further study can be conducted on minute study of how interaction takes place between the ILGS personnel and formal institution official. These research findings can provide the wide perspective on smooth and successful implementation of development works. Lots of resources have been squandered but the situation at the bottom level remains same or we can say more worst. So in order to fulfill the deficit in village area the further research will be the interesting base for further policy implication.

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## ANNEX:1

### General Questionnaire

#### Socio- Economic background of the respondent

**1. Name:**

2. **Gender:** 1 Male, 0 Female

3. **Age (Current):** -----

4. **Religion:** 1. Hindu (    ), 2. Buddhist (                    ), 3. Muslim (            ), 4 Kirat (            ), 5 .  
Christian(    ) 6. Others .....

3a. If Hindu, please specify which caste .....

**5. Ethnic identity**

**6. Address:**

**7. Education :**

1. Illiterate
2. Literate
3. Primary Level
4. Lower Secondary Level
5. Secondary level
6. Higher Secondary level
7. Graduate Degree
8. Master degree or higher

**8. Occupational Status:**

1. Working
2. Self- Employed (Business)
3. Unemployed
4. Retired
5. Student
6. House Wife

**9. Occupational of those working (If 1 in question 8a, then ):**

1. Farmer
2. Manual worker
3. Executive Director
4. Professional Lawyer, doctor, etc
5. Academic/Teacher
6. Military Service
7. Public Servant (level)
8. Foreign Employment



**10. Occupational Sector:**

1. Private Firm
2. Public Sector
3. NGOs
4. Foundations/Interest Organizations/Civil Society
5. Others

**11. People sometime describe themselves as belonging to the working class, the middle class, or the upper or lower class. Would you describe yourself as belonging to the:**

1. Upper Class
2. Middle class
3. Lower class
1. Don't Know

**12. Independently of whether you go to Mandir / Mosque/Church/Gumba..Would you say you are religious person**

1. A religious person
2. Not religious person
3. Atheist
4. Others

**13. Please say, for each of the following whom you prefer for given occasions in your life in:**

<b>Social gatherings</b>	Family					
	Friends					
	Caste/Religion leaders					
	Politicians/ILGS					
	Staff					
	Teacher					
	Neighbors					
<b>Misfortune/Disputes</b>	Family					
	Friends					
	Caste/Religion leaders					
	Politicians/ILGS					
	Staff					
	Teacher					
	Police					
Neighbors						
<b>Suggestions</b>	Family					
	Friends					
	Caste/Religion					

	leaders					
	Politicians/ILGS					
	Staff					
	Teacher					
	Neighbors					

## Satisfaction:

### 14. Citizens confidence in following institutions

Organizations	Not at all	Not very much	Quite a lot of	A great deal of	Don't Know
b) Central Government	1	2	3	4	9
c) Political parties					
e) Police					
f) The NGOs					
i) Caste/ Religion leaders					
j) Chief district office					
k) VDC					
l) School					

### 15. Generally speaking would you say the most people can be trusted or you need to be very careful in dealing with people?

1. Most people can be trusted
2. Need to be careful in dealing with people
3. Don't know

### 16. How often do you go to IGS leader to sort out your problem?

	Not at all	Not very much	Quite a lot of	A great deal of	Dont Know
	1	2	3	4	9

### 17. You go to IGS because

In general, IGS (are)	Disagree	Quite	Disagree	Partly	Agree
a) Easy Accessible	1	2	3	4	9
b) Voluntary	1	2	3	4	9
c) Know the social conditions	1	2	3	4	9
d) Helpful	1	2	3	4	9
e) Friendly	1	2	3	4	9
f) Reliable	1	2	3	4	9
g) Treat all equally	1	2	3	4	9

**18. I am now reading a number of statements about Public officials. To what extent do you agree or disagree with these statements?**

In general, public official are	Disagree	Quite	Disagree	Partly	Agree
a) Prompt and Efficient	1	2	3	4	9
b) Corrupt/ Selfish	1	2	3	4	9
c) Serve their personal Interests instead of that of the citizens.	1	2	3	4	9
d) Not Helpful	1	2	3	4	9
e) Friendly	1	2	3	4	9
f) Difficult to get access to	1	2	3	4	9
g) Reliable	1	2	3	4	9
h) Treat all equally	1	2	3	4	9

**19. What is your opinion on the following statements?**

	Strongly Disagree	Quite Disagree	Partly Agree	Agree	Don't know
There is no point in consulting the ILGS they do what they want to do anyway.	1	2	3	4	9
They are not interested in solving general people problem	1	2	3	4	9
Most of our ILGS are competent people; they know what they are doing.	1	2	3	4	9
ILGS leaders play major role in dispute resolution					
If citizens do not trust ILGS anymore, things go more wrong.	1	2	3	4	9
To get a service from them, one needs special connections	1	2	3	4	9
What we need is strong leaders who tell us what to do.	1	2	3	4	9

