

**ROLE OF LOCAL SELF-GOVERNMENT IN THE EVOLUTION OF
DEMOCRATIC POLITICS IN BANGLADESH**



A THESIS SUBMITTED FOR THE DEGREE OF MASTER OF PHILOSOPHY

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BY

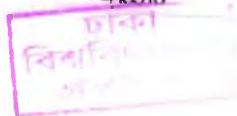
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**THE DEPARTMENT OF POLITICAL SCIENCE
UNIVERSITY OF DHAKA, DHAKA, BANGLADESH
JUNE 2008**

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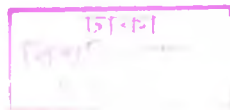
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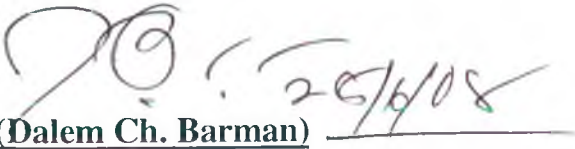
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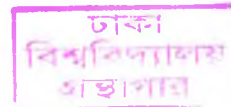
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This is to certify that Md. Robiul Bari has completed his M.Phil Thesis entitled in "Role of Local Self-Government in the Evolution of Democratic Politics in Bangladesh" under my supervision. This is his original work and it has not been submitted any where for any degree or publication.


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Declaration

I do hereby declare that the thesis entitled “Role of Local Self-Government in the Evolution of Democratic Politics in Bangladesh” for the Degree of Master of Philosophy in Political Science, University of Dhaka, is my own work and has not been previously submitted to this University or any other University / Institutions for award of any degree / diploma at any level.

Md. Robiul Bari
Md. Robiul Bari 2.6.06.05

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I alone am responsible for the unwanted mistakes in the thesis.

Dhaka.

Md. Robiul Bari

Abstract

Democracy, decentralization and local self government share some common characteristics and strengthen each other. The theory of participatory democracy offers better participation for the mass people for choosing the representatives and ensures peoples right, accountability, and responsibility for the government and governs, political equality and liberty. However, decentralization is a political mechanism by which powers and authorities are dispersed from centre to local. It is a natural and indispensable counterpart to pluralistic democracy. Decentralization makes the process of democracy meaningful. It brings the people closer to the government, and ensures efficiency of government, participation of people, accountability, responsibility and transparency. In the same way local self government is the form of decentralization created by the local people. It helps create democratic political environment and political leadership, ensures participation for the local people, accountability, responsibility, political equality, liberty and provides various training with politics for the local people. It, therefore, is considered the nursing home of democracy.

In ancient Bangladesh there was democratic village government. From British period to Bangladesh many governments have taken various steps for strengthening local self government and ensuring peoples participation in the local self government.

The present study is the role of local self government in the evolution of democratic politics in Bangladesh. The study has examined multifarious functions of local self government to identify the multiple-dimensions of participation, leadership building, political training, accountability and so on. It has been found that local people participate in the local election in the festive mood. It also provides political training for the local peoples, creates political awareness, encourages new leadership building and fairplay in the local judgments and local problems solution in the democratic way. Also it has been found that local people

could express their opinion on the local affairs and will. But the participation in making the development projects and implementation of development projects, policy formulation and implementation, participation in the budget and tax fixing meeting by the local people are very limited. And local self government does not ensure accountability of the local leaders.

Considering the present study and collecting primary and secondary data for the research various methodologies have been used such as: historical, questionnaire and interviewing. Besides this semi participatory observation method has also been used.

For conducting the research, a Union council was selected at Khoksha thana under the district of Kustia in Bangladesh. And collecting data from 13 Chairmen / Members and 100 general people have been are interview of respect Union Prishad. The sample size is 113.

The study is devided into nine chapters. In the first chapter, I have disscused the study design, objectives of the study, methodology of the study and chapter plan of the study. In the second chapter, decentralisation and its character, merits and demerits and the nature of democratic system have been discussed. In third chapter, the theory of local self government, charactertics, merits and demerits and historical evolution of local self government have been discussed. In fourth chapter, historical perspective has been discussed with the special attention to the democratic character. The profile of concerned Union Parishad has been discussed in fifth chapter. Chapeter six gives an overview of democracy. In chapter seven, collected data have been analyzed and results have been presented. Chapter eight is the concluding chapter and nine given the summery of the thesis and provides some suggestions for the development of democracy and local self government.

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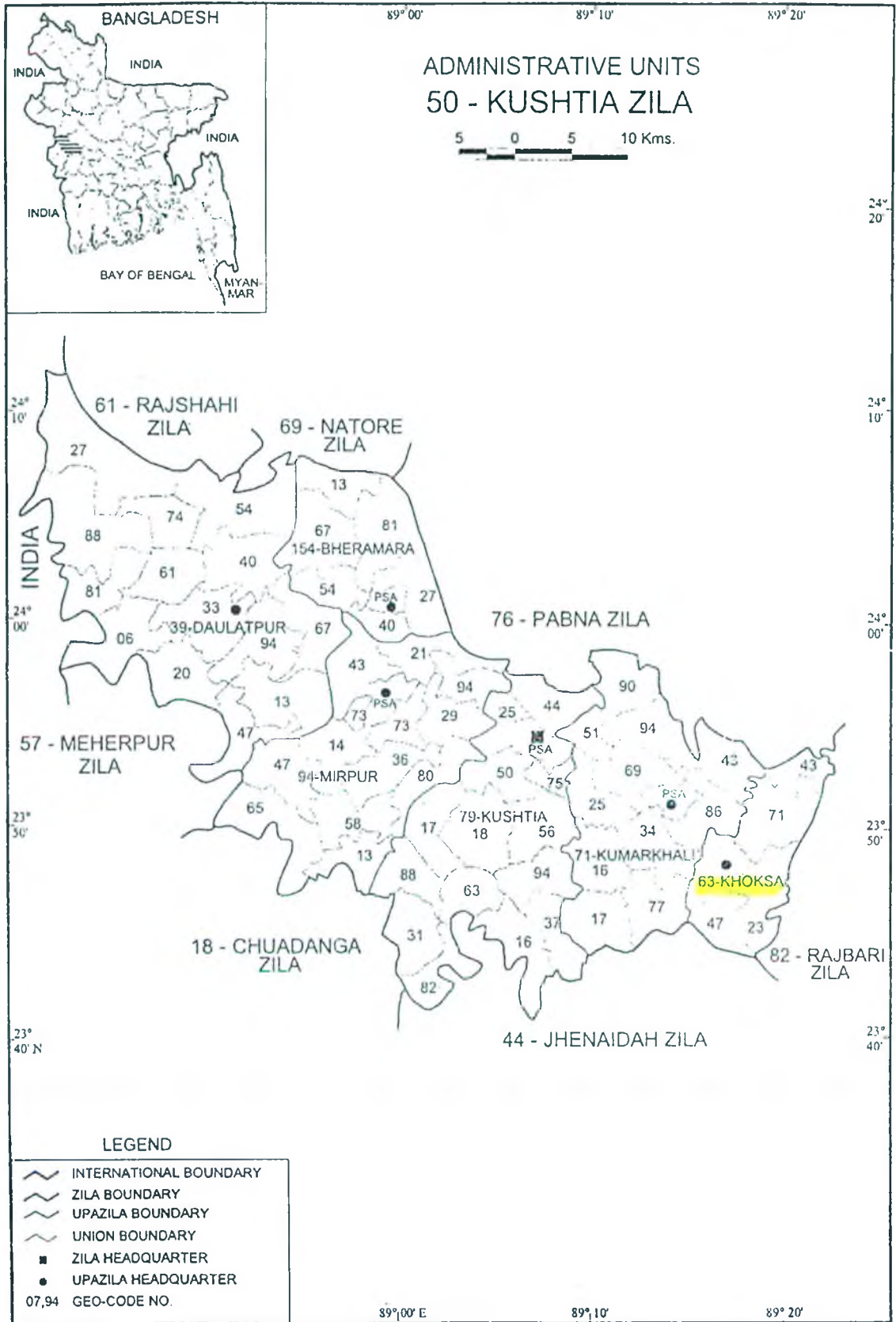
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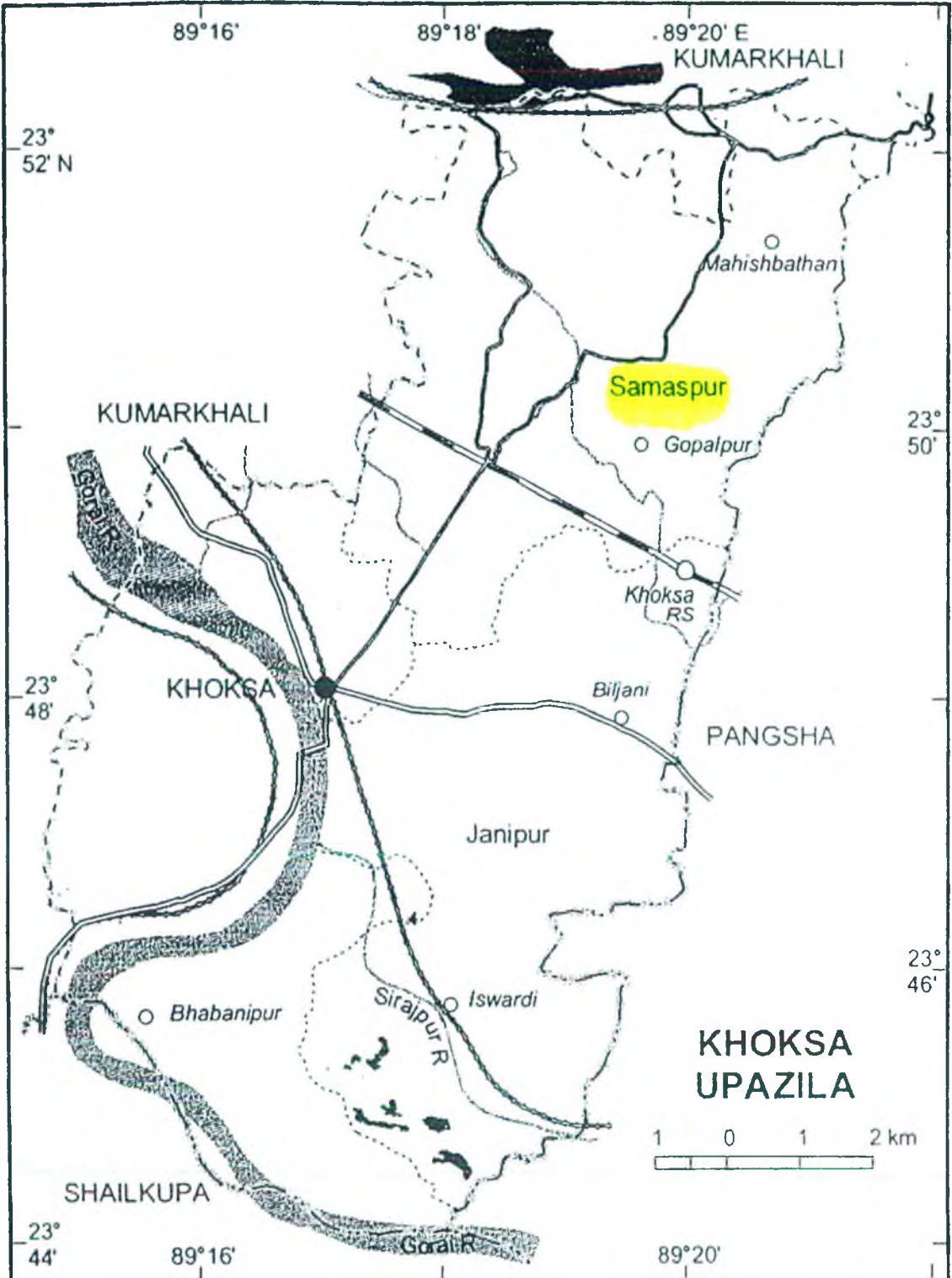
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Cartography & GIS Project, BBS-2006

Source: Population Census-2001 Community Series, Zila: Kushtia.



Source: Banglapedia.

CHAPTER I

The Study and Its Methodology

Introduction:

Decentralization and democratic values run parallel and strengthen each other. Until recently the concepts of decentralization and democracy were treated separately. However, they are recognized as twins and therefore mutual in function and importance. “Decentralization is a corollary of democracy” (Muttalib, 1979: 702-707).

Decentralization is “double-edged sword.” It is an effective vehicle that carries democratic process and makes it meaningful. It helps the community to engage and influence the policy and decision-making processes. It empowers people who have a say about the allocation of resources, the leader responsive (Katsiaouni, 2005: 3-18).

Decentralization is a political mechanism that provides numerous training grounds. It helps to develop “democratic skills and practices for the local people” (Rosenbaum, 1999:8). As a system of desperation of powers, decentralization and democracy have common spirit. Both create opportunities for the people and officials, and encourage in exercising free choice.” In general, it seems to be evident that a more decentralized governance system is likely to be a more democratic system. It provides more opportunities for civic space and citizen participation and, consequently, for independent group to emerge, for political opposition to develop and for individuals to practice and, experience the exercise of free choice in democratic governance. For all the reasons, the decentralization

represents a significant strategy in efforts to democratic society" (Rosenbaum, 1999: 12).

Theorists of decentralization demand that it has many advantages that can ensure efficiency of government and it is more democratic. Decentralization is common and essential part of democracy and without its functioning democracy does not work smoothly. Nzouankeu (1994) said that "it is a natural and indispensable counterpart to pluralistic democracy. In other words, it extends the work of democracy and fulfils democratic aspiration." Narain (1963) stated that the form "democratic" indicates the aim of decentralization which arranges a larger, greater and closer combination of the people with their own government.

Decentralization policymaking creates various opportunities for the elected body as it brings educative value for the elected representative. By this, they learn that the decision-making processes are important for development of democracy. Allen (1990) states that

"Devolution of policy-making power to elected local authorities is potentially an ideal school for democracy. Because it gives to great many elected councilors, and also to the citizens who elect them plenty of opportunity to practice and learn to understand the full process of political decision-making. There are more elections, more candidates and elected members, more political choices and so on than if democracy is restricted to the national level" (Allen, 1990:20).

Decentralization is conducive to direct participation in the governing process. It enables people to participate more directly in governing process and helps to empower those who were previously excluded from decision

making. It creates closer contact between governmental officials and local communities (IK-SIK KIM, 2000: 115-127).

Smith (1985) has discussed the political ideal, decentralization, including self-government and democracy. Local self-government and territorial subdivision will be autonomous, self-governing and they will not be administrated by the agents of a superior government. These institutes will take their decisions independently in the way of democratic procedures.

Decentralization is the heart of democracy (Narain, 1963; 9-34). So the essential character of decentralization is participation, empowerment, transparency and accountability and imperative part of democracy. Decentralization is the medium of people's participation (Narain, 1963: 9-34).

Decentralization and democracy are people centered ideal that introduces civil and political right and helps the people to make free choices (Randald and Welzel, 2003; 61-79). It also provides participation, accountability, responsibility, equality and liberty. Local self - government is essential vehicle that promotes efficiency, political autonomy and grassroot democracy. It is an institution that provides the value of participatory democracy for the people of grassroots (Akendela and Olaopa, 2002; 141-165). It is said that " decentralization is a political ideal and local self-government is its institutional form" (Narain, 1963; 9-34). Without strong local self-government, decentralization cannot work effectively in the local area (IK-SIK KIM, 2000: 115-127).

Local self-government is helpful for creating democratic political environment and conducive to democratic process and practices. It is an" institution that can create political leadership, ensure popular participation, and develop accountable administration that help to make plan and

implement people-oriented development process and practices as well as ensure participatory development process at the grassroots” (Quoted in Nazrul Islam and Jashimuddin, 2006:1-26).

Effective decentralization demands strong local government, without it decentralization will be meaningless (Rosenbaum, 1999:13). Both "decentralization and Local self government aim at greater participation by the people and more autonomy to them in the management of their affairs" (Narain, 1963: 9-34).

The concept of representative democracy is that every man is equal and should be given equal opportunity in state function. Hence, local self government has important value because there is proper arena in which legitimate power is exercised and held accountable (Hill, 1974: 21). Further he says that local self-government is vital and integral part of democracy. It saves citizen's right and helps the local people to take active part in democracy (Hill, 1974: 20).

Democracy demands more participation by the local people (Narain 1963: 9-34). Local self-government creates the environment in which people can participate freely and fairly. In representatives government people do not participate in the government directly. They choose their representatives by the periodical election; elected representative makes policy on behalf of their people. In this way people exercise control over their own environment (Allen, 1990: 19).

Participation is the core concept of local self-government. Recent proponents believe that every adult citizen of the country should have opportunity to participate in all levels of government. In this regard, local self-government provides a direct mechanism for people to participate in

government, providing a framework for enabling the interests of local communities to be represented in the decision-making structure of government (IK- SIK KIM, 2000: 115-126).

Democracy demands better participation in the decision-making processes and representation of the people. In fact local self-government plays enormous role to create environment of participation for the local people. "Democracy implies equal participation, and representation in the making of decisions that affects the citizen as them. And, without doubt, local government has a tremendous role to play in the efficacious existence and maturation of the syndromes of democracy (Akindel, 2002; 141-165).

Local self-government is a form of decentralization (Aziz, 1991: 1). It contains some indispensable political values that create accountability, responsiveness, equality, liberty and also provides political training and participation both in electing and elected. It encourages local people to find out and solve the problem locally, thereby easily and skillfully, in which democratic values are exercised more democratically participating by the local people (Smith, 1985: 19-30).

The form of representative democracy entails some values such as: free election, majority rule, independent judiciary, liberty, equality, accountability and participation. It provides equal opportunity to all; it is true that local self-government is a place in which the practice is practical and achieved.

Decentralization is a political ideal which carries out some notion of democratic political system. Local self-government is composed by the people and provides important vehicle through which bulk of the people can pursue the government holding democratic procedure.

Local self government in Bangladesh has a long history. In line with the ups and downs of history of Bangladesh it has changed its character. In ancient Bangladesh, there was indigenous local self-government (village government) in which local people would participate in the management of village affairs. East India Company and the British colonialists had taken various steps for the local people such as: Chowkidari Panchayat Act, 1870, Local Self Government Act 1885, Village Self government Act 1919. After the partition in 1947, Basic Democracies Order was passed in 1959. After the independence in 1971, the governments of Sheikh Mujibur Rahman, Ziaur Rahman, Hussain Mohammad Ershad, Madam Khalada Zia, and Sheikh Hasina took various programs for strengthening local self government. Those programs have been discussed in detail in other chapters.

The focus of the present study on the local self-government is Union Parishid. It is the lowest tier of government with democratic features. People's participation is the heart of this programme. The fundamental objective of this programme is the direct participation of the rural people in the development process. It is the best instrument for local people with whom they are engaged in the government activities and management of local affairs.

The Objectives of the study

To develop democracy both in local and national level local self-government is indispensable. Local self government provides better opportunity to local people by providing participation in government decision making, political education, and training in leadership, accountability and responsibility of officials to local people. So, through this study, I will identify the role of local self government in the evolution of democratic politics in Bangladesh. More specifically, the objectives of the study are:

- I) To identify democratic role of local self government to solve local problems.
- ii) To investigate political education and democratic values given by the local self government.
- iii) To assess political awareness given by the local Self Government.
- iv) To assess awareness given by local self government about democratic rights and duties.
- V) To identify decision-making process of local self government body.

Literature review

A remarkable number of relevant works are available on the subject of local self government. Here, I can mention the notable works: as Hugh Tinker, *The Foundation of Local Self-government in India, Pakistan and Burma* (University of London, The Athlone Press, 1954), Rehman Subhan, *Basic Democracy: Works Programme and Rural Development In East Pakistan* (University of Dacca: The Star Press, 1968), Muzaffer Ahmed Chowdhuri, *Rural Government in East Pakistan* (Dacca: Puthighar LTD, 1960), Moksuder Rahman, *Politics and Development of Rural Local Self - Government in Bangladesh*. (Delhi; Devika Publications, 2000), A.H.M. Aminur Rahman, *Politics of Rural Local Self - Government in Bangladesh* (Dhaka: University of Dhaka, 1990), M Rashiduzzaman, *Politics and Administration in the Local Councils: A Study of Union and District Councils in East Pakistan* (Dacca Oxford University Press, 1968), Ali Ahmead, *Administration of Local Self-Government for Rural Areas in Bangladesh* (Dacca, LGI, 1979), M.A. Aziz, *The Union Parishad in Bangladesh: An Analysis of Problems and Directions of Reform*. (Dhaka: NILG, 1991) L.H. Choudhury, *Local Self-Government and Its Reorganization in Bangladesh* (Dhaka: NILG, 1998), Kamal Siddique, *Local*

Government in Bangladesh (Dhaka NILG, 1995): By analyzing above research papers it is seen that most of the works are conducted by the development approach, organization structural and functional aspects of local self government. This only deals with the evolution of democratic politics in Bangladesh.

Methodology

Considering the objects of the study, a number of research methods have been applied and historical, questionnaire and interviewing methods were used for gathering necessary information for the study

Historical method of research has been utilized to conduct the research. In this respect, the relevant Acts, Ordinance, and Proclamations have been examined, that were created from time to time with regard to the structures, functions, powers and extent of government control over the local bodies. Beside this, collecting data from the secondary source, the official record, reports, books, journals have been examined. And the evolution of local self government in Bangladesh has been described focusing on the democratic character.

To collect primary data related to the study, two sets of questions have been used. One set is for mass people and other set is for chairmen and members of the concerned union parisad. Beside this, participatory observation method has been used. To fulfill the condition, researcher conducted friendly discussion with local people on decision making process of local self government.

This study has covered the concept local self government, decentralization, democracy and the historical evolution of local self government in Bangladesh.

Special attention has been given on the democratic nature of local self government institution such as: local election, decision making process, participation by the UP members and chairmen and local people in the function of local government. Beside, attentions are also paid to the village court and village salish.

Sample survey has helped understanding the democratic functions of the Union Parisad.

For conducting the research, a union parished was selected at Khoksha Thana under the Kushtia district in Bangladesh. Chairman and nine elected members and three woman members of the Union Parishad have been interviewed. Moreover, 100 general people have been interviewed from ten villages in the Somespur Union. In the first stage, chairman and members of the union parished were interviewed. At the second stage, the farmers, the laboures, service holders; women householders and students were interviewed at the village level. Here the sample size is 113.

Shumaspur Union is well known to me. Some of the members and a chairman are also well known to me. To collect information, sometimes, I have informally participatied with the members in the office of the UP and some times I have attended “Iftar party” village shalish and informal groups. I used clear my purpose for the data collection. At the time of interview, sufficient care was taken to get reliable information.

Limitations

Inspite of all carefulness, there were some problems and limitations in conducting study. Data and information have been collected from one union parishad in selected area. Some painful experiences have been gained while collecting data.

Some problems arose because of the small sizes of samples, which have become difficult for doing generalization of the findings of the study. Nevertheless, it is representative.

Another difficulty was very remarkable as the secretary of the UP was not helpful. He did not supply essential record that was related to the study.

Another important limitation is related with gram sarker. The chief of the gram sarkar was the leader of the ruling party, who is the member of the UP. Hence, Local self-Government (UP) used to get less important.

Chapter plan

The study is divided into nine chapters. In the first chapter, I have discussed the study design, objectives of the study, methodology of the study and chapter plan of the study. In the second chapter, decentralisation and its character, merits and demerits and the nature of democratic system have been discussed. In third chapter, the theory of local self government, characteristics, merits and demerits, in fourth chapter, historical perspective has been discussed given by the special attention to the democratic character. The profile of concerned Union Parishad has been discussed in fifth chapter. Chapter six gives an overview of democracy. In chapter seven, collected data have been analyzed and result has been presented. Chapter eight is the concluding chapter nine the summary of the thesis and some suggestions for the development of democracy and local self government.

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Chapter II

An Overview of Decentralization

Introduction:

Decentralization is a political phenomenon. Politically, it strengthens accountability, political skills and national integration and creates close relation between people and government and promotes liberty and equality. It provides training ground and political leadership both at local and national level (Hill, 1974: 21; .Smith, 1985: 5). So it is said that decentralization offers many opportunities for the people and government.

Decentralization is an increased mental process that enhances the capacity of nongovernmental organization (N.G.O) and local organization (L.O). It accepts and carries out new function and responsibility effectively (Rondinelli, Nellis and Cheema, 1984: I).

Decentralization is a political decision to disperse power and authority from central to local level. It opens new doors to both the people and the government. It encourages people's participation in the development project and in the decision-making process.

In the third world countries like Bangladesh, decentralization is adopted for the rapid development in the economic sector by the participation of grass-root people. The lender of the independent states, many agencies of UNO, IFM, World Bank, development planners have given special attention to decentralized planning. They think rapid growth is possible by participation of grassroots in the development procedure and projects.

Decentralization is a political commitment of exercising democratic values. It has entered into the political literature from the development approach in the 1950s resulted from the disillusionment of highly centralized policy of development projects. Decentralization has caught the attention of academics, donors, various United Nations agencies and third world governments during the last few decades for better participation by the people in the process of decision making and implementation of the development projects. It gives better opportunity to the grassroots people to easy access in the government and entails a positive notion of the promotion of democracy, accountability, responsiveness and political equality and freedom. In this process the bulk of local people can take active part in the government by these elected representatives and can learn the art of the government.

Considering the universal popular concept of democratic, autocratic, military and monarchical reigns have proclaimed their commitment in decentralizing government decision-making. However, decentralization encourages people's participation in decision-making to the micro level political authority and autonomy through transfer of specific powers to the people representative institutions at the bottom. In general, it is evidently seemed that a more decentralized government system is a more democratic system. Where participation is identified as one of the goals of democracy. Decentralization is increasingly considered as a means to achieve it.

In this chapter, I have discussed firstly, the emergence of decentralization, secondly, meaning of decentralization; thirdly, decentralized theory analyzed by many theorists in the past decades. It also deals with types of decentralization, essential characters of decentralization and also some criticisms of decentralization.

Emergence of decentralization:

Decentralization as development policy and a strategy of people's participation emerged as new assignment to the policy makers. Certainly, failure of "Growth with equity" and centralized planning and management of development have evoked decentralized policy and program in the rural areas of the third world countries.

In the past decades centralized planners, donors and various United Nations agencies, adopting centralized " growth with equity" planning and management have been inspired with the hope that it will achieve economic development, efficiency and equity in the society but result has been disappointing (Ahmed, 1993: 1; Rondinelli and Cheema, 1983:14).

Central control of economic development theory emerged in the late 1940s. Many theorists of 1950s and 1960s advocated to maximize gross national product and to promote rapid growth in industrial output. 'But by the end of the 1960s it was widely recognized that central planning did not achieve these goals. During the 1970s, many governments in Asia, Latin America, and Africa began to experiment new approaches with political and administrative arrangements for planning and managing development programmes and projects. In this way, decentralized programme has been received by the state, regional, district and local agencies, field units of central ministers, local government and special purpose of organizations (Rondinelli and Cheema, 1983:10).

To remove contrary affects of centralized bureaucratic control on development planning, resource mobilization and popular participation in administration at local level in the developing countries have paved the way for resurgence of interesting decentralization.

For promoting balanced development and increasing the popular participation at the grassroots level, various policy makers and specialists advocated decentralized development programme as an alternative national policy (Hye (ed). 1985:241).

In a modern state, the population and its functions are vast. Central government can't perform multifarious functions with speed and efficiency. To run the state function, rapidly and efficiently decentralization of administration has emerged in the recent past (Rahman, 2000:11).

Furthermore the modern state gives special attention to agriculture, health, communication, education and so on. For that reason, state has to spend much money. So growing "fiscal crisis" undermines the capacity of central government. To remove growing "fiscal crisis", the state is to take necessary responsibilities to activate local institutions and self-management (Uphoff, 1985:43).

Agricultural and rural development have made top down planning difficult. So, carrying multi-sectoral programs require development in local level intuitions, it is helpful to reduce overtax activities of any government (Uphoff, 1985:43).

In all countries, according to the laws of demography and distribution of intelligence, majority of talent resides outside the capital and civil service. So, administration has to 'penetrate' the rural areas and link these up with the nation as a whole (Uphoff, 1985:43).

In many countries there is sociological diversity such as ethnic, linguistic and religious. In accordance with size territorial complexity of religion, language, and cultural enclaves call for decentralization.

Decentralization system considers local people as an asset not liability. To mobilize human resources the local people can give new ideas and can provide management skills. The other causes of emergence of decentralization is to political commitment of national leaders for development in participating by the people and the balanced development to the national-local need to cultivate in grassroots.

Decentralization has emerged from the harmful effects of over-centralization. The value of decentralization seems to have a wide appeal, regardless of ideology or political theory. It is "fashionable" to deplore the over centralization of contemporary government.

From the above observation from 1940s to present, the government of the third world countries has encouraged to take decentralized development policy and program.

Meaning of decentralization

The meaning of the decentralization varies from scholar to scholar. But it is true that every meaning, which has been emphasized by political scientists and administrators, is linked to each others view.

It is impossible to give universal meaning to decentralization. "The English language took the word from Latin and it has innumerable applications. Through all of them, however, runs a common idea, which is inherent in the word's Latin roots meaning "away from centre" (Macmakon 1961:15; Quoted in Meenakshisundaram, 1999:55). Further, Meenakhisundaram points out that "Decentralization is a process of sharing power, especially for the decision-making authority" (1999, P: 57). Burns and others opine, "Decentralization is, then, a slippery term" (Burns and others, 1994:6). Prasad said that "Decentralization is a system of village self-government" (Prasad, 1986:1).

Lexicographically, "decentralization means both reversing the concentration of administration at a single centre and conferring powers to local government". In Conyers words it is the "latest fashion in development administration" (Quoted in Mustafa Alam and others, 1994: 11). In etymological sense, decentralization means reversing the concentration of administration at the centre and conferring power and authority to lower units of the government" (Alam, 1997:24).

In accordance with Uphoff words, "Decentralization is a residual category, encompassing every thing that is not centralization". Azhar Ali says, "Decentralization means transfer of power and authority from the central government to different sub-national units." Mawhood (1983) used the term in a more specific sense to mean only the devolution of authority to sub-national levels of government. Ahmed has used the word as a "blanket" term that may cover any thing and everything. Fesler points out that it "is more complex in concept and practice than is generally acknowledged (Mohit Bhattacharya, 1978:770). Fesler, further, has described decentralization as a condition or a trend in an area of hierarchy of power" and he again said that "administrative decentralization of power is delegation of power in geographic setting. Montgomery finds out that "Decentralization is more an art than a science... it touches different functions and levels of action. Sharma has cited five meanings that express decentralization. They are:

1. Delegation of authority in such a way that large area of discretion is entrusted to sub-national officers and comparatively few questions are referred to the chief at the apex (administrative).
2. Broad grant of power to individual component parts of the organization and retention of only certain essential powers of control in the head office (administrative).

3. Much power in the hands of elective bodies and considerable popular participation in administration (political).
4. Freedom to the field units or agencies away from headquarters and near to the people (geographical).
5. Functional autonomy to the various departments in respect of their several functions (functional) (Sharma, 1975: 120).

Broadly speaking, the literal meaning of the term decentralization contains almost same meaning as transfer of power, authority and function to elected local bodies and higher level to lower level in the administration where local self government is democratically operated at grass root.

Definition of decentralization :

Decentralization is a political decision and a method of distribution of power from central government to sub-national level. It is destined for rapid development of economic sector in third world country and development for democracy by the participation of grassroots peoples who usually remain outside of power. Decentralization is democratic political system by which state power is dispersed to any sub-national or local level in which the elected representative is independent to make decision and implementation and encourage people to participate in any governmental activities and people learn primary democratic training.

Here I wish to put a clear understanding of the meaning of decentralization that will present a few broad definitions that will cover the whole range of organization, structures and processes which are generally labeled as decentralization.

Rondinelli and Cheema use the term to mean, "The transfer of planning, decision making or administrative authority from the central

government to its field organizations, local administrative units, semi autonomous and parastatal organizations, local governments, or nongovernmental organizations. (Rondinelli and Cheema, 1983:18) On the other, Alderfer says, "Decentralization means that there are local decision making agencies with more or less independent existence and power" (Alderfer, 1914:9).

Maddick says that Decentralization-embraced both processes of deconcentration and devolution. Deconcentration is the delegation of authority adequate for the discharge of specified functions to staffs of a central department who are situated outside the headquarters. Devolution is the legal conferring of powers to discharge specified or residual functions upon formally constituted local authorities (Maddick, 1963: 23).

The United Nations Organization defined: decentralization is a plan of administration which will permit the greatest possible number of action to be taken in the areas, provinces, districts, towns and villages where the people reside."(Handbook of Public Administration, 1961:63). In Mishra's word, decentralization is an ideological principle associated with objective of self-reliance, democratic decision-making, popular participation in government and accountability of public officials to citizens. Thus decentralization is a political decision and its implementation is a reflection of a country's political process. (Mishra, 1994:2) The US Civil Service Commission describes the term decentralization is used to describe that the distribution of administrative authority through delegation to subordinates (Quoted in Bernard H. Baum, 1961:9). White comments that the term," decentralization denotes the transference of authority, legislative, judicial or administrative from a higher level of government to a lower (White, 1963: 43). Nellis has pointed out that, "decentralization" means the transfer of authority for certain fields of activity to locally elected council is" (Nellis, 1983: 127). Smith has

indicated that the term" decentralization refers to the territorial distribution of power. It is concerned with the extent to which power and authority are dispersed through the geographical hierarchy of the state, and the institution's and processes through which such dispersal occurs. Decentralization entails the sub-division of the state territory into smaller areas and the creation of political and administration in those areas (Smith, 1985:1). Meenakshisundaram says "A decentralized local body, would have a separate legal existence, its own budget and authority to allocate substantial resources on a range of different functions and decision would be made by the representatives of the local people, who constitute the body" (Meenakshisundaram,1999:59). The latest thinking on the subject veers around power equalization and participation, organization theory and political science which did not meet very often in the past out have now almost come together in explication the concept of decentralization concertedly. The concern in organization theory is increasingly about individual welfare which is considered feasible and desirable through participative management. In political science, decentralization reappears as a means of the achievement of a more participative democracy that goes beyond traditional electoral methods of intermittent representation" (Bhattacharya, 1978:774). The idea of decentralization is in a way inherent in the democratic ideal in its application to political organization." (Narain, 1963:10). Ali has brought out the idea that decentralization is a national strategy to score the cooperation and participation of the local people and units in the performance of national tasks (Ali, 1995: 4). Banglapedia has described the term decentralization as a transfer of administrative, planning and decision making function from the national government to sub-national and or local level authorities (Banglapedia,Vol-6,2003:256). Gandhi said that "decentralization was essential for the realization of the ideal democracy to enable each individual to participate in the decision making and

implementation process. He believed that democracy implied real freedom to manage, one's own affairs and it could only effectively function in small units (Mathur and Narain, 1963: 108).

Forms of Decentralization:

Rondinelli and Cheema have classified decentralization into four categories. This classification has imitated by many theorists, and development planners; as we see in, Quzi Azher Ali, 1995: 5-6, Sheikh Maqsood Ali and others 1983: 22-23, S.N. Mishra 1991 : 2-7, Sweta Mishra 1998: 8-9, Tofail Ahmed, 1993 : 26-29, and Noore Alam Siddiquee, 1997 : 27-32, Here I shall discuss various forms of decentralization.

Devolution.

Devolution is the most important form of decentralization. (Alam, 1997:29). It creates or strengthens sub-national units of governments outside the direct control of central government (Ahmed, 1993: 27). Here local government units are given primary responsibility for some functions over which the central government often retains some supervisory powers and in which it may play an important financial role (Rondinelli and Cheema, 1983:23). Rondinelli and Cheema have marked out five fundamental characteristics in explaining the purest form of devolution. First, local units of government are autonomous, independent, and clearly perceived as separate levels of government over which central authorities exercise little or no direct control. Second, the local governments have clear and legally recognized geographical boundaries within which they exercise authority and perform public functions. Third, local governments have corporate status and the power to secure resources to perform their functions. Fourth, devolution implies the need to develop local government institution. Finally, devolution is an arrangement in which there are reciprocal, mutually

beneficial, and coordinate relationships between central and local governments (Rondinelli and Cheema, 1983: 22).

Deconcentration:

Deconcentration has been used as a form of decentralization in the third world and adopted by many of the African and Asian countries such as Indonesia, Pakistan, the Philippines, Thailand, Tunisia, Algeria, Morocco, Kenya and Tanzania (Hyden 1983; Rondinelli Cheema and Nellis, 1986: Tofail, 1993: 26; Alam, 1997: 27). Deconcentration is the handing over of some amount of administrative authority or responsibility to lower levels within central government ministries and agencies. It is a shifting of workload from centrally located officials to staff or offices outside of the national capital. Deconcentration, when it is more than mere reorganization, gives some discretion to field agents to plan and implement programs and project, or to adjust central directives to local conditions, within guidelines set by central ministry or agency headquarters (Rondinelli, Nellis, Cheema, 1984: 10). Moreover, this form involves the redistribution of administrative responsibilities within the agencies of central government at the sub national and local level. The field unit or local administration which acts as a central government's agent at regional, district, and sub district, enjoy and exercises a position of conferred authority under this arrangement. Usually, it implies the transfer of less significant powers to the local arms of the central government by administrative means rather than by a legal arrangement (Tofail, 1993:26-27).

Delegation:

Delegation is another form of decentralization. It transfers managerial responsibility for specifically defined functions to organizations that are outside the regular bureaucratic structure and that are only indirectly controlled by the central government. Delegation has long been used in administrative law. It implies that a sovereign authority creates or transfers to an agent specified functions and duties, which the agent has broad discretion to carry out. However, ultimate responsibility remains with the sovereign authority. In developing countries, responsibilities have been delegated to public corporations, regional development agencies, special function authorities, semiautonomous project implementation units, and variety of parastatal organizations (Rondinelli, Nellis, Cheema, 1984: 15).

In some countries, delegation is looked upon as a way of removing important functions from inefficient government bureaucracies. In other words, it has been viewed as a way for government indirectly to provide goods and services for which user or unit charges can be made, but which are not effectively provided by the civil service. Some countries have used delegation as a means of maintaining public control over highly profitable or valueable resources. It is assumed that autonomy or semi autonomy will free the organizations to which functions are delegated from the cumbersome or patronage-ridden personal regulations, rigid and incentiveless bureaucratic pay scales, and unproductive work habits frequently found in the regular civil service. Moreover, delegation is seen as a way of offering public goods and services through a more "business-like" organizational structure that makes use of managerial and accounting techniques normally associated with private enterprise. (Rondinelli, Nallis and Cheema, 1984:15-16).

Indeed, the organizations to which development functions are delegated have semi-independent authority to perform their responsibilities

and may not even be located within the regular government structure. Delegation of function from the central government to such organizations as public corporations, regional planning and development authorities, multipurpose and single-purpose functional authorities, and special project implementation units represent a more extensive form of decentralization than administrative deconcentration. Delegation implies the transfer or creation of broad authority to plan and implement decisions concerning specific activities or a variety of activities within specific spatial boundaries to an organization that is technically and administratively capable of carrying them out without direct supervision by a higher administrative unit. (Rondinelli and Cheema, 1983: 20-21).

Privatization :

Some governments have divested themselves of responsibility for functions and have either transferred them to voluntary organizations or allowed them to be performed by private enterprises. In some cases, governments have transferred responsibility to "Parallel organization" such as national industrial and trade associations, professional groups, religious organizations, political parties, or cooperatives. These parallel organizations have been given the responsibility to license, regulate; or supervise their members in performing functions that were previously performed or regulated by the government. In some cases, government may decentralize by shifting the responsibility for producing goods and supplying services that were previously offered by parastatal or public corporation to privately owned or controlled enterprises. More often government transfers responsibilities to organizations that represent various interests in society and that are established and operated by members of those organizations. These include farmers' cooperatives, credit associations, mutual aid societies,

village development organizations, trade unions, or women's and youth clubs. Moreover, decentralization may be implicit in the concept of debureaucratization; that is, decisions are allowed to be made through political processes that involve larger numbers of special interest groups, rather than exclusively or primarily by government through legislation, executive degree, or administrative regulation (Ralston, Anderson and Colson 1981; Friedman 1983; Quoted in Rondinelli, Nallis, Cheema, 1984: 23).

Cooperative organizations in other Asian countries provide a channel for the private participation of local residents in community development projects, help mobilize local resources, channel information about local conditions and needs to government officials, and provide a wide range of productive and social services to their members (Rondinalli and Cheema, 1983; Rondinalli, Nallis, Cheema, 1984: 23).

Controversial or experimental activities, which governments have been reluctant to sponsor or even to become directly involved in, have often been taken up by voluntary organizations, family planning services, for instance, have been initiated by private voluntary organizations in most developing countries, sometimes with the tacit support of the government and sometimes with little or non-government encouragement (Rondinalli, Nallis, Cheema, 1984: 23).