**20. How would you describe the initiation of IGS in development activities today?**

	Very Bad	Bad	Good	Very good	Don't Know
a) Education related activities	1	2	3	4	9
b) Health care	1	2	3	4	9
j) Infrastructure related activities	1	2	3	4	9

21. We would like to know the factors that influence getting things done. Below we have listed some factors that may influence decision making. To what degree do you agree or disagree with the following statements:

<b>I can get effective and speedy service through:</b>	Disagree completely	Quite disagree	Quite agree	Agree completely	Don't know
Established social rules, procedures and norms	1	2	3	4	9
Approaching local politicians and elites	1	2	3	4	9

22. According to you, how often people like you are treated rightfully by IGS

1. Never
2. Seldom
3. Sometimes
4. Often
5. Always
9. Don't know

23. Do you think people are treated by the IGS according to their social status and whom one knows (on the basis of familiarity)?

1. Disagree completely
2. Quite disagree
3. Quite agree
4. Agree completely
9. Don't know

24. According to you IGS are involved in corruption in development activities in this VDC?

1. Disagree completely
2. Quite disagree
3. Quite agree
4. Agree completely
9. Don't know

25. To what extent do you think IGS is capable in mobilizing local people?

	Very inefficient	Quite inefficient	Quite efficient	Very efficient	Don't know
Floods, Theft, Robbery, Social Gatherings(Marriage, Festivals, Funerals)	1	2	3	4	9

## **Annex: 2 Questions for Focus Group Discussion**

**Objective:** To understand what general people perception about Informal governance practiced in the village.

Major points to discuss

- **Preference on IGS**
- **Procedures of IGS in dealing with problems**

### **Preference/ Trust on IGS**

1. When do you think this system have started in this territory? How often do you prefer to sort out the problem through Panchayat System?
2. Why do you prefer IGS rather than formal institutions? What are the reasons behind it?
3. What types of problem/cases are sorted out through this system?(Religion, Social norms like intermarriage, Domestic disputes( violence, land)
4. What do they (ILGS) do when the cases are allied with their relatives, political affiliation, poor, and minorities? (Do general people still rely on this institution if not what are the alternatives)
5. How does Formal institution (VDC, Police station) perceive informal institution for sorting out problem in the village?
6. Is there any role of ILGS in development activities (road, construction, school, health)?
7. Do you think after the establishment of democracy (B.S.2007, 2046, 63/64) IGS influence has make difference? What is your say on it? What sort of changes you have felt? (Positive/Negative change)
8. Do you think after the election of local government the preference for IGS situation may change?

## **Procedures of IGS in dealing with problems**

1. How the members are selected in ILGS for sorting out the problem? (Party politics influence )
2. And what is the situation of female leader in ILGS If yes/no why?
3. How the rules are formulated? How the rules are enforced? Are both party satisfies with the decision?
4. How often do the both party accommodate with the verdict?
5. Does the situation occur when people don't comply with the decision made by the panel? If not what is the further activity? What is the way for this?
6. What kind of penalty is given to the guilt person? And how often do they deny the compensation? What procedure is followed in that situation?
7. Do you think this system should be recognized by the government? If no why and if yes ...What can be the procedure for that and how much it should be penetrated in the legal system?
8. Do you think about this system for general people in rural village?  
(Positive/Negative)