Voluntary and religious organizations have been heavily involved in providing basic health care in rural areas, where government health programs are often weak and private services are virtually nonexistent (Rondinelli, Nallis, Cheema, 1984: 23).

In some situations, activities need to be undertaken that are simply beyond the capacity of any existing government agencies. In this case, it is

often impossible to build administrative or technical capability quickly within existing agencies, or to create new government organizations without external assistance. Thus, governments turn to indigenous or multinational corporations, or to foreign technical consultants. Governments in developing nations have used a number of private sector organizational arrangements for project implementation - they have encouraged forcing direct investment in high-priority or pioneering industries, created joint ventures with indigenous or multinational firms, contracted for technical assistance or consultant services, created "turnkey" construction agreements with private firms, and allowed private voluntary organizations to carry out projects alone or in conjunction with government agencies. (Rondinalli, Nallis, Cheema, 1984: 24-25).

To recapitulate the above discussion, it can be said that decentralization takes place in many countries through the transfer of some planning and administrative responsibility, or of public functions, from government to voluntary, private, or non-government institutions. In some cases, governments may transfer to "parallel organization," such as national industrial and trade associations, professional or ecclesiastical organizations, political parties, or cooperatives the right to license, regulate, or supervise their members in performing functions that were previously controlled by the government. In other cases, governments may decentralize by shifting responsibility for producing goods or supplying services to private organizations. A process often called "privatization." In some countries, "self management" arrangements have been created to allow workers in public enterprises or production cooperatives to plan and manage their own activities without strong central intervention and control. More often, government transfers responsibilities to or shares them with organizations that represent various interests in society and that are initiated and operated

by members of those organizations i.e. farmers' cooperatives, credit associations, mutual aid societies, village development organizations, trade unions, or women's and youth clubs. Moreover, decentralization may be implicit on the concept of "debureaucratization," that is, allowing decisions to be made exclusively or primarily by government through legislation, executive decree, or administrative regulation (Rondinelli, Cheema, 1983: 24-25).

It is evident from the above discussion that each of the different forms of decentralization has various implications. Deconcentration and devolution emphasize the territorial dimension, while delegation and privatization highlight the functional aspect of decentralization (Quoted Alam, 1997:31). Despite these different meanings and activities, each form of decentralization bears democratic spirit.

Decentralization as a mechanism of democracy contends various democratic values as it can be said that peoples participation in decision making process, equity responsibility and accountability and exclude red tapism. Decentralization of administration is essential for establishing democracy successfully.

The essential features of democratic decentralization

Decentralization is consistent with the democratic spirit. Its development policy and program are conducive to mass participation in the decision-making, responsiveness to the community for his works, accountability, political training ground, political equality, self-reliance and so on. It has also long been expected that any decentralized sub-national government units would promote democracy.

Decentralization is a natural and indispensable counterpart to pluralistic democracy. It extends democracy and fulfills democratic aspirations (Valsan, 1999:1). Moreover, decentralization supplies with such an idea: "democratic decision-making, popular participation, power to the people, local democracy, coordination, integration and debureaucratization". Furthermore, they emphasize decentralization for greater efficiency in the equity in resource allocation and social service provision (Alam, 1997:47-48).

By this process, local people can be involved in the development planning and management and feeling of local 'ownership', of the initiative. Decentralization also provides a larger, greater and closer association of the people with work of their own government. Decentralization promotes democracy (Alam, 1997:48-49).

Decentralization puts on various democratic normative values. These values are the efficiency of the judiciary, the legitimacy of national government, facilitating popular participation and diffusing and deconcentrating political conflict (International Seminar on Decentralization, Local government Institutions and Resource Mobilization, January 20-23, 1985, groups reports and recommendation, BARD, Comilla).

Decentralized development program provides the greater equity in the community. It promotes greater representation for various political, religious, ethnic and tribal groups in the development decision making and thus increases their stake in maintaining political stability. Moreover allocating government resources for investment achieves greater equity and helps to maintain political stability and national unity. Also decentralization contributes to equity by improving the position of the poor through the

eradication of poverty, inequality and material deprivation. Absolutely, improving their material position gives advantage to access the government administration (U.S.A Report, 581, 1984:6).

Decentralization provides greater participation in decision-making, in the development project. It is the key concept of decentralization. It is also motherhood, patriotism, self-improvement and democracy and decentralized political structure provides to all citizens to access to the decision-making process. Moreover it is used to facilitate popular participation in decision-making and development activities at the local level. In addition, decentralized participation method enriches individual growth and develops personality. Further more, decentralization as a democratic process ensures people participation at all levels of administration in order to make the government of the people, by the people and for the people a reality.

Decentralized development program brings administration closer to the people in which they practice new idea, and make constructive adjustment in their lives. United Nations Technical Assistance Program argues that if administration is brought closer to the people, citizens will have a better understanding of what government proposes. Through this understanding they will be more likely to adopt the new ideas and practices, use the services offered, contribute their own effort and resources to the program, give utility to new institutions and make constructive adjustments in their lives (Rondinelli and Cheema, 1983:24).

Moreover, decentralization was advocated in 1980s for bringing government closer to the people and various organs at district and rural level to implement development program and also basic task performed with personal contacts between governors and governed and extended

government service to rural communities ensure closer contact between government personnel and local residents. Furthermore, subordinate level decentralized development functions increase officials contact closer with citizens. At last, greater physical proximity between decision makers and the people are conducive to democracy.

Decentralized decision-making process makes government more responsive. It is believed that 'decentralization will improve government responsiveness to the public and increase the quantity and quality of the services it provides. Moreover, grassroots democracy based on small units of government enables people to feel sense of responsibility and include the values of democracy and decentralized governance represents a means for making government more responsive to peoples needs and to local condition (Hye ed. 1985: 55). Furthermore, decentralization provides for diversity in response to popular demand. In many countries, different regions have different kinds of resources, needs and to different ethnic, regional or tribal groupings. Decentralized system provides, at the same times, uniformity opportunities making adjustment in order to more responsive to the needs and interest of the local population (Rosenbaum, 1999: 8-9).

In decentralized decision-making process mass people may take part in the decision-making and in this way they make themselves active for common good. "The fact that decentralized decision-making ensures the well-being of all of those who are likely to be affected by such decision is now well known. The relation of this premise is derived from political (democratic) imperative that all those whose interests are affected by decision ought to take part in the decision-making process, self-interest is supposed to guide them to arrive at decisions that are consistent with every body good" (Aziz and Arnold ed, 1996:14-17).

Decentralization can cut through the enormous amounts of red tape (Rondinelli and Cheema, 1983:15). In theory, "decentralization should allow projects to be completed sooner by giving local managers greater discretion in decision-making so as to enable them cut through the red tape and the ponderous procedures often associated with over centralized administrations."(U.S.A Report, 1: 984:6). It is further argued that "decentralization can cut red tape and make government and administration more flexible, accountable and responsible by bringing government closer to the people" (Alam, 1994:14).

Decentralization creates numerous training grounds for the development of democratic skills and practices. In this respect local government provides a stepping stone to higher office, an initial training experience for many people in the process of negotiation, compromise, and necessary elements in the process of democratic governance (Rosenbaum, 1999: 8). It provides training in political leadership and by virtue of decentralization people learn the rudiments of democratic political activity at the local level and learn to choose between policy options (Alam, 1997:53). In fact, the training of the ordinary citizen in the elements of economic and social plans which are essential in a modern democracy (Maddick, 1963:67). Furthermore, they learn from their mistake in choosing incompetent or corrupt representative and learn art of debate (Maddick, 1963:59).

Decentralized development policy and program are conducive to accountability of government agency and people. It is creating civic space as interests groups; business associations, labour unions, and the media they can promote democracy. It contributes to the creation of non-governmental centers of authority and power within society. Such centers of power can serve to hold the government accountable (Rosenbaum, 1999: 8). It is

asserted that devolution makes accountability more meaningful because of the relationship and incentives it creates between representatives, and citizens. The mechanism of elections makes the activities of representatives subject to public scrutiny and review. On the basis of their performance they are elected, reelected or thrown out of office. Under decentralized system, local people take interest to monitor the operations of the local administration very closely. Thus it is argued that the decentralization minimizes dishonesty and leads to greater effectiveness in the administration and management of local affairs (Alam, 1997: 50-51). Also decentralization is an ideological principle associated with reasonability of public officials to citizens (U.S.A Report, 1: 1984:8). Moreover, decentralization combined with democratization might provide greater transparency, accountability, responsiveness, probity, frugality, efficiency, equity and opportunities for mass participation.... (Crook and Manor, 1998: 2), (Quoted in S.N. Jha and P.C Mathur, 1999: 14). "Voluntary organizations create political awareness among people at the local level (Rondinelli and Cheema, 1983:207)."Voluntary organizations contact as vehicles for popular participation and mobilization, and the extent to which they are successful in decentralization policies. For example, farmers associations, youth clubs, local branches of political parties, women's organizations and peasant groups can give people a sense of involvement and thus increase local support and legitimacy for government intervention (Rondinelli and Cheema, 1983:205)."

Decentralized development policy reduces misunderstanding within government organizations. In decentralized system local bodies contain power and authority. By this power and authority decentralization helps minimize misunderstanding on different issues, and provides possible

harmonize and integration in the diverse government organization (Alam, 1997:5).

In the words, we can say the decentralization forms deconcentration, delegation, devolution and privatization as a mechanism of participation that develop democracy. It helps to promote more opportunities for civil space and citizen participation and, consequently, for independent groups to emerge, for political opposition to develop and for individuals to practice and, experience the exercise of free choice in democratic governance" (Rosenbaum, 1999: 12).

Moreover, "decentralization is commonly associated with democracy at lower levels. It is argued that decentralization leads to greater government accountability and makes the government more responsible to the people at grass roots levels. In decentralized system, it is argued that local people have better access to representatives and officials and can demand that they should explain what they are doing. As such, the advocates of decentralization see it as a defense against arbitrary power. The local government servant is more vividly aware of his political accountability than the central government servant, whose responsibility is more remote; the local governments have their master on their door step" (Quoted in Alam 1997: 50; Maddick, 1963: 58)

Criticism of decentralization:

Decentralized development policy and programs have been conducive to people's participation in the administration. It reduces control of higher authority to lower level and increases responsiveness and accountability to the people, democratic training ground, and closer people in the administration and to cut red tape tendency of the administration,

Nevertheless, it has been criticized by various political scientists, development planners from the past decades to present.

Decentralization contains normative perspective values but has failed to recognize the importance of it. It, as form, is showing different result though it has similar institutional arrangements (Alam, 1997: 54).

Decentralization puts on various shapes of values such as popular participation, greater responsiveness to local needs, improved interest into government services but ideal and practiced results in the third world shows dissimilarities. The majority of the people cannot involve in the government meaningfully and to improve their position and decentralization is elusive and fundamentally flawed (Alam, 1997:54).

In the liberal developmentalist approach 'power' is seen as narrow perspective. In this method, it is believed that power will be distributed equally and enjoyed every one without any conflicts. But distribution of power among different groups and classes in most society is unequal. To gain control over the power, in fact, existing groups and classes engage in competition and grow complete at both national and local levels. So in this approach there is no appreciation of this issue. (Alam, 1997: 55)

Liberal development theorists believe that state is benevolent institution, which promotes and maximizes public interest and social welfare but modern scholars believe that state is class interest institution in which dominant classes or elites manipulate state power and policies. They argue that the role of the state will be analyzed by class context. But the liberal theorists pay little attention to such an issue (Alam,1997:55).

The regional autonomy may breakup the nation. Meenakkshisundaran, argues that if, the regional or ethnic groups, within a state, given autonomy, they may breakup the nation. Decentralized theorist does not give any attention to these views (Meenkkashisundaram, 1999: 57).

Tinker concluded that “decentralization does not guarantee democratic participation (Quoted, Azher, 1995:4) and greater decentralization does not imply greater democracy.

Decentralized development decision making and participation in development administration do not guarantee the greater economic growth and greater political equity (Rondinilli and Cheema, 1983:10).

Decentralization is not a panacea for the social, economic problems and did not change political social relationships by obstructing greater participation in development planning and administration in the past (Rondinilli and Cheema, 1983:17). Critic of decentralization believes that local institution is controlled and exploited by advantaged sections of the rural community (Hye (ed). Uphoff, 1985: 61) and little authority is obstacle to their development (opcit-60).

Decentralization contains danger for government function. It is a source of inefficiency, inequality and non-accountability. It contributes to a weakening of the territorial integrity of state and reduce centers ability and create organizational problem with regard to the area of authority (Smith and other, 1980:33).

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Chapter III

Theory of Local Self Government

Introduction:

Local self government is a democratic institution. It is a formal institution made by the elected representatives who make or remake administrative decision in the council. As a first level government of community, the common people of the locality learn and exercise democratic norms and art of government. Local self government trains the local people in political participation in local and national government, decision-making process and how debate is to be done in the local and national forum. The local self government helps the community people to find out and solve local problems. As an elected body, its members are accountable to the local people who elect them. Moreover, local self-government influences the national government in many ways. It is the training ground for the local people. It encourages local people to participate in the welfare works of the locality. Thus local self government brings out the government to the door of local people. To create democratic environment in the society local self government plays a vital role. Here, I shall analyze firstly, the origin of the local government and secondly, definition of local self government, thirdly, characteristic of local self government, fourthly, kinds of local government fifthly, various theories of local government, sixthly, merits and demerits of local self government and finally, central local relation and committee system.

Meaning of local self-government -

Local government may have different meanings to the educated and non educated people. The local government institutions are known by

different names. In India the popular term is local self government. In England local authorities, in other places local government (Rao and others, 1980:10). Perhaps, the "term" local self government originated in the colonial period, when most of the South Asian government did not enjoy any self government (Siddique, 1995:3). The term implies three distinct things i.e. it is local, secondly, self and thirdly, government. It was local government at first, afterwards self is added in the middle to give it more specific form and so it is now known as local self government (Hasluck and others, 1948: 2). From these three words we get some related meanings of local self-government. Firstly, local means 'particular place'. Secondly, the prefix 'self' perhaps indicates the representative character of local government (Siddique, 1995:3). And lastly, government indicates that it is an authority (Rahman, 2000:13). So, the meaning of local self government is territorial governing unit and the system of administration by elected representatives who live there, not by others.

Definition of local Self Government

The more outstanding authors of "Political Science" have defined the term local self government. Many of the political scientists opine that the term should be local government and others local self government. Wilson and some others say, "Local government ought to mean local or community self government"(Wilson, 1994: 21). Some writers use the terms local government and local self government almost interchangeably. Today local government means the local self-government (Wilson, 1994: 21). In South Asia, local government is widely known as local self government (Siddique, 1995: 3). This research uses the term local self-government instead of local government.

Besides, a clear understanding of the meaning of local self government requires an examination of some broad definitions that cover the

whole range of organization structures, which are generally labeled as local self government. The relevant definition is replete with literature of local self government and the following definition seems to be representative:

Clark writes that "local government is that part of the government of a nation or state which deals mainly with such matters as concern the inhabitants of a particular district or place and which it is thought desirable should be administered by the local authorities, subordinate to the central government."(Clarke, 1978:1) Definition of local government as developed in the United Nations is as follows. The term local self government refers to a political subdivision of a nation or state which is constituted by law and has substantial control of local affairs, including the power to impose taxes or exact labor for prescribed purpose. The governing body of such an entity is elected or authorities locally selected (Alderfer, 1964:178). Indian Statutory Commission of 1930 illustrates that, local self government is a representative organization, responsible to a body of electors, with the powers of taxation and the functioning both as a school of training responsibility and the vital link in the chain of or organizations that make up the government of the country." (Indian Statutory Commission, Vol. 198). According to Cole local self government is at the bottom, intermediate government, at the middle and national government, and at the apex of the pyramid of the governmental hierarchy. By the term local self government we mean a particular administrative unit of a defined area for the purpose of exercising the functions vested by the central government. Thus it is a unit that serves only a small area and exercises the delegated functions and powers (Quoted by Rahman, 2000:12-13). Maddick says, local self-government is a government unit of the local areas. It is a public organization authorized to decide and administer a limited range of public policies within a relatively small territory, which is a subdivision of a

regional or national government. Rao and others comment local self-government is that part of the state government in federal countries, dealing mainly with local affairs, administered by authorities, subordinate to the state government. The local authorities may be elected independently of the state authority by qualified residents. Or they may consist of partly elected and partly nominated or wholly nominated members. Normally, the state government has no jurisdiction within the local area in respect of matters administered by the local authority (Rao, 1980:10). The famous statement of Hasluck is as follows: Local self government is that sphere of government within which local bodies are legally permitted to adopt variations in administration (Hasluck, 1948:9). The classical statement of the theory of local self government is locally elected and accountable representatives' developing policies their judgment of the best interests of their local community, not the judgment of centre (Wilson, 1994:29). According to Battley and Stoker, local self government is a system by which a community governs itself, chooses its own leaders and direction and acts as a local forum" (Battley and Stoker, ed. 1991: 214). They say that local self government is the level of government closest to the citizen and has a role representing the concerns and views of the locality." (Battley and Stoker, ed. 1991:1). Jackson defines local self government as local self government is concerned with localities and not with the country as a whole and it must for this reason be subordinate to the national government (Jackson, 1967: XIII). Jackson says that local government is in effect, local self government, and the voluntary principle is one of its pivotal characteristics (Jackson, 78). Matthews defines local self-government as, any government that covers an area smaller than state. This includes cities, villages, towns, districts, countries, fire protection districts and the like (Matthews, 1970:247). Local self government is a government of local people by the local people and for the local people that is a democratic government in miniature (Rahman,

2000: 14-15). Local self authorities are political institutions with independent powers and functions which also have political lives of their own, independent of the central government (Elcock, 1986:292). In accordance with Mackenzie it is said that local self government may be actual immediate and representative, the representatives are responsible to their brethren by whom they are appointed (Mackenzie, 1961:10). When local government is created by the people who live in that district, then it becomes local government (Jones, 1961: 7). Akpan says that it is local, it is a government and self rule (Quoted by Rahman, 2000:14).

Jackson defines that "local self government means that there must be territorial subdivision of the state, and so we must consider the basis on which areas should be determined (Jackson, 1959:6). "Local self - government is the elected local body, its council members are elected by the people of an area and is answerable to those local electors" (Quoted in Rahman, 2000:14). Duane defines local self government as a public organization authorized to decide and administer a limited range of public policies within a relatively small territory which is a sub-division of a regional or national government. Local government is at the bottom of a pyramid of government institutions, with the national government at the top and intermediate governments (Quoted in Siddique, 1995:3-4). Local self-government is defined as the administration of locally democrated area, in charge of services which are mainly local and the benefits of which are enjoyed by the resident citizens therein, paying for their services through their own resources as far as possible, with an organizational structure of their own, legally recognized and responsible to the people in the areas, and largely free from external control"(Rao, 1980: 2-3).

According to the U.S. Bureau of the Census, a unit of local self government must have three qualifications. First, it must have an organized entity and will have minimum power to enter contract and own property, second, it must have government character and officer must be elected and accountable to the people. Third, it must possess substantial autonomy, and will have right to prepare budget and raise the revenue necessary to meet it (Russell and Maddex, 1966:3). Anderson, in his study of governmental units, has identified seven characteristics. 1. Territory 2. Population, 3. Organization, 4. Separate legal identity 5. A degree of legal independence 6. Authority to exercise governmental power and 7. The power to raise revenue (Anderson 8-10).

Maud and Finer say that each local self government will be elected by the people of an area, and it is answerable to that electorate (Maud and Finer, 1964 : 45).

Jackson opines that all local councils must have two features in common. First, they are elected periodically by the people of the area, which the council represents. Second, they depend to a large extent for their finances on the local taxes levied on occupiers of property in the area (Jackson, 1967: XIV).

Character:

From the above definitions given by different authors the main characteristics of local self-government can be identified. These are:

1. Local government is community self-government or small territorial government that is elected by local people of an area.
2. It is part of national government that deals mainly with problems of particular area not the country as a whole.

3. It is the political subdivision of national government constituted by law.
4. It has the power to impose taxes.
5. Local self government is a political system by which a community governs itself.
6. It is the government of the local people, by the local people and for the local people.
7. It is independent from the central government or free from the central control.
8. It is a representative government and the elected members are responsible to their brethren by whom they are appointed or elected.
9. It has governmental character and autonomy and right to form a budget and raise the revenue necessary to meet it.
10. Decisions are taken by a locally elected body rather than government officials.
11. It has its own funds, distinct in terms of accounts, budgets, cash and securities.
12. It holds substantial power of administration and taxation over the local people.
13. Local self government is a political system in which local people for his self affairs participate freely.
14. Local government is not as superior government as national government.
15. Ordinary people /citizens have an easy access to the local government.
16. Local government deals with local issues.
17. Local government is part of the whole system.
18. Local self government has an entity and own powers quite separate from the central government (Jackson, 1959 : 6).

Kinds of Local self-government:

Siddique has discussed various kinds of local self government in his edited book *Local Government in Bangladesh* (Siddique, 1995:4). The Encyclopedia of Social Science has identified five broad categories of local government. These are:

- a. Federal decentralized system
 - b. Unitary decentralized system
 - c. Napoleonic prefect system
 - d. Communist system and
 - e. Post-colonial system
- a. Federal decentralized system: The federal system of decentralization gives much authority to provincial governments and considers discretionary authority to local government. It is true only for Australia, Canada, and the U.S.A.
 - b. Unitary decentralized system: In this system, local self government has been conferred measurable autonomous power and there is essential central supervision over the local bodies.
 - c. Napoleonic prefect system: In this system, local government is an agent in sub-regions of the nation created by the central government, and if necessary to countermand, suspend or replace local government.
 - d. Communist system: In the communist countries, local government is used as decentralization of authority. It is an agency of government, and it functions as integral part of state.
 - e. Post-colonial system: Under the system, the local government existed in the native land. It would be supervised by the colonial officials and native sub-ordinate administrators. Then there was central local close relationship.

In 1962, working group of the United Nations has classified four basic patterns of field administrations and local government considering the functions of them.

- a. Comprehensive local government system: Following the system, local level services, which are determined by the central government for the development of local level, are ensured by creating multipurpose local authority and establishing especial agencies.
- b. Partnership system: In this system, to ensure local service, the central government provides field units and local authorities.
- c. Dual system: Under the system, technical services administrated directly the central agencies. There is authority. They perform their duties autonomously and foster local development.
- d. Integrated administrative system: Following the system, the central government established field coordinator or district coordinator and organization for administrating the service. They coordinate directly all technical service and have little control over the government activities. Each system has its own advantages and drawbacks.

Theories of local self government : (Siddique, 1995: 8-21)

Liberal Democratic Theory of local government:

Liberal theory as a democratic theory of local government claims that it is the best method of arranging local administration to develop local democracy and autonomy. This theory demands that local government is good for participation in national democracy and local democracy. And each has three sets of interrelated values a) National level: it provides political education, training in leadership and political stability, b) Local level: it is conducive to equality, liberty and responsiveness. The first function of the local government is that the local government teaches the local citizens democratic political education and provides valuable training ground for national leaders. Some national leaders have got prior experiences from local

government activities. Local government breeds better society, social harmony, community spirit and political stability.

Economic interpretation of local government:

Economic interpretation of local government as an approach in which individuals pay attention to the cost and benefit aspect of services received from the authority, individual will choose his residence in which services and taxes will be the best combination according to his own preference schedule on the favor of his greatest net advantage. If the individual is dissatisfied with service that is given to him, the individual must neglect it. This approach has come from the assumption that a diversity of individual preferences needs to be matched by a diversity of goods and services. Local government enjoys goods and services collectively because consumption does not detract from another. It provides election and other political processes. Against ineffective voluntary services local government ensures goods and services.

Local self government is organized by the public choice principle to overcome many problems about efficiency and responsiveness. The problem of responsiveness is seen as one of determining community wide in the absence of competitive pricing. The test of efficiency is whether local government actually supplies the goods and services citizens prefer, is the measure of consumer satisfaction.

On the demand side, in private markets, consumer preference is indicated by willingness to pay whereas in a political system, it has to be expressed through voting and other political activities, such as lobbying, petitions, public inquiries, opinion polls, demonstrations, etc. Demand is difficult to identify in politics because goods are dissociated from their prices (i.e. taxes). Different citizens have different opportunities for

expressing preferences. Also "prices" may be met disproportionately by different groups. The public choice approaches of local government claims to reduce this problem by increasing the number of units and their degree of specialization of functions. This eases voting problem. Smaller jurisdictions are also said to create proportionately large benefits to individuals in return for their participation than larger units of government.

On the supply side, there are many problems of allocative efficiency with collective goods - high costs, lack of economy and innovation, limited range, etc. In such a situation, a diverse range of jurisdiction is preferable, encouraging rivalry between fragmented and overlapping authorities rather than a consolidated local authority. The assumption here is that public goods and services have different production characteristics compared to their private counterparts.

The public choice approach to the value of local government no doubt provides a fresh insight into democratic accountability at the local level. It also challenges some conventional wisdom about the scale of production problems and areas required for different goods and services. It draws attention to the costs involved in the exercise of choice and the expression of preferences in politics and implicitly to the question of whether these costs are equally distributed. However, this approach encounters both theoretical and practical problems.

Radical Elite theory of local government:

The radical elite theorists think that the state activities have become very wide and centralized. For that they offer three conflicting accounts of how different tiers of government are to operate. First, in pursuance of the dual polity model local government basically pluralist, they handle secondary issues, which have little importance for national elite. They furnish a helpful and complex institutional facade. They absorb politician

energies in making the effective centralization of power in a tightly coordinated executive military machine linked to big business. For instance, the real national elites have covered the political formula of decentralization of power for their monopoly control of the key decisions of the state. Secondly, the elite theory community power studies argue by contrast that national elites do not simply float in a disconnected way above the vast mass of secondary issues which compose the domestic politics of liberal democracies. Instead, national elites need to be supported by an underpinning structures of regional and local elites and the policy makers at these local levels also play a major role in channeling diverse influence from external business and social elites into government. Local governments are also tied to national elites by networks of patronage, clientelism, and control over public expenditure, local notables are thus allowed to control local governments, exploiting local interests, traditional loyalties, and incumbency to mobilize very diverse kinds of political support for national, state and corporate elites. In return, national elites channel public funding and economic development to ensure that local notables have the resources to maintain their political role effectively. Thirdly, according to more technocratic accounts, local governments constitute an efficient division of political labour, which permits a functional segmentation of the state. This is, of course, not only a matter of managerial wisdom but also a useful political strategy to shift unpopular decision making and relieves the load on the executive elites.

Marxist Interpretations of Local government:

Great German political philosopher and economist, Karl Marx, did not analyse local government in his political philosophy. Mainly, his interest was in the central state. Recently, his followers have wanted to see the state as unity that needs not be differentiated between geographical levels. Secondly,

there is no single Marxist theory. Finally, Marxist theory of local government is based on the experience of developed capitalist state of West Europe and North America. Marxist workers on local government have discussed as the outline of structural thesis, dual state thesis and the dual role thesis.

Structural Thesis:

Depending on the writings of Marx and his followers Althusser and Poluantzas, Cockburn has expounded the Marxist concept of local government. In pursuance of this view, "Local government is the local state as a part of the whole, where the whole of the capitalist state is a relatively autonomous instrument of class domination, thus allowing it to manage social and economic reproduction above the competing demands of different fractions of capital, but in the interest of capital as a whole the local state plays a remarkable part in this process of reproduction through the detailed management of families and institutions locally, and so differs institutionally but not socially, from the central state".

Another structuralist, Saunders finds out three sets of conditions by which local democracy operates; ecological, political and economic. Ecologically, in the urban environment, town and cities people enjoy different conditions of service. Politically, an elected representative is increasingly dependent on bureaucrats and professionals and central government restrains local political autonomy. Economically, "Local authorities are construed by the need to maintain conditions consistent with private ownership and production and to spend in their support. Dependence for revenues on the private sector also means that areas of highest experience a shrinking revenue base. The only alternative is to be dependent on the central government or finance capital."

Dual State Thesis:

This thesis was developed by O' Connor, Wolfe, Clawson and Saunders. It has three stages. First, the functions of the state in the capitalist mode of production are deduced from the functional requirements of the mode of production, namely the preservation of order, the production of capital accumulation and the manufacture of legitimating. Second, forms of state expenditure corresponding to each of these functions are identified. Order is maintained through 'social expenses' policy, accumulation is fostered directly by social investment expenditures to reduce production costs, and social cohesion is boosted by social consuming expenditure spending which boosts workers' living standards (hence only indirectly contributes to increased profitability). State organizations can be classified according to which function is furthered by their budgets. Thus police organizations which preserve law and order in social expenses category, nuclear power plants supposedly providing cheap electricity constitute social investment, and welfare agencies dealing with legitimation fall in the social consumption category. Third, the direction of state organizations is structured so that accumulation functions can be ranked higher than legitimation functions. An appropriate ranking is achieved by two sets of institutions. The central government or politically uncontrolled quasigovernment agencies monopolize social investment functions of critical significance for capital. Here decision-making is characteristically corporatist, future oriented, and concerned to integrate external interest in achieving state policy goals. The central government also monopolizes social expenses functions of key significance for social stability, but these are administered in a rigidly bureaucratic way, without any attempt to co-opt external interests. At the same time local government structures and perhaps some politically visible sections of the national state apparatus are entrusted with responsibility for social consumption spending. Policy making in this

area is deliberately pluralist, mopping up political energies, providing a reassuring appearance of controversy and popular influence, and sustaining a needs oriented ideology which seems to indicate the social neutrality of state policy. In practice, local governments are rigidly controlled by the centre to prevent them from adopting policies hostile to capital interests, and their decisions are extensively determined by prior central state commitments of resources. Nonetheless, conflicts in central-local relations reveal the structural tensions between accumulation and legitimation imperatives acting upon the capitalist state.

The Dual Role Thesis:

The dual role thesis developed by Duncan and Goodwin is critical of both dual state thesis and structuralist thesis on the ground that they imply unchanging local state forms. According to it, national and local states under capitalism were formed historically as part of the changing social relations between subordinate and dominant classes. For the national state, a major role is the interpretation of social relations i.e. transmutation of real social relations into artificial legal relations. However, social relations are unevenly developed, which means that social groups are specially constituted and differentiated with variable strength and weaknesses. Hence, on the one hand, there is a need for different policies in different places and, on the other hand, a need for local state institutions to formulate and implement these variable policies, particularly given that the central state has difficulty in dealing with the heterogeneity of local social relations. It is in this context of extra leverage that local governments possess a representational role in addition to the interpretive role. In recent years, the representational role has increased owing to locally based community politics and action groups. The two roles may coalesce only at times, but in a situation of steep economic and social decline, the conflict between the two roles is bound to be

accentuated. It is thus not in the functions that give the local state its specificity but the contradiction inherent in its representational and interpretive roles, a contradiction that is activated and sustained through uneven special development of social relations.

Relation between central and local self government:

At the very outset the meanings term should be settled. The concept of central control," 'government control', state control" and central-local relation contains the same meaning (Nigam, 1978: 231). The debate about central-local relation has been established by these terms balances between central control and local discretion (Elcock, 1986:3). Many functions of modern government, central and local share with each other (Battley and Stoker, 1991:42). Central government makes policy and principles; local government applies those principles to the variety of local facts (Clark, 1978:1). Through the central local relation, the central government wants to reinvigorate local government capacity for giving service delivery and it wants to increase relationship with its citizens (Stoker, 1991:8).

Local self government is a political system, not subordinate part of national political and administrative system and is to be seen as autonomous actors in the field of government. It has its own resource and by this, it may seek to influence the sources of central policy (Elcock, 1986: 5). It is a partner of central government. It provides services for the public on behalf of central government. Central government makes policy and as an active of the system of governance, local government plays an important role in interpreting those policies and mobilizing the resources needed to bearing them to enjoy (Elcock, 1986: 3). Local government works within the national policy framework and carries national priorities (Elcock, 1986: 294),

and "will of central government" (Laski, 1955:60) to provide services to the public.

National government governs as the nation as local government just local. In the federal system, national government and the state government are supreme. But local government position, powers and duties are governed by law, which may be altered by legislature. However, the laws give the central government some measure of administrative control over the local government units. Local government is, therefore, not really independent to exercise its own power. Practical working of local government depends on the relationship between the local authority and the central government (Jackson, 1959:16). Further, local self-government as a regional organization is native expression of central government. It has no power and separate existence. It is a mechanism of central government for doing something locally instead of doing everything at the headquarters. The regional level officers, for direction and order from centre, are responsible to their superiors to do everything (Jackson, 1959: 6). Local self government is corporation, usually created by an act of the legislature to implement well defined purposes. As a matter of fact, they enjoy a limited autonomy. However, provincial government and local bodies are not rivals. The relations between them are cooperative and complementary. Both are engaged to promote general welfare. They believe all state control is bad (Venkatarnjaiyan, 1939:151). It cannot be fully independent but they may be subordinate to the national government. If local self-government is independent, they will be the small state within a state. For democratic state it is unexpected. So, it is said that central local relation may be combination of control and freedom (Quoted in Rahman, 2000: 60). Moreover, "central-local relation demands a balance of control and independence, a balance of partnership and separation" (Richards, 1970:46). No local government is

completely self government. Without any control over the local self-government by the central government it would be sovereign city-state. No democratic state in the modern world accepts it (Quoted in Rahman, 2000:62). Local self government is the part of the whole government and so, central control over local bodies is omnipresent. According to Clarke, central control is exercised by means of (Clark, 1978:7).

1. Enforcement of minimum standards by inspections
2. Inquiries relating to borrowing
3. Collection and publication of information
4. Control of finance by Audit of Accounts
5. Prescription of duties and their enforcement
6. Advice respecting new powers and duties given by the Departments
7. Statutory instruments, Rules, Orders and Regulations
8. Provisional and special orders issued under enactments
9. Grants in aid necessary to maintain a minimum standard of service.
10. Appointments of the employees
11. The approval of bylaws by the appropriate central department

In most nations, whether federal or unitary, a central ministry or department is the apex of national local or state local relationships. This is usually the Minister of Interior or local government.

The main functions of such an agency enumerated are as follows:

1. Drafting legislation and regulations for local self government and administration
2. Recommending or effecting as provided by law, establishment, alteration of boundaries, and dissolution of local government and administrative units

3. Coordinating national interest and activities that relate to local government and administration
4. Acting as a clearing house for information on local government
5. Providing technical and administrative consultation to local units of government upon request
6. Drafting model procedures of administrative practice
7. Carrying on research on local government problems
8. Promoting and assisting in- service training activities of local government officials and employees
9. Approving decisions of local councils as to give legality
10. Approving local budget as to form and content
11. Coordinating physical planning activities of local units with national planning
12. Inspecting local administration

According to Russell, Maddox and others central controls over self government by seven methods or procedures are especially noteworthy (Russell, Maddox and others, 1966:457-458). 1. Advice and information. 2. Reports. 3. Grants-in-aid. 4. Inspection. 5. Review and approval. 6. State appointment and removal of local officers and 7. Instructions to local agencies.

Finer justifies control over local bodies on the following grounds:

- a. Local authorities have lack of knowledge because of the small range of subject to maintain a better standard of services in modern administration.
- b. Local community itself may work against it.
- c. To prevent powerful evil interest against local community.

- d. Supplying various types of help, the higher authority to secure national well-being and exercise control over expenditure (Quoted in Rahman, 2000:72).

Besides that, there are three ways and means by which central government exercises controls over local self - government institutions, such as: a. Parliamentary, b. Administrative, and c. Judicial (Richards, 1970:46).

- a. Parliamentary control: Local authorities are created by the parliament and are completely subordinate to it. Local authorities are subject to the will and dictates of sovereign parliament (Elcock, 1986:4). It has no statutory power of law making. Nevertheless, if a local council exercises its power; its action may be challenged for ultravires exercise of power and void by the court.

Also, local authority only carries out the policy made by national legislature, and receives powers from various types of orders made by local council. It is subject to the government scrutiny and approval (Richards, 1970:47). And local authorities are independent to provide service within the parameters of framework of national legislation. Hence, the parliament is sovereign. It can create, abolish and amend the power of local authorities (Willson and others, 1994: 95). Parliament is the most basic form by which executives, exercise power over the local bodies. The functions of the administrators are decided by the parliament. There are many ways through which parliaments can exercise its authority over the local government.

Supervise the bodies as:

- a) Parliament can employ laws, because the parliament has that power. So, they can end their lives, curtail power and abolish them, b) by decision and debate, c) by delegation of the rule-making powers, and d) by approving related orders issued by the government (quoted in Rahman, 2000:72-73). In greater part of whole world, local

government powers depend on fully within the control of the central legislature (Laski, 1950: 308). "The relationship between central and local government is complex and diverse. The central departments exercise in the aggregate a vast amount of power over the local authorities. Some of these powers are derived directly from legislative enactment, and takes the general regulations or orders expressly authorized by act of parliament (Roson, 1953: 255).

- b) Administrative control: In federal and quasi-federal (U.S.A. and India) system, local government is a state matter. They enforce law that is made by the state and administrative control by the state minister and official. In a unitary system, local government is derived from the general guidance/government as the centre (Jackson 1959:4). However, every modern democratic state is running with skillful administrative department by which the state or national government exercises control over the local bodies (Rahman, 2000:73). So central control over the local government by administration discussed under various headings as follows:

Supervision: Supervision is the system of administrative control over local authorities. By this, "the detailed supervision of the work of local authorities is undertaken by government department" (Richards, 1970:50)." Central government authorized by the statute supervises over the local government activities. And local authority carries out their duties under the general guidance and carryout ministers will. "If a minister is satisfied that a council has failed to perform a particular function adequately he may be empowered to issue an order to the council to instruct it to do certain things, or he may transfer power from a district to a county council or he may take over the powers himself" (Richards, 1970:50-52).

Inspection: Inspection is the oldest form of central supervision. Through inspection, the inspector ensures two aspects that local services are efficient and standard. The process of inspection is that it is ministered by the regulations and controls over the appointment and dismissal of local government officer. And it can make regulation of governing appointment, dismissal, discipline and conditions of service. Even the salary of county clerks is to be approved by the minister (Peter. G. Richards, 1970: 51-52).

Approval: Another system is that of approval. By approving various actions of local authority; such as development plan, compulsory purchase of land or property, minister can exercise control over the local government. Any dispute, submitted to the department, occurring between local authority and individual, besides this, minister can adjudicate without any public enquires (Richards, 1970:52). If local authority wants to purchase any property for the purpose of redevelopment then the application is to be approved by the minister (Richards, 1970:50).

Financial: Financial control is another type of administrative control over the local government. In this respect government does appoint auditor to examine accounts of the local government (Richards, 1970:53).

Another type of financial control over the local government is the national grant in aid. So minister can alter rules of governing the eligibility of local expenditure to earn grant in aid (Richards, 1970:54). Central government can control local authorities by regulating the amount of money and scrutinizing the way in which money is spent (Wilson and others, 1994:99).

National control in the field of local government finance seems to be worldwide. Such control comes by laws, decrees and grant of the national government. Local government cannot refuse to accept national financial

assistance and conditions. Certain financial operations carry out national or state programs and politics, and secure honesty in the utilization of funds. These include:

1. For development of state plan they allocate fund to local units
2. To ensure proper utilization of funds they regulate financial and accounting procedures, and auditing of financial transaction
3. Considering uniform basis they yield grant of tax and revenue powers to local authorities
4. Allocation and supervision of grants-in-aid and their integration with local budgets, and
5. Financing of project in local units

National controls come mainly from ministers or the ministry of finance and the minister of treasury. These agencies can audit local accounts, approve budget and expenditures, collect taxes, grant national subsidies and approve financial transaction of all kinds (Alderfer, 1964:149-150).

In the field of finance, the government controls comprehensively over the local bodies by supervision and regulation of the income of these institutions, also to prescription of the sources of income, power of taxation, nature of grants-in-aid and etc. Further, providing the grants, government exercises a considerable degree of control over the local institutions. Not only this, it also prepares and sanctions of annual budgets. The budget is to be approved by appropriate authority. National government controls local bodies through the maintenance of account and audit (Siddique, 1995:216-218). National government settles the size, boundaries of local government and formulates rules and bylaws. Besides this, national government controls local election by making mode of election, dates of election and settling disputes and by appointing returning officers and other election staff who pilot the whole work as a process through various stages. Moreover, national

government appoints personal and determines their character and also the government determines and controls functional jurisdiction (Siddique, 1995: 214-216).

Local self government is an agency to assist national government. They carry out government orders and have no representative character, adequate power and autonomous status. It is evident that the central government exercises administrative and financial control of over the self-government (Rahman, 1990: 109).

In respect of the Union Parishads, the officials supervise the preparation of voter's list, scrutinize the nomination papers of candidates for election, decide the tenure of office, nominate the members to be co-opted, delimit powers and functions, decide honoraria, and take charge of administering the Union Parishad in cases of differences of opinion leading to conflicts among the members or between the chairmen on the one side and the members on the other. It appears that the officials possess a central position for the formation of the Union Parishads, their continuation and dissolution. The "mainspring" and "nerve center" of all the activities of the Union Parishads seem to rest with the officials making them heavily dependent on their authority and power (Rahman, 1990: 109-110).