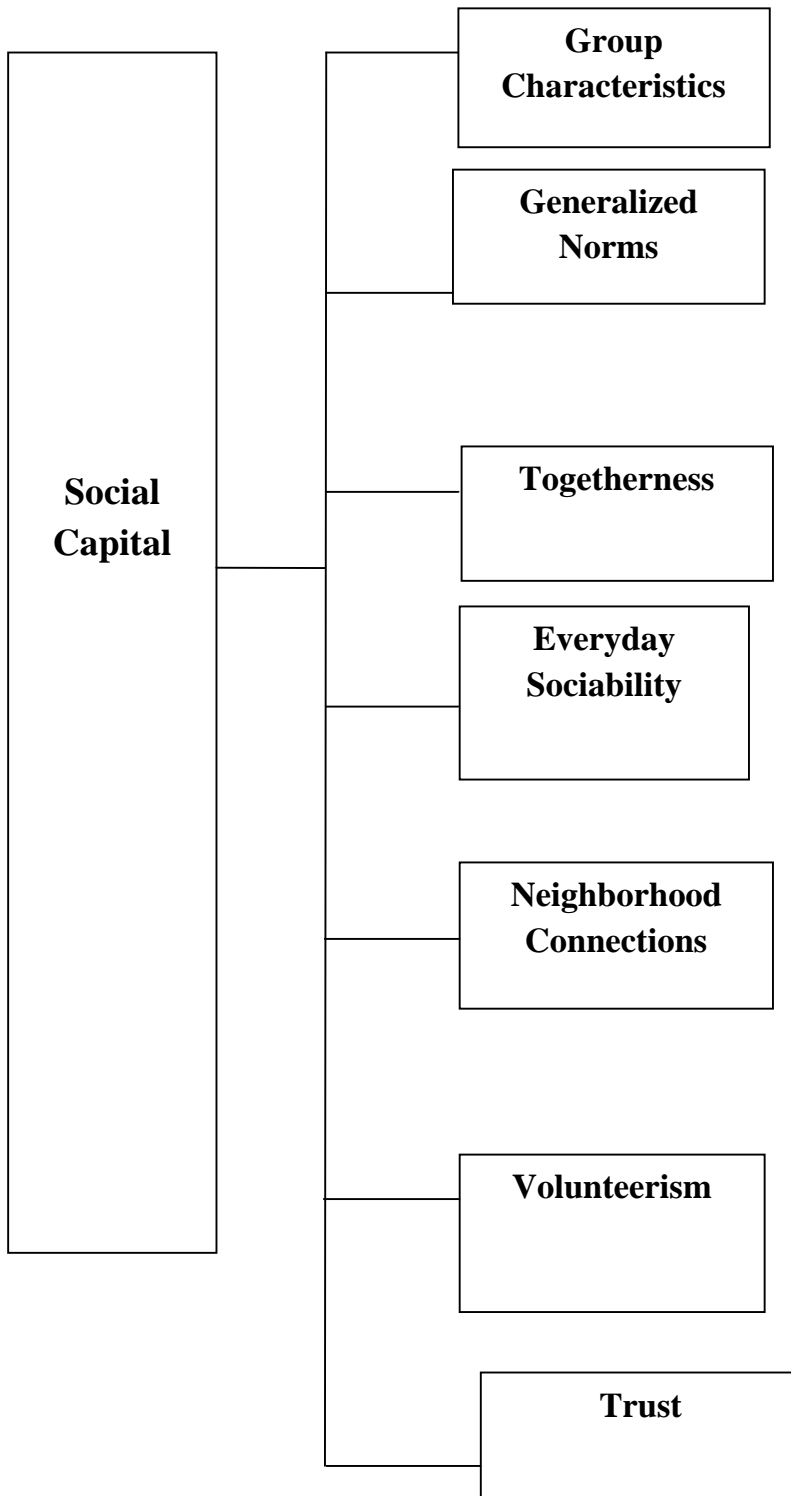
### **Annex:3 Question for IGS leader:**

9. How long are you involved in Panchayat System? When do you think this system have started in this territory?
10. Do you think after the establishment of democracy (2007) IGS influence has make difference? What is your say on it? What sort of changes you have felt?  
(Positive/Negative change)
11. How the members are selected in IGS? (Party politics influence )
12. And what is the situation of female participation? If yes/no why?
13. How the rules are formulated? How the rules are enforced? Are both party satisfies with the decision?
14. What types of problem/cases are sorted out through this system?(Religion, Social norms like intermarriage, Domestic disputes( violence, land)
15. Why people prefer the IGS than formal institution? What is the reason behind it?
16. What do you do when the cases are allied with your relatives, political affiliation, poor, and minorities? (Question for how often the decision are biased)
17. How often do the both party accommodate with your verdict?
18. Does the situation occur when they don't comply with the decision made by the panel? If not what is the further activity? What is the way for this ?
19. What kind of penalty is given to the guilt person? And how often do they deny the compensation? What procedure is followed in that situation?
20. How does Formal institution (VDC, Police station) perceive informal institution like this?
21. Is there any role of IGS in development activities(road, construction, school, helath)?
22. Do you think after the election of local government the situation may change?

23. How would you measure your contribution in benefiting the poor people life?
24. Do you think this system should be recognized by the government? If no why and if yes ...What can be the procedure for that and how much it should be penetrated in the legal system?
1. Do you know about the Panchayat System in your village?( VDC Secretary/Teacher/NGO Representative )
  2. What type of work do they execute? ( VDC Secretary/Teacher/NGO Representative )
  3. Do you think this system is functioning for general people in rural village? ( VCD Secretary/Teacher/NGO Representative )
  4. What type of role do IGS play in your work? (Positive/Negative) ( VCD Secretary/Teacher/NGO Representative )



## ANNEX- 4: Dimension of Social Capital



Source: Narayan & Cassidy 2001