Direction: the government retains the power to give directions to local bodies. In exercise of this power, the national government issues circulars and directives on various aspects of local government bodies (Siddique, 1995:213). The extent of control by the government can be gauged from their frequent directives issued to the Union Parishads in their day to day working. Around 90 per cent of the agenda of the Union Parishads meetings are fixed on the basis of the official directives. The rest of the agenda is also decided in response to visit by some officials in their respective areas (Rahman, 1990:110).

Regular communication:

Administrative controls demand regular communication between local authority and central departments. The communication between local authorities and central departments is another means of controlling the local government. The wide scope of administrative control demands regular communication. In this view, various type of publication, circulars, bulletins and handbooks are issued by the minister by which particular type of planning, application is dealt with. It may offer advice and guidance to local government (Richard, 1970: 55).

Communication by the personal contact:

Communication by the personal contact between central and local is another means of administrative control over the local government. When any problem arises in the local council, a small deputation of councilors is to send to civil servants or Minister. Then civil servant visits local authority and offers decision to solve the problem (Richard, 1970: 56).

Review:

Administrative control over local government is obvious. The review of resolution is as unlawfully passed and against public interest meetings: periodic inspections through officials as of their paper, record and properly, and removal of chairman - member suppression and dissolution, national government may establish control over the local government (Siddique, 1995: 218-220).

Judicial:

Judge explains rules and regulation for better settlement of disputes in regard to the distribution of power and authority between central and local government (Rahman, 2000:60). To establish rule of law, equality, justice, freedom, participation without hesitation in the social and political life,

judicial control is important to local people. Modern society demands law; without it civilized and organized social life is impossible. The law provides nature of conduct, methods for settlement of disputes among the individuals, groups, local government and state, taxpayers, local unit and one local unit to others.

To protect the right of the local people, court can control local self-government through several means as for example, injunction, declaration, and award of damages, issue of order of certiorari, prohibition and mandamus. Besides this, court can check local body; create laws and bylaws within legal constitutional limit (Rahman, 2000:74). Stoker has quoted three models of the relationship between central and local government. Such as: (Stoker, 1991:6).

1. The relative autonomy model: In this model in the field of powers and duties, local government is independent and free. They can raise their revenue by direct taxation and may pursue policies sharing with central government or defer from central government. Hence, controls are limited. Relation between central and local government are determined by the legislation.
2. The agency model: Local government is an agent of central government. They carry out central policies. The development of regulations and the operation of controls are ensured by specification in legislation.
3. The interaction model: In this model central local relation is complex. Both functions of central and local government are vague. They go together with mutual influences, work together, and solve problem by mutual discussion. So it is difficult to define responsibility. Local government finance will involve both taxes and grants, but taxes may be shared and grant levels protected.

Local problems, machinery, procedures are simple. Local problems are manageable locally. There is no need for inspectors to inspect (Rao and others, 1980: 13).

Now a days national supervision over the local self-government is general matter. Nevertheless, it is not beyond complaints about its exercise. Although central control is obvious, it should be minimum to act freely in their internal matters (Rahman, 2000:74-75). The central- local relation demands a balance of control and independence, a balance of partnership and separation (Richard 1970:46).

Committee system of local government

Local government cannot arrange meetings frequently and cannot deal with variety of activities. To discuss local problem and to "avoid hasty decision" local government appoints committees and sub-committees consisting of some of its members and co-opted members (Aziz, 1991:17). It is obvious that all the detailed considerations of business cannot be done at meetings of the full council (Richard, 1970:103). According to area of work, various committees are formed. The great amount of time is consumed by both elected members and officers. It is said that the committee is the workshop of local government (Richard, 1970:103). To understand democratic spirit in exercising under the local council, it is essential to know committee behaviour (Richard, 1970:103) In Bangladesh experience, various committees are made in accordance with area of work. Such as: a) Word committee b) Project committee, c) Relief committee b) Works programme committee d) Family planning committee. e) Food for works/Food committee. f) Education committee g) Agriculture committee (Choudhury, 1987:28).

Democratic feature of local self government.

Local self government as a political institution holds democratic spirit. Both local self-government and democracy are good friends to each other. There is a close relationship between them. It is said that democratic government is local government. Democratic government is community government (Bondel, 1982:3). It promotes positive democratic values. These values are: peaceful election, political education, training in leadership, political stability, local consultation, public responsiveness, accountability (Alam, 1997:47) and liberty, equality and fraternity. Generally it is agreed that it is the "cradle of modern democracy" (Quoted in Smith Review Article: 1986:87) because through this all kinds of people can take part in the government business (Hill, 1974:21).

A number of prominent writers like De Tocqueville, Bentham, Laski, Wilson, Finer, Mackenzie, Maddick, and Smith have illustrated the theory commonly known as democratic decentralization.

"Mill has recommended that local government is an integral part of stable and sound democracy. It provides political education by offering extra education for political participation both in electing and being elected (Smith, 1985: 21). De Tocqueville wrote town meetings are to liberty what primary schools are to science: They bring it within the people's reach, they reach men how to use and how to enjoy it" (1835:63), Wilson (1984) reinforced the idea by saying that national democracy entails local democracy as a means of administration (P.13) and also by providing the necessary teaching about the risks of using power. Emphasizing the training role of local government for political leadership, Bentham said that local government constitutes a nursery for the supreme legislative body (quoted in Smith, 1985). Laski commented that to serve three years in a local body would give participants the feel of membership of the national parliament "(Quoted in Tofail, 1993: 57-38).

Local self-government is the training ground and school room of democracy (Rao, 1980:322 and 323). It brings government closer to the people and is part and parcel of democratic reform (Quoted in Smith Review Article, 1998: 86). It is that kind of best school from which the mass people can learn the first lesson in the art of government. The electors and councilors can gain experience in the art of responsible leadership (Ahamed, 1979:4). Moreover, it is a training ground for national or member of Parliament." It is true that many M.Ps have first entered Public life through the channel of a local council, and that one of two of our prominent politicians have made the same kind of entry (Hasluck, 1948:344). "The local councilors" hold small office, take minor decisions, handle small public funds and perform minor works for the people of locality (Ahamad, 1979: 4). Thus the local councilor is to be trained up for national legislature. It is true that local government provides experience of political institution; party system, legislative roles, methods of policy formulations (Smith, 1985: 22-23).

Local government provides political education. It has educative value than any other party government, and can bring the mass of citizens into intimate contact (Laski, 1950: 413). It can play a vital role in the democratic education of the people. If the individual can influence the formation of policies, then it is said that local self government is the real school of civic education (Rao, 1980:17). Bryce explains in this way "the school in which the citizen acquires the habit of independent action, learns to what his duty to the state is and learns also how to discharge it (Bryce, 1921:320). Further he says "local government develops common sense, reasonableness, and judgment sociability" (Bryce, 1921: 320). In accordance with political education of local self – government, Smith quoted that, "it supplies extra opportunity for political participation. It teaches the possible, the expedient,

and the uses and risks of power, ingenuity and versatility. The citizen learns to recognize the specious "demagogue," to avoid electing the incompetent or corrupt representative, to debate issues effectively, to relate expenditure to income, to "think for tomorrow". By local election, a small minority of activities will learn from their experiences and others may find the act of choosing between leaders and programs educative" (Quoted in Smith, 1985:20-21). It also gives education in the management of joint concerns (Quoted in Smith Review Article, 1998: 86). The participation of the people is a basic ingredient of democracy, Local Self Government offer excellent opportunities for the greatest member of common people a the lower level participate in the management of public affairs (Ahamed, 1979:4). It provides the opportunity for local people to participate in local decisions within the general national policies (Maddick, 1963: 44). That can have pivotal role (Stoker, 1991:1) in democratic political system.

Local government is a responsive one. It is responsive to the needs of community. Local needs are identified by the decision makers and they are answerable to the local people. But authority depends on the will of the local public. Local government enjoys the advantage of the two-way-flow of information between the government and the governed or between local leaders and the public. However, local knowledge is prerequisite of expressiveness and flexibility in the determination of local priorities. Elected bodies are fit to acquire and utilize information and intelligence. Activities of political groups provide for the further expression of opinion. Elected representatives hear grievances and explain policy. Because of its frequent contacts with the public, the local administration becomes aware of popular feelings toward local policies and can bring them to the attention of the relevant policy makers" (Smith, 1985:28-30).

The most important value of local government to the individual and the local community is that it provides accountability to the local people. Local government makes it more meaningful because the elective element is linked to the citizen. The political activities like elections, rule making, political pressure, publicity, and public debate are close to the citizen and administration (Smith, 1985:26-27). In other words, the local people see closely their representatives and put pressure upon them to redress the local grievances. The representatives live closely to the local people. They cannot avoid any responsibility, and can contact directly with their constituencies. They can be close to the local people to know their problems and help to solve them. Thus the concept of accountability is better applied in the local self-government (Ahamed, 1979:7). We get two kinds of accountability in the literature of local government; these are: continuous accountability, periodical accountability. Continuous accountability is ensured by regular audit, supervision, inspection by the higher body and people's participation. Continuous accountability is democratic, a guarantee against corruption, autocracy and high handedness in which "vote hijacker" and "vote banks" are controlled by the rich and the powerful. On the other hand, periodical accountability implies accountability through elections in due time. Properly free and fair election ensures better accountability (Siddique, 1995: 305).

Local self government promotes liberty and equality in the community (Quoted in Ahamed, 1993: 39). "The values of liberty are promoted by the different tiers of government which protect the citizen from arbitrary rule and over-concentration of power (Hill 1974:15). On the other hand, local government provides extra opportunity for people to participate in policy making. In addition, local government also provides occasions of voting, forming political associations and freedom of speech (Smith, 1985:24). After all "local self government creates among the mass people a sense of their

common interest in common affairs" (Bryce, 1921: 131-132). This local self government establishes political equality in the great members of common people.

Local self government may be considered as training ground of future leadership. Taking small office, new actors of political party can get training, performing less responsible jobs and taking minor decisions. Thus local self government may be excellent training ground for higher level of representative government (Rahman, 2000:22-23).

In fact, local self government is the workshop of local political party (Rahman, 2000:26).

Political party participates in the national and local election process to capture political power. The local and national elections create greater awareness among the rural poor. And the general people learn democratic citizenship and share in power and influence on the government decision (Hill, 1974:16).

Local management is an important feature of local government and local democracy. It provides excellent opportunity for mass people who can take active part in the management of public affairs (Aziz, 1991:4). Also they can help the local people to realize democratic spirit and value and art of management and the democratic way of life (Rahman, 2000:22).

Criticism of Local self government:

Proportionately local self-government is more democratic than national government. This proposition is not correct. Local government and democracy are opposite forces (Hill, 1974:20). "Local self government is the enemy of democracy" (Quoted in Mackenzie, 1961:8). It is not integral part of the democratic system. In the modern sense of the term, local government is not democratic. It provides municipal services, and defends local

privileges. It provides better freedoms and the election process is positive, it brings differentiation, individualization, and separation. It creates cultural, economic and linguistic regionalism, and promotes parochialism. But democracy does function for the larger interest of the whole country (Rao, 1980:16-18).

The assumption that local self-government is the training ground of democracy may not be correct. "The citizen does not participate in the administration. What is the curriculum? Who are the teachers? What is the material used for the training the citizens? What does a citizen learn and how does he learn? The answers to these questions reveal that the citizen does not learn any thing. If they learn anything, it is local politics. His teachers are part time ill - equipped politicians. The course of study is village politics (Rao, 1980:322-323).

Local self-government is not fully independent. It does not raise enough funds, and cannot make law freely. It is the agent of the central government. Their powers are exercised by the government official. Most probably, the local institution is government organs (Rahman, 2000:13). So, the budget and expenditure of the local government is to be approved by the government. Thus the local authorities are always dependent on the government (Rao, 1980:324).

In spite of the criticism on the local self government, it is said that, local self government is the "tiny fountain head of democracy"(Bryce, 1921:131). It safeguards and enhances the citizen's rights, and most effective way of political education. Local institutions enable a larger number of people to take an active part in the decision and policy-making processes. It is a part of the state and provides service in conformity with public opinion and local knowledge (Hill, 1974:20) After all; it is the nursing home of democracy (Ahammed, 1968: i).

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CHAPTER IV

Rural Local Self Government in Historical Perspective

Introduction:

Local self-government is an institution which entails democratic notion. As a territorial small autonomous unit of government it works for the implementation of decisions taken by the national government. To achieve the goal, the participation of poor in the development work is more important. Local self government is indispensable to bring the people closest to government, local policymaking, local resource mobilization and active local government function. It creates better opportunity to participate in the government activities and by it people learn the art of government. Local government of democratic character is necessary for all works to be implemented efficiently but the functioning of local self government depends on the mode of government and responsiveness of local people. The way the institution is working to implement the government decisions outside the center is the measurement of people participation.

For the analysis of problems, the history of local self government has been divided into the following periods (a) pre-British period (b) the British period, (c) the Pakistan period and (d) Bangladesh period.

Pre-British period:

The system of local self-government in the sub-continent is “as old as hills” (Matthai; 1983: XIV). The indigenous local self-government in the name of village self-government existed in earlier times. The village self-

government was autonomous and worked without any pressure of central government. After all, the village governments were independent and self-sufficient. In *Local Government in Bangladesh*, as Siddique has stated, there was local self government as a form of government on which the central control was absent (Siddique, 2005: 29). Local self government in ancient India was more or less independent and they performed their duties without any control of central government. Independently they performed some duties such as: defense, law and orders, collection of taxes, settlement of disputes, punishment of criminals, collection of revenue, maintenance of roads, irrigation, banking etc (Hazarica, 1980: 3).

In 268 B.C, during the period of Asoka's reign, the empire of Mourya was divided into some divisions. The divisions used to enjoy the status of self-government. Further, each division was divided into some Janapad. The king of the Mourya gave them the right of self government. The bottom line of the administration was self sufficient village. The great ambassador, Magasthines described such a city-state as self dependent and self governed (Antonova, 1982; 100-102). According to the annotation of "Vedic" literature from the very beginning the king used to be elected by the mass people and for that the people were to gather in a convention. The main responsibility of the king was to protect the people. It was said that the king was the absolute defender of the people (Antonova, 1982: 52). The village of ancient India was administratively much enriched. It was itself as like as "little republics." As Sir Charles Metcalfe describes:

The village communities are little republics, having nearly everything they can want with themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution, but the village communities, each

one forming a separate little state in itself, has, I conceive, contributed more than any other cause to the preservation of the peoples of India through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence. I wish therefore that the village constitution may never be disturbed and I dread everything that has a tendency to break them up (Madick, 1970: 23).

Moreover the forms and functions of self government of ancient village were unique and multifarious. Khan (1977) stated that, "Every village had a self government badly of its own. The village council was magni-competent body and practically, all government work was done within jurisdiction. The central control exercised by the central government over the village council was of marginal character. They had adequate financial resources for the performance of their multifarious duties. There were endowments from whose income various public works and institutions were maintained. There were additional contribution in the form of compulsory labour utilized construction and maintenance of work of public utility. A gracious community spirit prevailed among villagers in ancient India. It was strengthened by traditional custom. Group or personal rivalries and bickering were unknown and local administration went on smoothly" (Quoted in Siddiqui, 2005: 30).

According to the Uttramerur inscription village self government enjoyed the same status as local self-government of India and local self-government in countryside was more universal in character. A great bulk of the people lived in village. Every village had its own self government body. Therefore almost all the people enjoyed the advantage of local self government (Rao, 1980: 3).

In ancient Bangla there was local administration divided into some units. During the Gupta period ranging approximately from 300 to 500 B.C, the central government was divided into some parts such as: Bhukti, Vishoy Mandal, Beethi and gram. Bhukti was the greatest part of the central government; each Bhukti was divided into some vishoy; each vishoy was divided into some mandol. Each mandol was divided into some Beethi. Each Beethi was divided into some villages. Village was the bottom part of the central government. The Bhukt and Vishoy could be compared to the division and district of Modern Bengal (Mjumder R.C. 1963:265).

The well known institution of ancient Bangla was the village panchayat that was the elected body of villagers; Nehar Ranjan Roy stated that before fifth century, there was Kuma Samaz with their own administration. Broadly speaking, the village panchayat was the contribution of the Kuma Samaz. The leader of the Kuma Samaj was an elected body. He was the chief administrator of the Kuma Samaj. Roy also said that the village was ruled under Gramik. He was the responsible person and chief administrator of the village. In the state, the people could express their will and opinion and there was opportunity to establish their right. The opinion of the people was reflected in the village administration.

The village of ancient India was autonomous and self-governed. Each village had its own administration and that institution was democratic in nature. The village was a primary unit of administration. It was administrated by the panchayet or village council or village assembly or Headman. Matthai (1983) stated that in ancient India, there was community government which was called the panchayet or village council. The

panchayet was formed by five members (Matthi, 1983: 15). In South India, in the tenth century A.D. the village assembly or panchyhet existed. The assembly consisted of all the residents of a village and in the village meeting the people of all castes took part (Mathai, 1983: 20). The panchayat was very old system and elected body. Alderfer said that, from thousands of years, the life style of village people of India depended on agriculture. Hence the village was the centre of society and the influential political institution was the village panchayat. It was elected council (Alderfer;1964: 69-70). Nehru asserted that the Indian village was independent and the *Village Panchayet* was elected by the villagers and village was ruled by the elected panchayat. Once upon a time some villages and towns were combined under the Raja who was the chief administrator of the society. Sometime he was elected and worked under the "Aryan laws and customs." He could be deposed and fined by his people (Alderfer,1964:69-70). With a view to electing the member of the village panchayat a village was divided into some wards. In ancient India, each village was divided into a number of wards for the purpose of electing members of the village panchayat (Rao and Hazarica, 1980: 2). In *Local self Government in Bangladesh*, Siddiqui has expressed, there was administrative council in each level of government and member of the council was elected (Siddiqui, 2005: 29).

In maintaining all village affairs, the village government was autonomous. Central government did exercise marginal power over the village government. It used to exercise both judicial and executive power. N. Prashad said, "The judicial function of the village assembly is recognized not only in the *Rigveda* but also in the late works like the *Kautilya's Arthashastra*, *Nitis* and *Mahabhrata* etc. He further quoted that the actual modes of exercising the judicial power was conformed by the epigraphs and inscriptions discovered chiefly in South India. "It appears from them that the

village assemblies were looked upon as one of the four recognized tribunals of the land. They were second in point of pre-eminence and heard appeals from the decision of the companies (or artisan). It would appear also that they would try all cases short of violent crimes. (Quoted in N. Prashad, 1986:7).

The decision making power of the village assembly is more important to democratic outlook. In this regard Prashad stated, "During the *Vadic* and *early Vadic* time the general pattern of village organization seems to have been based only on the assembly of all responsible house holders or some times entire house holders, high or low. It was this assembly, which managed the affairs of the village and took collective decision." (Prashad, 1986: 5). Another function of the assembly was to executive matter. That was very important to villagers. The matters of land, collection of tax, settlement of dispute, appointment of financial, educational, management, protective officers and employees were implemented by the village panchayat. The villagers were more sufficient to do their own functions (Quoted in Alderfer, 1964:70).

Another institution of the ancient village in India there was village headman who was holding an important position in every sphere of village life" (Matthi, 1983:10). He was the bridge between the village and higher authorities of government. He performed numerous duties related to the village affairs. The *Arthashastra*, political and economic books of Kautiya described the village headman as the villager elders. According to Siddiqui (2005), there was a village headman known as: Gramin, Gramik or Grampal whose appointment, power and function were different in some periods and places.

During the 'Magath and Mourya periods, the village headman would be elected by the direct method of democracy. At the beginning of the provision of the election of the headman, he would be elected from the convention of all members of the society; only free member of the society had the right to participate in the voting. Elected by the way, he would be representative of the state. That time village Prodhan / headman played important role to solve the village administrative problems (Antonova, Kotonoskys, 1982: 122-123).

How was the village headman nominated? In this regard Matthi stated that each of the villages had a headman chosen by the villagers. (Matthai, 1983: 14).

During the Vedic period village assembly performed various functions on matters of village people. The founder of the village assembly can be traced from the many epigraphic inscriptions of them, the man whose functions were judicial and executive. In the vedic period, Headman exercised the power considering the opinion and advice of villagers (Quoted in Parashad, 1986: 6-7). In this regard Parashad further quoted that the area covered by them in the sphere of justice according to some historians included both civil and criminal cases. Thus Dr. Radha Kamal Mookerji cites Kautilya and South India inscription to prove that the headman of the village could deport criminals and adulterers and the people in an assembly could dispense justice in cases of injuries done. (33) (Quoted in Parashad, 1986: 7). When important decision was made about the matter of village affairs, the headman used to call a meeting in which all adult citizens of village used to be invited by the summonens (Matthai, 1983: 21). In fact, the headman exercised their functions in consultation with village assembly or council. Besides, the village headman had electoral power. According to

Vedic scholars, the headman of the village could participate in the election of the king (Prashad, 1986: 4).

Furthermore, the village assembly could create various village committees related to the problems of villagers so that the problems could be solved effectively and efficiently. The committee was constituted by the election. But the election was through lottery. The village with its twelve streets was divided into thirty wards. Every one who lived in these wards wrote a name on a ticket. The tickets were first arranged in separate bundles representing the thirty wards. Each bundle bore the name of the ward to which it belonged. The bundles were then collected and put into a pot placed before the general body of inhabitants both "young and old" in meeting assembled. All the priests were required to be present. The oldest priest among those present then took the pot, and "looking upwards so to be seen by all people " called one of the "Young boys" standing closely " who does not know what is inside" to pick out one of the bundles. The tickets in this bundle were then removed to another pot. After it had been well shuffled, the boy took one ticket out of this bundle and handed it to an officer called an Arbitrator, who received it "on the palm of his hand with the five fingers open." He read out the name, and it was then shouted out by the priests present in the assembly. Thirty names were thus selected representing each of the wards. Of these thirty, twelve were appointed to the Annual Committee, twelve for the Garden Committee (2) and six to the Turk committee (3). For the other two committees, Gold and panch-vars, (4) and (6) the Committee of Justice (5) was probably not a separate committee), the whole process went through again from the beginning. Of the theory names thus chosen, eighteen were crimated. The rest, twelve, were divided equally between the two committees.

The British Period:

The Chowkidari Panchayat Act. 1870

The Bengal Village Cowkidari Panchayat Act. 1870 was the first step of the British in the favour of the demand of local people (Alam, 1997: 70). When Rivers Thompson was the Secretary of Government of Bengal, he appointed a committee in 1819. According to the advice of the committee a bill was presented to the Bengal legislative council on January 22, 1870 to establish local self government in India (Rahman, 2000: 88). The committee recommended that the chokidar should be appointed by the village people and directed by the village panchayat. (Mozaffar, 1968: 4-5). In this regard the Chowkidari Panchayat Act was the first formal step to establish local self government in India. Taking administrative power in hand in 1857, by the British crown and parliament, they wanted to set up local administration in the British way like other sectors (Chowdhury, 1987: 7). By this Act, "they attempted to revive the traditional panchayet system" (Siddiqui, 1995:35). Moreover, under this Act the countryside had been divided into "Unions". The Unions were to compose with ten or twelve square miles. Each of the Committee was composed of five members and was placed under the panchayet committee. It was given the power of collecting revenue from the village people to pay salaries of the chowkidar. The Village Panchayat could appoint village chowkidar who was responsible to maintain law and order (Barman, 1988: 110). BADC (B. Report, 1913-1914).

Ripon's Resolution 1880

Lord Ripon, Viceroy in India, believing in the liberal doctrine, opened a new door in the face of Indian demand to form local self-government in Indian sub continent on 18 May 1882 (Tinker, 1954: 44). He wanted to make responsible government and extended system of political education, participation for local people. In his famous resolution he stated that "it is not primarily with a view to improving in administration that this measure is put

forward and supported. It is chiefly designed as an instrument of political and popular education." He was interested in political participation of rural people more than administration so that the people can substantially responsibly can participate in the administration of own affairs on sound and practical mood (Siddiqui, 1995: 35).

The resolution contained certain principles emphasizing the methods and advisability of election and formation of Rural Boards. They may be summarized as follows: Political education is the primary function of local government; of greater importance than administrative efficiency (Paragraph: 5). Rural Boards are to be set up, similar to municipal boards: the unit of administration to be small subdivision, tahsil or taluka (Paragraph :10). All boards should contain a two thirds majority of non officials; these should be elected whenever possible. Election to begin immediately in more progressive towns; gradually and by informal experimental methods in smaller towns and country side (Paragraphs: 12, 13, 14) "Control should be exercised from without rather than within" (Paragraph: 17). The chairman of all local Boards should accordingly be non-official whenever possible. (Paragraph: 181). Finally it was accepted that each province should interpret the general directions of the resolution according to local conditions. Ripon resolution, in fact, was exceptional for proposing fundamental component of a democratic local government system (Tinker, 1954: 45).

From the beginning of presenting of the Ripon Resolution, many remarkable members of legislative councils became trained through the local bodies. Rashiduzzaman stated that, "the Indian leaders were happy with the Ripon reforms and welcomed the newly created local bodies. Many distinguished members in the legislative councils received their training in the local bodies" (Rashiduzzaman, 1968: 94).

Act. 1892

In 1892, an Act was passed amending the Bengal Village Chowkidari Act of 1870. The new Act was designed to rectify the defects of the panchayats. Under it, the panchayats could recommend the candidates for the posts of chowkidars but the power to appoint them, to determine their number, and to fix their salary was vested in the District Magistrate. Further, the control over the chowkidars was transferred from the panchayats to the provincial regular police. Thus by the amendment of 1882, the panchayats which constituted some form of local self government at the village areas were made totally powerless. They were deprived of all authority. (Ahmed,1979: 13-14).

Bill of 1883

Chowkidari Panchayat under the Act of 1870 had no authority to perform local affairs such as local sanitation, communication, education etc. To fulfill the demand of local people in 1883, a bill was presented in the Bengal Legislative Council; which passed a bill for removing the deficiency of the Chowkidari Panchayat Act. In 1870, according to bill in 1883, the union committee was consisted by election of an informal character and they were made responsible for the management of funds, school and roads. Accordingly, an I.C.S. officer had made 180 Union Committees under the Bill laying the foundation of local self government in India (Ahmad,1968: 5).Report of the Bengal Administration Committee (1931-1914). (1915 Reprinted by NIPA, Dacca 1966, P. 97).

The Local Self government Act of 1885

With the essential modification of Ripon resolution, in order to achieve positive result, the Bengal Council passed the Local Self government Act of 1885. It was a milestone to Indian people (Siddiqui,

1995: 35). The proponents of the Act, wanted to make the local government system more represent a five in character (Aziz, 1991: 10).

In accordance with Local Self government Act of 1885, a three-tier local administration system was introduced for rural areas of Bengal i.e. District Board in each district, Local Board in subdivision and Union Committee for union level (Barmas,1988: 112-113).The Union Committees were composed of not less than five or not more than nine members (Act. 1885: 38). The members of the Union Committee would be elected from among the residents of the Union (Act, 1885: 39).

If the electors of any union fail to elect the full number of members prescribed for the committee of such union, the commissioner may appoint the remainder (Act, 1885: 40). If the full membership was not to be elected the Divisional Commissioner could appoint members (Siddique, 1995: 37).

Every union committee shall, from time to time, elect one of its members to be chairman of the committee (Art, 41(A) 1). The election of any person to be the chairman of a union committee shall be subject to the approval of the district Board (Art, 4(A)).

If a chairman of union committee was not elected within the period prescribed in this behalf by rule made under clause (c) of Section 138 of this Act. The District Board shall appoint a member of the committee to be chairman (Art. 41 (A) 3).

To bring over a target result of the Ripon Reforms, Scotts Westman an I.C.S. officer (District Magistrate of Howrah) was given a special duty within these law frameworks to create Union Committee throughout the province. He organized 180 unions in the selected subdivisions such as:

Burdwan, the presidency division and Munshingonj subdivision of Dacca (Dhaka) District. Some tentative elections were held and a great number of local people took part in the election. In spite of many barriers against the election for local people, they were succeeded (Rahman, 2000: 94).

The unions were given some responsibilities such as: construction, maintenance of road, maintenance of school, ponds, drainage, sanitation facilities and registration of vital statistics, under the control and supervision of District Board (Barman, 1988: 113). It was also given the power to raise funds from the villagers owning houses or properties (Siddique, 1995: 37).

Royal Commission on Decentralization 1907

The existing system failed to fulfill peoples demand. Therefore, the British wanted to appraise their adopted policy (Siddique, 1995: 38). They appointed a Commission in 1907 named "Royal Commission upon Decentralization." Hobhouse was the chairperson of the Commission (Barman, 1988: 114). The objective of the Commission was to "enquire the relationship between the central and provincial government and recommend decentralization to improve the governmental system" (Alam, 1997: 74). The Commission presented its report in 1909 recommending the interest of decentralization so that the people can be associated with the administration. They also proposed that step should be taken to "constitute and develop" village panchayats for managing local affairs (Siddiqui, 1995: 38). The main recommendations of the committee were: "The chairman of the local bodies should be an elective non-official and number of the members should be increased."

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Royal Commission on Decentralization, 1908

In the 1908, the Royal Commission on Decentralization indicated that the management of chowkidari system should be directed by the village

Panchayat. Further, the Commission also felt that "the village should be the foundation of local self-government". And the member of the panchayat should be elected in an informal manner by the village rate-payers. Besides this the Commission prescribed that the function of chowkidar and function of welfare should have in the hand of the small local bodies (Report of the Royal Commission; Hobhouse Commission upon Decentralization, 1908, P. 245).

Above recommendations were not given to any effect. In August 1917 the government made a declaration commenting the responsible government should be established gradually in India by development of self-government regulation (Tinker, 1954: 105).

Report of the Bengal District Administration Committee 1912-1913

In 1912, the government of Bengal appointed a committee to report in what respects the administrative machinery could be improved with the special object of bringing the executive officers of government into closer contact with the people (Report of the Bengal District Administration Committee, 1912-13).

Bengal District Administration Committee Report (1913-14)

The suggestion of Royal Commission on Decentralization of India did not carry out and was suspended. In respect to the demand of the Muslim League and Indian National Congress demand to improve local self government, the government appointed another committee named Living Committee in 1913-14. Living was the chairman of the committee. "The main responsibilities entrusted upon the committee were to report in what respect the administrative machinery could be improved with special objective of bringing the executive officers of the government into closer

touch with the people." They found out between the people and the official as the cause of the failure of the suggestion implementation of the of that committee. The committee surveyed local self government with special attention and responsibilities.

After the survey of the local self-government body, they proposed that thanas should be grouped into circle and should have circle officer in each thana. The circle officer would supervise the work of the village community. The circle board would be composed of 15 members. Two thirds of the members would be elected and the rest nominated by the commissioner. The chairman would be elected from amongst the members of the circle board (C.B.). Both Chowkidari Panchayat and union committee should be united in one fold. It also proposed that panchayat should be the lowest tier of local self-government with judicial power. (Rahman, 2000: 103-4).

Government of India's Resolution on Local Self-Government policy, 28 April 1915

In 1915, the local self-government policy was taken up by the government of India's Resolution in pursuing the recommendation of Hobhouse Commission and the Living Committee. In the resolution, it has been indicated that nominated members of the committee should be limited and elected non-official chairman should be given more preference (Quoted Rahman, 2000: 104).

House of Commons Debates in 1917

In 1917, the Secretary of State for India announced in the House of Commons that the Policy of His Majesty's government was that of the increasing of Indians in every branch in the administration and the gradual development of self governing institutions. (Home of Commons Debates, August 20, 1917).

Mantagu-Chelmsford Report 1918

The people of the India did not receive the steps taken by the government for expanding local self-government and measured for peoples encouragement in rural area cordially because they did not draw attention to the local political aspirations. As a matter of fact, in 1918, the Mantagu - Chelmsford report came to fulfill domestic political pressures and develop local self-government. The committee consisted of Montagu and Chelmsford, who worked eight months in different parts of India and made a report with the help of the Viceroy. The report was signed in Simla on April 22, 1918. Montague wanted to establish a responsible government in India (Rahman, 2000: 104). Mantagu realized that need to create opportunity for the people to participate in the local bodies for the local people, which would be the platform for political training of the local people (Hoq, 1987:10-11). The Mantagu-Chelmsford report expressed that "local bodies should have a majority of elected members" (Rahman, 2000: 105). The report had tremendous impact not only on politics and administration but also a great influence upon the development of rural self-government. Also the report suggested that the local bodies should be given to handle civil, criminal matters, education, sanitation and the power of imposing local rates (Alam, 1997: 75).

Hobhouse Commission Bill 1918

In 1918, the Hobhouse Commission on reforming Panchayat produced a bill to the government of Bengal named "Village Self government Bill." It was accepted by the government of Bengal. The characteristics of the bill were that panchayat and union committee were composed into a single body named union board. Its two-thirds of the members would be elected and one-

third nominated. The president of the union board would be elected by the members of the Board (Ahammed, 1968).

Village Self government Act 1919

Under the Village Self government Act 1919, “an average Union Board consisted of about ten villages with an area of 25 to 35 skms, and a population of about 6 to 8 thousands. However, each Union Board was divided into a number of wards. Each ward consisted of two or three villages and from each of the wards three members were elected. The election was keenly contested. The voter also took keen interest in the elections. Eighty to eighty-five per cent of the voters were found present in the polling booths. Rural Bengal, in fact, demonstrated a test and facility for political activity, when given an opportunity” (Rahman, 1990-54).

Under the Bengal Village Self-government Act 1919, a union board was composed of 6 to 9 members. In this board, the district magistrate did nominate one-third members. And the circle officer made the list of persons who would be nominated. Then sub-division officer revising the list sent sub-district magistrate for giving final appointment (The Bengal Village Self-government Act, 1919 Section 6(1) and 6(3)).

In 1919, the Bengal Village Self-government Act was passed. The Act made significant changes regarding the structure and functions of the local bodies at the union level. The panchayats and Union Committee were integrated and only one local body was formed each union except Sylhet and Chittagong Hill Tracts. This was named as the union board. The Union Board was to be composed of elected and nominated members. Two-thirds of members were elected and one-third nominated. The functions of the Board were extended covering watch and ward, communications, education, sanitation and setting of petty disputes in civil and criminal cases. The board

was authorized to levy local rate to meet its expenditure (The Bengal Village Self-government Act. 1919).

The Village Self-government Act in 1919 is the subsequent output that has gradually been taken step in India subcontinent to increase local self-government for the local people. After passing the Act, the structure of local self-government has radically been changed and two tier systems have been created instead of earlier three-tier system. According to the Act, district board at district level and union board at the union level had been created (Barman, 1988: 115). Thus, the Chowkidari Panchayat and union committee were abolished. Under this Act, the Union Board would be formed of not less than six and not more than nine members. Two thirds of the members were elected by the residents of union and one-third of the members were nominated by the District Magistrate. The members of the union, after their election elected president and vice president from amongst themselves as the chief of the union. The chairman, the chief of the union, exercised the power of union board. The primary functions of the union board were to supervise the Chowkidars, maintenance of sanitation, public health, roads and bridges and water ways (Siddique, 1995: 39). Moreover it was given power to distribute food, cloth and other important commodity that the government sanctioned from time to time. Besides this it was given to settle petty disputes and maintenance of village peace (Barman, 1988: 116).

Bengal Administration Enquiry Committee in 1944

In 1944, the government of Bengal appointed a committee. The committee was required to consider how local governing institution could best be used as an efficient adjunct to administration. With regard to Union Board, the committee recommended that Union Board should have all the members elected and the system of nomination should be done away with; there should be more effective supervision of the activities of the board and

for this there should be a circle officer for each thana, each Board should have a full time clerk (Report of the Bengal Administration Enquiry Committee: 1944-45, Para 407).

In 1946, the system of nomination was abolished and Union Board became fully a representative body (Ahmed, 1979: 17).

The Pakistan Period:

Basic Democracy in 1959:

After the colonial experience of near about two hundred years of British rule, Indian subcontinent was divided into two parts as Pakistan and India on August 14, 1947 and August 15, 1947 respectively. East Pakistan, the present independent, sovereign country in the world known as Bangladesh, was the province of new state of Pakistan. It emerged due to "domestic political pressures for self rule." The political leader of East Pakistan hoped the new government would be active and effective and would give special attention to develop socio political development in favour of national demand and aspiration reforming the inherited system of administration and local self-government (Alam, 1997: 77-78). Despite this, on October 7, 1958, Ayub Khan, the Field Marshal, took up the power unconstitutionally and ruled one year banning political activities (Ahmed, 1987: 34). Ayub coming to power wanted political institution building establishing the system of local bodies named Basic Democracies. And the objectives of the system were to mobilize rural people and to give sense them of active participation in local affairs" (Jahan, 2001: 110-111).

The structure and administration of local self-government was unchanged from 1947 to 1956. In this regard S.D. Khan was given power to examine the structure of local self-government, in Pakistan. Observing the condition, he submitted a report including some important suggestions,

proposed two tier system of local self-government for East Pakistan one of them union Board (UB) and other District Board (D.B.). He also proposed that nomination system should be abolished and election of Union Board should be held on the basis of universal adult suffrage. On the basis of his recommendation, a bill was presented in the provincial legislature in May 1957 and the bill was passed. The main objective of the proposal was reorganizing local self-government in a democratic way. In this Act the nomination system was abolished and given adult universal suffrage including all adult males and females.

In this period the most important development in the local self-government was achieved through the democratization of institution. In 1957, the first election of union board was held on the basis of universal adult franchise. The chairman and vice chairman of the union were elected by the secret ballot and direct election (Rahman, 2000: 112-113). Two elections to the union board in 1953 and 1956 were held. During the years from 1947 to 1958, the members and the chairman were elected that "made them more representative in character" (Chowdhury, 1987: 13).

Considering above context Ayub Khan, promulgated the Basic Democracies Order in October 1959. It was the fundamental change of local self-government (LSG). They produced new constitution of the local bodies all over the country (Rashiduzzaman, 1968: 7). By the Basic Democracies (BD) Order "a four tier system of rural local self-government was presented in East Pakistan with union council (UC) for rural areas, the thana council (TC) for a thana in East Pakistan, the District Council (DC) for a district and the Divisional council for division. Union (UC) Council, the spirit of basic democracy, was the main unit and replaced (UB) Union Board (Rahman,

Quoted 2000: 113). Under the system, the ends of the government were to establish a new style democracy in the country (Rahman, 2000: 113).

During the second phase of Ayub's ten year rule, the local councilor's role became more important. In 1964, the second election to Union Council was very keenly contested. Only 6 percent of the seats were declared uncontested whereas, in 1959, 25 percent were uncontested (Tofail ,1987: 37).

The union council was the first tier of the system. It was formed by the ten members who were elected and nominated. Two third members of the union council were directly elected and the rest one third was nominated by the government (Alam, 1997: 79). The members of Union Council were elected by the local people directly on the basis of universal adult franchise.

The Chairman and Vice Chairman would be elected by the members of union council from amongst themselves. The members of the union council were considered as Basic Democrats (B.D). They would work as members of Electoral College and to elect members of National and Provincial Assemblies and also the president of the country (Barman, 1988: 123). The system of nomination was abolished in 1962 and the union council was made fully elective body (Aziz, 1991: 11). Under the system, the members of union council enjoyed more important power and performed vast range of functions a such as civil, police and defense, revenue and general administration, agricultural development and judicial (Chowdhury, 1987:14).

The election to the Union council would be held in every five years. The first election to the Union council was held in 1960. In the election, many candidates tried to get people's support. According to Barman, "A number of new faces sought peoples mandate and thus there started a new

wave in village politics (Barman, 1988: 15). Second time election was held in 1964 to elect the President in Pakistan (Barman, 1988: 126).

Under the Basic Democracies Order 1959, the RWP (Rural Works Program) was launched in 1962-63, in order to ensure meaningful peoples participation and develop the Basic Democracies System. The object of the program was local policy making and implementation in collaboration with local people. Proponents of the program wanted the RWP would be implemented by the project committees whose heads would be union council members. At least by the RWP the government wanted the support of Basic Democrats. After the successful liberation war, people of Bangladesh abolished the Basic Democracies system (Barman, 1988: 263-294).

For participating in the rural development project by local people V-AID (Village Agricultural and Industrial Development) program was to launched in Pakistan in 1953. It was the first official step to promote people's participation in rural development in Pakistan. The aim of the program was village development by the maximum participation of the rural people. This program included agriculture, primary education, health and sanitation, construction and repair of feeder roads, small and cottage industries, youth and women programs and social and recreational activities. This program did not achieve the goal and failed (Alam, 1997: 78-79).

Under the Basic Democracies Order in 1959, each province was divided into 40,000 electoral units. For East Pakistan, each electoral unit was composed the population of 191270 and in West Pakistan it was composed 191072 people. Later the numbers of electoral units were increased from 40,000 to 60,000 for each province. While in East Pakistan, elector all units were 1070, in West Pakistan the number 940. Under this Order union

councils were the lowest administrative units and there were 7372 union councils in Pakistan. The members of the union council were elected (Siddique, 2005:54.55).

The Bangladesh Period:

Bangladesh emerged as an independent state on December 16, 1971 fighting against Pakistan a nine month War of Liberation. In the newly independent Bangladesh, the new challenge was to reorganize all machineries of government (Rahman, 2000: 139). After the independence, reorganizing steps were taken by the allocation of relief and rehabilitation activities. With a view to working successfully, the new regime abolishes union council. Relief committees were appointed in each union and the chairman of the relief committee was nominated and worked under Awami League (Barman, 1988: 131). The area and population of it were not similar. And the members of the relief committees varied from five to ten. (Rahman, 2000: 136). In 1972, by the President Order no. 22, Union Panchayat was created. The newly created union Panchayat replaced the relief committee.

It was nominated bodies, like relief committee. This system continued until the local self-government law was passed by "Jatiya Sangsad" under the new constitution (Rahman, 1990: 58-59). In 1973, the "Jatiya Sangsad" passed the law and for the first time the union council election was held by the adult franchise (Rahman, 1990: 502).

The first constitution of the People's Republic of Bangladesh came to effect on December 16, 1972. In the constitution, it was said that the local self-government should be organised and formed by the adult franchise. (Constitution Art. 59(1)).

The Awami League, the revolutionary government, which took power of Bangladesh after the liberation made an Administration and Service Reform Committee (ASRC) on March 15, 1972. M.A. Choudhori was the chairman of the committee. Adding some important suggestions, he submitted the report in October 1973. The committee suggested that "Union parishad should be formed on the basis of universal adult franchise" (Rahman, 2000: 139). After the independence of Bangladesh on December 16, 1971, some basic changes were adopted by the government to reform local self-government. Accordingly, Union Parishad would form with elected nine members and two women representatives were nominated. In accordance with the amendments, a chairman and a vice chairman were to be elected by the voter directly. After two years of independence, the parliament election was held on March 7, 1973. Having completed the parliamentary election the date of election of Union Parishad was declared and Union Parishad election was held from 19 to 30 December 1973 (Aziz, 1991: 11, Rahman, 2000: 140, Rahman, 1990: 59). "Under the changed arrangement a Union was divided into three wards. From each wards three members were to be elected. The term of UP was five years" (Siddiqui, 1995: 57). After three years of reformation in 1973, the government promulgated the Union Parishad Ordinance in 1976 (Rahman, 1990: 59). Under the ordinance three-tier local government systems were introduced (Azizi, 1991: 72). They were: Union Parishad at union level, thana parishad at than level and zilla parishad at District level (Barman, 1988: 132). Furthermore, under the Local Self government Ordinance of 1976, the massive structural changed occurred. In the Union Parishad, prior vice chairman post was abolished. Each union parishad was divided into three wards. Three members were elected in each ward by adult franchise. In all, nine members were elected for a union parishad. And a chairman would be elected by the voters of whole union parishad. Also two women members were nominated by the SDO. The

functional ten are of union parishad was five years. Under the ordinance the election of union parishad was held in 1977 and 1983 (Barman, 1988: 12).

Ziaur Rahman, the president of Bangladesh, amended the Local Government Ordinance in 1976. The Swanirvar Gram Sarkar was introduced in the village level in April, 1980. The SGS was to form with the fourteen members. One of them was Gram Prodhan another eleven were member and rest two members were women who were nominated. The Gram Sarker Prodhan was chosen from villagers in a meeting convinced by the circle officer. They could appoint a secretary among the members (Siddiqui, 1995: 64). Each village was to have an own government under the Swanirvar Gram Sarkar (Barman, 1988: 133).

Local Government in Bangladesh: Ershad Period (1982-1991)

Hussain Muhammad Ershad proclaimed Martial Law throughout the country on March 24, 1982, discharging an elected government. After taking over power, he formed an administrative reform committee headed by the M.A. Khan. According to the recommendation of reform committee the government made a resolution on October 23, 1982. By the resolution it wanted to reorganize the administration at thana level (Siddiqui, 1995: 65).

In order to implement the government resolution an ordinance was promulgated on December 23, 1982. Under this ordinance major changes were brought at thana level. The old thanas were developed as upgraded thanas. In 1983 amending the Local Government Ordinance 1982, "the upgraded thanas were renamed as upazilas." Under this amendment, one ordinance and five new acts were passed. One of them was the Local Government Ordinance, 1983 (Union Parishad) (Siddiqui, 1995: 65-66). In accordance with the Ordinance each union parishad was formed on the basis

of adult franchise. Each union parishad was divided into three wards. A chairman was elected by the voters of the entire union. Nine members were elected from the three wards. Three members were now elected from each ward. In the Ordinance the nomination system was retained. Three women were nominated by upazila parishad. Each member was to represent a ward in 1989. Under the Ordinance the union parishad was to perform thirty eight civil functions including the public welfare, police and defence, general administration, development and judiciary (Siddiqui, 1995: 65-66).

Local Government in Bangladesh: Khaleda Zia Period (1991-1996)

Abolishing the upazila parishad in 1991, the government made a high power "Local Government Structure Review Commission." The chairman of the committee was the Information Minister. The committee took more necessary steps, a report submitted to the Honourable Prime Minister on July 30, 1992 (Siddiqui, 1995: 89-92). The Commission recommended a two tier system of local government in Bangladesh. One of them was union parishad at union level and the other zilla parishad at the zila level (Siddiqui, 1995: 92).

According to the recommendation of the Commission, union parishad would be formed with a chairman, nine members and three women members. Each union also would be divided into nine wards. The chairman of the UP would be elected by the voters of whole union parishad. And nine members would be elected from the nine wards by the voters of concerned wards. Three women members would directly be elected by the voters of union. The term of the union parishad would be five years (Siddique, 2005: 95-98). From 22 January to 6 February 1992, the UP election was held in 3,899 UP.

Local Government in Bangladesh: Sheikh Hasina Period (1996-2000)

The government headed by the Sheikh Hasina appointed a high-powered "Local Government Commission" on 19 September 1996, of which recommended system local self-government more effective, participatory and representative,

The number of members of the Commission was eight in number. And others members were academic specialist, senior civil servant and member of the Parliament. Rahmat Ali, an advocate and Member of Parliament was the Chairman of the Commission. (Siddiqui, 2005: 102).

The Commission in the light of past experience proposed a four tier system of local government in Bangladesh. Gram Parishad was suggested to be established at the village level, the Union Parishad at the union level, thana parishad at the thana level and zilla parishad at the district level (Siddiqui, 2005: 103-104).

Under the proposition, the union parishad would be consisted of 13 members. A chairman would directly be elected by the voters of the entire union. Nine members would directly be elected from the nine wards. For women members, nine wards would be divided into three wards. And the three women members would directly be elected by the male and female voters of the concerned wards. Besides this, one Agriculture Officer, One Health Assistant, One Family Welfare Assistant, One Chief of the Ansar, Village Defence Party (VDP). And the representatives of the freedom fighters, cooperative society, and disadvantaged group would be the members of the union parishad. But they would have no voting power. (Siddiqui, 2005: 105-106).

For fulfilling Article 59 of the Constitution of the Local Government Act of 1997 was passed by the Jatiya Sangsad. According to the recommendation of the Commission of the Gram Parishad would be administrative unit and would be constituted at the ward level. It would be formed by a chairman, nine members and three female members. The members of the wards would be the chairmen of the related wards. Most of the propositions of the Commission were not implemented. (Siddiqui, 2005: 109-110). On 25 January 2003, UP election was held in 4497 union parishads.

Bangladesh has a long history of Local Self-government. In the ancient Bangladesh there was indigenous local self-government (village govt.) in which local people could participate in the management of village affairs. Coming to power East India Company and afterwards British had taken various steps to make the local people as active participants such as: Chowkidari Panchayat Act of 1870, Local Self-government Act, 1885, Village Self-government Act, 1919, Basic Democracies Order 1959, Local Government Order 1973, the Local Government Ordinance 1983.

The Local Government in Hill districts: (Saddiquee, 2005:77)

During the Eashad period Hill District Union Parishad Bill was passed on 6th March 1989. According to the law, in 1989, three hill district local government parishads were created named Bandarban, Khagrachaari and Rangamati.

According to the law of hill districts, they were given autonomy to the ethnic minorities to develop of ethnic people relating every sphere of works in the everyday life.

According to the Hill District Local Government Parishad Act, 1989, the Rangmati Hill District consists of thirty members with a chairman. The distribution of thirty members was as follows: twenty tribal members (ten from the Chakmas, four from the Marma, two from the Tanchaingas, one from the Tipras, one from the Luscis, one from the Pangkhus and one from the Kheng tribes) and ten non tribal members. Chairman and members were elected by the voters of the concerned hill district.

Under the Local Government Parishad Act, 1989, the Bandarban Union Parishad was constituted of thirty members and a chairman. The distribution of thirty members was as follows: nineteen tribal members. (ten from the Marma, three from the Morong, one from the Tripra and Unchal, one from the Tanchaingas, one from the Bom, the Lusai and the Pangkhu, one from the Chakma, one from the Khushi and one from the Chak tribes) and eleven non tribal members. Chairman and members were elected by the voters of concerned hill district.

According to the Hill District Local Government Act, 1989, the Khagrachari hill district local government parishad consisted of thirty members and a Chairman. The distribution of thirty members of the union parishad was as follows: twenty one tribal members (nine from the Chakma six from the Tripra, and six from the Marma tribes) and nine non-tribal members. Chairman and members were elected by the voters of the concerned Hill district. Each chairman of the concerned Hill district is a tribal member. The election of the three hill district was held on 25 June, 1989.

The functions of the hill district union parishad are many. The functions are maintenance and development of law and order, condition of development activities of local bodies, evaluation of their development projects, audits and accounts, establishment and maintenance of primary education, health, agriculture, livestock, fisheries, family planning and welfare etc.

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Chapter V

Union Profile

Introduction:

Samaspur union, the study area, is under Khoksa Upazila in Kushtia district. It was a part of the Nadia Zila till the partition of the Indian sub-continent. After the partition in 1947, Kushtia Sadar, Chuadanga and Maherpur sub divisions constituted a new district named Kushtia. At present, Kushtia, Chuadanga and Maherpur are established as separate districts. Kushtia Zila is comprised Bharamara, Daulatpur, Kumarkhali, Kushtia Sadar, Mirpur and Khoksa Upazila. Khokosa thana was established on 25 October in 1932, and was upgraded as Upazila in 1983. There are 4 union parishads, 85 Mouzas and 101 villages under this Upazila. Samaspur is one of the Unions of Khuksha. It was established in 1882 after the declaration of Chowkidari Panchayat Act 1870. The land area of Samaspur is 8177 acres and there are ten-villages, one post office, one tehsil office, ten mouzas and one commercial bank. There is also a big market with ten paddy-husking mills, ten tea stalls and a railway station in the center of Samaspur union.

Ecological Profile:

Samaspur is a small union parishad in respect of both area and population. The Khoksa Upazila under which Samaspur is situated is located on latitude between 23°50' and 23°48' north and the longitude between 89°18' and 89°.20' east. The climate of the UP is conditioned by the general tropical monsoon pattern of Bangladesh. The temperature of Samaspur UP is 35.9°C

at the highest and 10.2°C at the lowest. Average annual rainfall is 1537 mm. November to February are winter months, March to June are summer months and July to October are monsoon months.

Demographic Profile:

Table-5.A.1 : Demographic Profile of UP

Locality Name	Total		Muslim		Hindu		Buddhist		Christian		Others		Tribal	
	Household	Population	Household	Population	Household	Population	Household	Population	Household	Population	Household	Population	Household	Population
				%		%		%		%		%		%
Samashpur Union	7590	37105	6945	90.84	645	9.14	0.00	0.00	0.00	0.00	0.00	0.00	38	0.63

Source: Population census, community series, Zila-Kustia, 2001.

Table-5.A.2: Demographic Profile of UP

Locality Name	Area in acres	Households	Population					Literacy rate (7 + years)		
			Total	Male	%	Female	%	Total	Male	Female
Samaspur Union	8177	7590	37105	18766	50.57	18339	49.42	38.68	42.42	34.88

Source: Population census, community series, Zila-Kustia, 2001.

The total population of the Samaspur UP, accordingly to Census of 2001, is 37105 of which 18766 (50.57%) are male and 18339 (49.42%) are female. According to Population Census 2001, 90.84% are Muslims, 9.14% are Hindus and 0.63% are tribals. In the Samaspur union, village-wise population distribution is 1711 Muslims are in Buzruk Mirjapur, 1294 Muslims are in Chakharipur, 1417 Muslims are in Dhusandu, 847 are in Kadirpur of which 600 are Muslims and 247 are Hindus. There are 1427 people in Nizehintabari of which 1400 Muslims and 27 are Hindus. There

are 975 people in Padmabila of which 589 are Muslims, 386 are Hindus and 14 are tribals. There are 232 people in Padmajani of which 142 are Muslims and 90 are Hindus. There are 2707 people live at Samaspur of which 2268 are Muslims, 439 are Hindus and 222 are tribals. There are 1026 people live at Santaspur, all are Muslims. There are 2366 people live in Satpakhia of which 2162 are Muslims, 203 are Hindus and only one person is Buddhist. There are 14 mosques and two temples (Table 5.A.1 and A.2).

People of all faiths are living in friendly environment and enjoy their social and religious rights. Muslims, Hindus and tribal offer their prayers freely. They have good mutual relations and accept cordially such as; brothers, uncle, niece, nephews and so on.

Educational Profile:

Table-5.B: Educational Profile of UP.

Locality	Total		5 to 10 years				10 to 14 years				15 to 24 years				
	Male	Female	Attending		Not Attending		Attending		Not attending		Attending		Not attending		
			% (M)	% (F)	% (M)	% (F)	% (M)	% (F)	% (M)	% (F)	% (M)	% (F)			
Samspur Union	8379	8108	16.05	16.89	12.72	11.26	21.21	21.97	9.10	6.00	17.37	11.66	23.52	26.04	29.67

Source: Population census, community series, Zila-Kustia, 2001.

Khoksa Upzila comprised 4 union parishads namely Janipur UP (41.61%), Ambaria UP (29.44%), Khoksa UP (41.65%) and Samaspur UP (38.67%). In Samaspur Union, the literacy rate is the highest (51.28%) in the village of Kadirpur and the lowest (26.89%) in the village of Santaspur. In

Samaspur, among the 5-9 years old school attending boys and girls 16.05% are male and 16.89% are female and the average of the nonattending boys and girls 12.72% are male and 11.26% are females. The respective percentages of male and female among the attending boys and girls belonging to the age group of 10-14 years are male 21.21% and 21.97% and among the non attending boys and girls are 9.10% and 6.08%. The percentages of the attending boys and girls of the age group of 15-24 years are 17.37% and 11.66% and of the attending ones are 23.52% and 29.67%. Comparatively the literacy rate of the Samaspur UP is lower than that of the national (45.3%) rate. The village wise percentages of male and female under the Samaspur Union are as follows: Buzruk Mirzapur 51.21%, Chakharipur 43.32%, Dhusandu 32.39%, Kadirpur 51.28%, Nischintabari 36.13%, Padmabila 39.75%, Padmajani 0.86%, Santoshpur 26.89% and Satpakhia 32.02%. (Table 5.B).

Income Profile:

Table-5.C: Income Profile of the Population of UP.

Locality Name	Total Household	Main source of income														
		Agri/Forestry/Livestock (%)	Fishery (%)	Agri. Labour (%)	Non-agri Labour (%)	Handloom (%)	Industry (%)	Business (%)	Hawking (%)	Transport (%)	Construction (%)	Religious Service (%)	Regular employment (%)	Rent (%)	Remittance (%)	Others (%)
Samaspur Union	7573	28.99	0.25	22.38	4.05	13.09	1.50	15.21	0.10	3.65	1.06	0.09	6.07	0.07	0.10	3.22

Source: Population census, community series, Zila-Kustia, 2001.

In the Samaspur UP, according to Census of 2001, there are 7573 households and total land area is 8177 acres. Its main source of income is agriculture. Most of the farmers in the UP use tractor to plough. For supplying water they use around 10 to 12 Deep tubewells and 50 shallow tubewells. Labour character of UP is 22.35% agriculture, non agriculture laboures are 4.05%. People are also engaged in forestry, and livestock (28.99%), handloom 13.09%, industry (1.50%), business 15.21%, hakering 0.10%, transport 3.65%, construction (1.06%) etc. The main crops of the Union are rice, wheat, potato, jute and sugarcane. (Table 5.C).

Working Population Profile:

Table-5.D: Working Population Profile of UP.

Locality Name	Total	Not working (%)	Looking for work (%)	Household work (%)	Agriculture (%)	Industry (%)	Water electric (%)	Construction (%)	Transport (%)	Hotel and Restaurant (%)	Business (%)	Service (%)	Others (%)
Samaspur Union	27826	30.67	1.52	33.62	18.78	4.03	0.01	0.57	1.33	0.05	6.00	0.20	3.47

Source: Population census, community series, Zila-Kustia, 2001.

In 2001 census, the population of the union parishad is classified into various categories on the basis of their economic activities. According to the census, 30.67% people are unemployed. The distribution of the rest of the population are as follows: Household work 33.82%, Agriculture 18.78%, Industry 4.03%, water, electricity and gas 0.01%, construction 0.57%, transport 1.33%, hotel and restaurant 0.05%, business 6.00% service 0.20%; and others 3.47%. (Table 5.D).

Living Standard Profile:**Table- 5.E: Living Standard Profile of UP**

Locality Name	Total Household	Sources of drinking water				Toilet facility			House reporting	
		Tap (%)	Tubewell (%)	D. Tubewell (%)	Others (%)	Sanitation (%)	Others (%)	None (%)	Electricity connection (%)	Own Agril. land (%)
Shamspur Union	7573	0.92	93.79	1.06	4.21	51.53	30.54	17.91	13.56	51.48

Source: Population census, community series, Zila-Kustia, 2001.

Living standard of the villagers under the Samaspur union is very good. Good communication system of the villages between Upazila and district has made life style easy. Maximum village paths (way) are made of concrete. Beside there is a fresh way to go Khoksa and Pangsa Upazila. There are high ways and railway that connect Khoksa with Kushtia and Khoksa with Rajbari Zila. The people of this union enjoy various opportunities that uplift their living standard, such as among the 7573 householders 0.92% collect drinking water from tap, 93.79% from tubewell, 1.06% from deeptubewell, and 4.21% from other source. 51.53% people use sanitary latrine. Electricity is available to 13.80% people and 51.48% people use electricity to. Almost all the households process TV and Radio. To get medical service, the villagers have to go to Upazila Health Complex in Khoksa or they depend on village Kabiraj or Boiddya. (Table 5.E).

Voter's Profile:

In the Samaspur Union 0-60 year old people are 37105. Of these 18766 are male and 18339 are female. Among them, all people do not enjoy political or citizenry status. 24.38% male and 30.78% female belonging to

the age group of 18-34 years, 22.48% male, 20.30% female belonging to the age group of 35-59 years, and 7.05% male and 7.15% female of the age group 60 years and above enjoy citizenry status. According to Article 122 of the Constitution of the People's Republic of Bangladesh a citizen becomes eligible to himself or herself as a voter when he or she becomes 18 years old. Bangladesh is exercising parliamentary system of democracy. According to National Census 2001, total votes are 74946364 and of them 38602919 are male and 36343445 are female. In the study area total voters are 8130 and of them 4131 are male and 3999 are female. Village wise voters distribution is: 1200 are in B. Mirjapur, 762 in Shatpaki, 900 in Nischantabari, 450 in Kadirpur, 1350 in Samaspur, 800 in Chakharipur, 650 in Santaspur, 1150 in Dhosondo and 868 in are both Padomabila and Padmojani. In last national election 95 political parties participated. There are six political parties and supporting fronts in Samaspur union. The parties AL, BNP, JP, JSD, CPB, NAP and JI. After the independence of Bangladesh in 1971, election of have taken place seven times in the years 1973, 1977, 1984, 1988, 1992, 1998 and 2003. Every election has been found to take place peacefully in Samaspur union parishad.

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Chapter VI

An Overview of Democracy

Introduction:

Democracy is a political ideology and a form of government. Under this system the sovereign power of the state is in the hands of the people. They exercise their power directly or indirectly and elect their representatives. Democracy as a form of government provides political equality and rule of law. It is also believed that in a democracy the people could govern themselves. It is firmly believed that in a democratic society man is free and equal having a choice of his / her own. It ensures equal opportunity to every citizen, provides tolerance, fundamental right for the people, personal freedom, freedom of self determination, moral responsibility, human development and more prosperous life (Dahl, 2004:60).

After the great French and American revolutions, the electoral reforms of England and the civil rights movements in the United States, we live in the age of democracy. In 1991, the history of democracy has become as curious and puzzling after the down fall of the state socialism in central and Eastern Europe (Held, 2000:1).

Now of all forms of governments like autocratic, monarchist, military, fundamentalist government, intellectual and general people choose democracy as the highly accepted and responsive government. The word democracy is perhaps the most promiscuous word in the world of public

affairs." She is everybody's mistress and yet somehow retains her magic even when her lover sees that her favours are being, in his light, illicitly shared by many others". Democracy appears to be not only securely established in the West but also widely adopted in principle beyond the West as a suitable functional model of government."(Held, 2000: IXI). In fact, it is old but newly fashioned to the East, West and other regions of the world.

In the ancient Greece, democracy means the rule of many people. However, in the Greek city-state only free man could participate in the assembly. The common people, women and slaves did not possess the right to participate in the governmental decision. There was no political equality in democracy (Mannan, 2005: 5). In the medieval age, democratic idea and practice were absent. The rise of Christianity influenced the middle age. Democracy was then considered as a sin as there was sovereignty of God not of the people (Mannan, 2005:5).

Modern democracy is representative democracy and is linked with the changes brought by the Industrial revolution in 17th century England, The American Revolution and the French Revolution. Those changes accelerated the process of modern democracy and established political right of men. (Mannan, 2005: 5).

From Greek city state to the present, meanings (Macpherson, 1967:1) and conditions of democracy have been changed according to socio- political demands within the ups and down of the history of human civilization. At present democracy has been adopted as a way of life, political social system in the modern world. It seems that it will go on changing in the course of time.

The term democracy is promiscuous and ambiguous word, which contains different meanings; several writers on politics have attributed and explored the term as normative functional view. Nevertheless, its universal etymological meaning does not clear our curiosity.

Here, in this chapter we will discuss the meanings and definitions of democracy, some functional models of democracy, and different kinds of democracy and conditions necessary for the successful working of democracy along with its criticism.

Meanings and definitions of democracy:

Democracy is an English word, which is derived from two Greek words: 'Demos' and 'Cratia'. In regular order its meanings are "people" and "power". So it is said that democracy is that form of government in which the people have the supreme power (Mahajan, 1981:217). The renowned political scientist, Held says that the "word" democracy came into English in the sixteenth century from the French *democratia*, its origin is derived from *demokratia*, the root meanings of which are demos (People) and Kratos (Rule). Democracy means a form of government where people rule. Democracy entails political community in which there is some form of political *equality* among the people" (Held, 2000: 1).

Depending on the Athenian greatness, H.B. Mayo said that the common or lexicographic meaning of democracy is government by the people who make the binding policy decisions in a state (Mayo, 1977:21-22). Considering the *Greek* word, *demos*, Giovanni Sartori said that democracy is the power of the people, in which majority rule is to be limited by minority right (Giovanni, 1967: 17-19). Ernest Barker discovered that the etymological meaning of democracy means government by the people in

which the will of the people must prevail (Barker, 1942: 36). From the above etymological meaning, it is clear that democracy is a system of government in which mass people have supreme power of making decision; they have also political equality. Various writers have discussed the term of democracy. They have different views about the terminological meaning of the word democracy.

Etymological meaning helps us discover the primary conception of democracy. To get broad meaning, I shall discuss some definitions that have been discussed almost for twenty-five hundred years.

The great Athenian politician Pericles said that "it is true that our government is called a democracy because its administration is in the hands not of the few but of the many" (Quoted in Naess, 1956:89). The greatest political scientist, Aristotle described democracy in this way: "we may lay it down generally that a system which does not allow every citizen to share is oligarchical, and that one which does so is democratic (Aristotle 1946: 171). Lord Bryce has defined democracy in the following way. "The word democracy has been used ever since the time of Herodotus to denote that form of government in which the ruling power of a state is legally vested not in any particular class or classes, but in the members of the community as a whole (Bryce, 1921: 20). This means, in community which acts by voting, that rule belongs to the majority, as no other method has been found for determining peaceably and legally what is to be deemed the will of a community which is not unanimous. Usage has made this the accepted sense of the term and usage is the safest guide in the employment of the word (Gettel, 1967: 199; Rodee. Anderson and Cristal, 1967: 93; Jadhav, 107; Willoughby, 1936: 92; Dicey, 1963:50) and many others have pointed out that democracy is a form of government (Gettel, 1967:93) by the people that the term has three basic senses in contemporary usage: 1. "a form of

government in which the right to make political decisions is exercised directly by the whole body of citizens acting under procedures of majority rule," 2. "A form of Government in which the citizens exercise the same right not in person but through representatives chosen by and responsible to them," 3. "A form of government, usually a representative democracy, in which the majority are exercised within a framework of constitutional restraints designed to guarantee all citizens the enjoyment of certain individual or collective right, such as freedom of speech and religion" (The New Encyclopedia and Britannica, 1995:5) 4. As a form of government (Mahajon, 2000:795) it means that the legal power in the community is vested in the people as a whole. Henry Sedgwick, 1919: 610; Peter H. Merkel (1975: 90 ;) has designated democracy as government on the active consent of the governed. Giovanni Sartori says, "democracy is government by consent, and consent, in the long run, is the product of what an electorate believes a democracy to be; it depends on the sort of democracy the voters deem to be true (Giovanni Sartori, 1967: 16). A group of political thinkers as Ernest Barker 1967: 37; Lindsay, 1930: 34, has explained democracy as a system of government by discussion. The discussion held in level of political party, electorate, parliament and finally cabinet (Ernest Barker, 1967:37). Morris Jones says that, democracy as a method of reaching political decisions, a method whose character is most distinctly grasped by describing it as centering on discussion (Morris Johnes, 1978:312). "President Abraham Lincoln, in his Gettysburg speech discusses the formula of democracy according to these words: democracy is government of the people, by the people and for the people (Quoted in Naess, 1956:36). Giovanni Sartori has characterized the phrase 'Government of the people": as i) "government of the people, meaning a self- governed people, a direct democracy". ii) "conversely, that the people are the object of government, that they are government." iii) "the government belongs to the people, iv)"

government is chosen and guided by the people"; v) "government emanates from the people in the sense that it derives its legitimacy from the people's consent; and" vi) "the government is responsible to the people Another phrase of Lincoln formula: "government for the people", means "government is in the people's interest, for their benefit (Giovanni Sartori 1958: 26-27). Other phrase of the definition: by the people. Jake Lively so usefully analyzed by the people: as (Jake Lively: 1975: 30).

1. That all should govern, in the sense that all should be involved in legislating, in deciding on general policy, in applying laws and in government administration.
2. That all should be personally involved in crucial decision making, that is to say in deciding general laws and matters of general policy.
3. That rulers should be accountable to the ruled, they should, in other words, be obliged to justify their actions to the ruled and be removable by the ruled.
4. That rulers should be accountable to the representatives of the ruled.
5. That rulers should be chosen by the ruled.
6. That rulers should be chosen by the representatives of the ruled.
7. That rulers should act in the interests of the ruled.

Arne Naess, defines, "democracy is direct self government, over all the people, for all the people by the people (Naess, 1956: 37) According to Seeley democracy is "government in which everyone has a share (Seeley, 1902: 324)." Alexis de Tocqueville says that politically speaking, the people have a right to do anything; and yet I have asserted that all authority originates in the will of the majority (Tocqueville, Vol-1:1953:259). Schumpeter defines democracy as the democratic method as institutional arrangement for arriving at political decision which realizes the common

good by making the people itself decide issues through the election of individuals who are to assemble in order to carry out its will (Schumpeter, 1950: 250). Further, he says that the democratic method is that institutional arrangement for arriving at political decision in which individuals acquire the power to decide by means of a competitive struggle for the peoples vote (Schumpeter, 1950: 37). In accordance with Hattersley, "... democracy is the government subjected to popular sovereignty. Legislation and administration are under the control of person elected by universal, or at least wide, popular suffrage" (Hattersley, 1930: 1). Gidding's treats democracy as not only a form of government but also as a form of state, a form or condition of society, or a combination of all three (Gidding's Quoted in Garner, 1951:354)" Lindsay defines "democracy as a theory of society as well as a theory of government (Lindsay, 1947: 249). It includes equality and liberty (Lindsay, 1947: 251). Equality means political equality. To the voting period all should express a preference among alternatives, for instance by voting, the weight of each person's vote should be equal and the winning alternative should be that with the greatest number of votes (Lively, 1975: 55) and liberty means political liberty in that free citizen can take part in the discussion and direction of the common affairs of the free state. Some conditions are necessary to ensure the political liberty the conditions are (Kapur, 1999:276).-

1. The right of citizens to vote and to elect their representative.
2. The right to be elected.
3. The right to hold any public office provided citizen possesses the requisite qualification as prescribed by the law of the state.
4. The right of the citizens to be well informed about all public matters and to freely discuss and criticize the policy of government.

Liberty means power to do according to the law (Wadia, 1940: 263-375). Lewis on the question, what is democracy? Two kinds of answer are possible. The one answer will define democracy in term of a particular system, a form government or a method by which the people or the majority of the people, exercise a political control. The other answer ranges beyond this merely mechanical concept of a form of government, to a way of life. This answer will seek to describe democracy in terms of ideals, and attitudes, and philosophical force in itself, a force that has a profound effect upon the way in which people behave towards each other in society. Nor does this aspect of democracy confine itself to political matters. Its influence will be felt over the whole range of social activity (Lewis, 1966: 13). Appadorai says that democracy may be described as a system of government under which the people exercise the government power either directly or through representative periodically elected by them (Appadorai, 1940:3). Stapleton says, "Democracy is a form of government, but it is much more than that. It is the form of government that people created in order to get something that mattered more than power. When they wanted freedom, and equality, and a government responsible to themselves, they slowly devised democracy" (Stapleton, 1949:3).

Sir Stafford Cripps says, 'Democracy is a system of government in which every adult citizen is equally free to express his views and desires upon all subjects in whatever way he wishes and to influence the majority of his fellow citizens to decide according to those views and to influence those desires (Stafford Cripps Quoted in Mahajon, 2000: 217-218). Macpharson says that real meaning of democracy is rule by the people or government is will of the bulk of the people (Macpharson, 1967:1). Beni Prasad says, "As a matter of fact, political democracy is only an extension of the principle of

group or local self government which has been in operation among all people, MacIver says, democracy is not a way of governing, whether by majority or otherwise, but primarily a way of determining who shall govern and, broadly, to what ends (MacIver, 1965:148).

Kapur says, "Democracy is now regarded as a form of government in which the people rule themselves either directly or indirectly through their representative (Kapur, 1999: 337). According to Finer democracy is just government by consent of the governed; or self government (Finer, 1977:68). President Kaunda says, the type of democracy in which citizens participate not only through their freely elected representatives but also by their direct involvement in the decision making process (Quoted in Rahman, 1984: 1-37).

If we examine these definitions then we shall see that every definition reveals common spirit that democracy means power of the people. It also means that people possess sovereign power of making political decision. Moreover, it is self-government directly or indirectly. In democratic government, every one has share and participates in the processes of decision-making. People can choose their rulers within their community. Every democratic government works in order to ensuring his own people's greatest happiness and welfare.

The above definitions of democracy give up descriptive and normative notion. But in time, democratic ideal has been changed. If we want to get functional meaning of democracy it requires the discussion of some functional models that the recent political scientists have applied to measure the dimensions of democracy. Democracy is not described properly by the definitions of democracy.

The greatest modern political scientist, Dahl has designed democracy as "Polyarchy." He was the word mean representative democracy he uses the word. It has some essential characters such as:

1. Control over final decisions about government policy is vested in elected officials.
2. Elected officials are chosen and peacefully removed in frequent, fair and free elections in which force and coercion are absent or quite limited.
3. Virtually all adults have the right to vote.
4. Most adults also have the right to run for public offices in the elections.
5. Citizens possess a right, effectively enforced by government officials, to freedom of expression, including criticism of and opposition to the leaders or party holding to government offices.
6. They have access, and an effectively enforced right to gain access, to the sources of information that are not monopolized by the government of the state, or by any other single group.
7. They possess an effectively enforced right to form and join political organizations, including political parties and interest groups.

When people today speak of "democracy" or "a democratic country" we generally mean a country in which these seven institutions exist. (Dahl, 2003: 79-80).

Jack Lively has pointed out some institutional arrangements that are necessary for representative democracy (Lively, 1975: 43-49).

1. Government should be removed by electoral decision
2. Some alternative can be substituted by electoral decision
3. Free election
4. Freedom of association

5. Freedom of speech
6. Free competition between political parties
7. Citizens are able to choose between alternative governmental policies.

Another political scientist Held quoted some points in his book, *Prospect for Democracy* (Held, 2000: 310-311).

1. Effective participation
2. Voting equality in a free and fair election in which every citizen's vote has an equal weight
3. A suffrage which embraces all citizens irrespective of distinctions of race, religion, class, sex and soon
4. Freedom of conscience
5. Information and expression on all public matters broadly defined
6. The right of all adults to oppose their government and autonomy for office and associational autonomy the right to form independent association's including social movement, interest groups and political parties.

H.B. Mayo has pointed out this some principles should be pursued by the government to be termed as democratic. These are (Mayo, 1962:555-566).

1. Policies are made by representatives on the majority principles
2. The representatives are chosen and authorized to make the policies in free election conducted on a universal franchise
3. The election and the system in general are marked by the full range of political liberties
4. The popular government or policy makers are effectively controlled by the electorate

Democracy like liberal representative democracy is comparatively new form of government (Ball, 1973: 46-47). Ball has characterized this form of government as follows.

1. There is more than one political party
2. The competition for power is open
3. Entry and recruitment to position of political power is relatively open
4. Pressure groups are able to operate to influence government decision
5. Freedom of speech, religion are protected by the government
6. There is an independent judiciary
7. The mass media are not monopolized by the government and have, within certain limits, freedom to criticise about the government
8. There are periodic elections based on a wide franchise
9. There is civics liberty

To recapitulate the main theme of normative and functional model of democracy, I want to draw some features which are absolutely inevitable for democracy. These are:

1. Decision will be made by discussion within the forum
2. Consent will have to be mainspring of government decision
3. Free and fair election
4. Periodically elections will be held at regular intervals
5. Universal adult suffrage
6. The independent judiciary
7. Rule of law
8. More than one competitive political party
9. Freedom of speech and religion
10. Opportunity and right to oppose
11. Effective participation by the people

Kinds of democracy:

There are two kinds of democracy in the existing literature of political science as direct and indirect (representative democracy). In the direct democracy all the people assemble together and decide all the matters which concern them. In indirect democracy (representative democracy) voter chooses representatives for their purpose (Gettel, 1967:199 and Mohajon, 2000:797).

David Potter in *Democratization in Asia* has classified democracy as formal and substantive democracy and has analyzed the term in his own language: "The former includes: Competition (Through election based on universal adult suffrage and involving multiple political parties) for political offices, at regular intervals, excluding the use of force; accountability of rulers to the ruled through modes of representation and the rule of law; civil and political liberties are sufficient to ensure competition and accountability. Substantive democracy is all that plus genuine participation in rule by the majority of citizens. In class divided societies this majority has less wealth income, education, honour and especial power" (Held, ed; Potter, 1996, 356).

Direct democracy is possible only in the small community. But representative democracy is the prevailing form of democracy in the world.

Conditions necessary for successful working of democracy:

Political participation by periodical election is an important tool for the success of democracy. It is a process by which people can participate in any work of government or general people can choose their representatives, political leaders, policies of government. If the participation can be increased, democracy will be enhanced in equality and perhaps improved in efficiency. In the concepts and theories of modern democracy.-

"Participation can force, or educate, the participants to gain an awareness of governmental problems and policies and this will not only inhabit the public from pressing for solutions to their own problem, but will also enable the authorities to legitimize their decision with the stamped of public approval" (Burnes, 1929: 80 -87).

At least, participation provides extra opportunity to people to influence over the decision of government and success of democracy. Political participation as a new concept provides broad way to political freedom and gives a voice to any person and gives opportunities of expressing themselves (Appardoai, 1940: 6). Dahl thinks that everyone who is affected by the decision of government has right to participate in the function of government (Dahl, 2003: 64). It makes a man proper citizen and fully a person. And to the state and personal life participation upholds a man high value: development of human equality, self-confidence, kindness and gentleness that direct influence over the society. (Mayo, 1977: 50). However, the system of participation glorifies the form of government which is democracy.

Democracy is a universally recognized complicated form of government in the contemporary world which is not easy to implement successfully. For its success some essential conditions will have to be fulfilled.

"Democracy is a form of government that is never completely achieved. This condition makes it harder to modify and harder to assess than oligarchy. There is much dispute over the definition of democracy" (MacIver, 1965:132).

Another condition for the success of democracy is education that has a universal appeal that prepares mass of the people in the state and ensures many qualities of the people. By education people can understand the internal political problems and get political education and training in political and government affairs and discipline of self government (Gettel, 1967: 201). Laski says that the education of the citizens is the heart of modern state. A state which fails to offer an equal level of educational opportunity to its citizens is penalizing the poor for the benefit of the rich (Laski, 1950: 78). Therefore, without universal education democracy cannot be successful.

For the successful functioning of democracy independent judiciary is essential. It is considered that the guardian of the freedom of the people and constitution protects the right of the individual and uphold equal right, as human dignity of men as a pre-condition of democracy. In this regard James Bryce, says, "There is no better test of the excellence of a government than the efficiency of its judicial system. For nothing more nearly touches the welfare and security of the average citizen than his sense that he can rely on the certain and prompt administration of justice (Bryce, 1921: 384).

Liberty means free and the people should have the right to participate in the government business, because the liberty of the people depends on participation in the government business politics (Held, 2000: 308). In democracy, there will have no legal and political restraints rather than must be access to any opportunity to enrich personality (Hobson, 1934: 23). In liberty the people will have opportunity to know, to utter and to argue freely (Quoted in Barker, 1942: 5). Laski (1950) opines that liberty means one kind of atmosphere in which the man will be able to do their best selves (Laski, 1950: 142). To sum up, it can be said that within the liberty rights are

guaranteed to all without any distinction of sex, creed, caste, colour or status in society that is related to democracy.

"Equality is the idol of democracy", (Lecky, 1908: 256): It is believed that all men are equally created and have been given equal right by the creator. To protect the right of people government has been constituted. The government will apply their power by the consent of the governed (Quoted in Dahl, 1947: 13). Political equality makes a man rational, active participant, intelligent, independent, tolerant and unselfish, which makes government democratic. (Appadoai, 1940: 23-24). Laski finds out that equality means everybody will have adequate and equal opportunity and there will have no special privilege for any class (Laski, 1950: 154 and 158). So, democracy does not support any distinction with caste, colour, religion, and sex, economic and social status. Equality provides equal right to vote, elect or be elected. Therefore, equality ensures political, social and economic equality needed for smooth democratic development.

Civil society is inevitably essential condition for the development of democracy (Held, 2000: 322). Those who are living outside the political power can articulate public interest, aggregation and representation for the sake of democracy and create equal opportunity for women and racial and ethnic minorities who are deprived of power. However, it is true that democracy is the most acceptable form of government in the contemporary world. If democracy is to be achieved in a real sense, then strong and effective civil society is imperative. Organized and effective civil society is the precondition for successful working of democracy (Majumder, 1998: 133-141).

The principle of toleration is a part of democracy (Undersign: 1940:1). Tolerance "if those who enjoy the support of the minority do not respect and

tolerate the representatives of the majority, democracy cannot function effectively or smoothly (Alam, 1997: 24). Conscious and rational people in the society are the raw material of democracy. The success of democracy depends on the nature, attitude and values of the people and of the political leaders who play vital role in democratic game. If the people are highly conscious democracy then succeeds because conscious people are educated, and alert about their rights and duties. So it is said that the principle of toleration is essential to it (Lindsay, 1940:1).

If democracy is to succeed, the election should be free and fair. It is the precondition for the success of democracy. The election will be held within the framework of law, rules and regulations which would be common for all the voters and candidates. Fair election depends on not only the election acts, rules and procedures and authority but also on the votes, candidates, political parties and interest groups in the country (Alam, 1996: 30-31). Elections are treated as the most significant method of establishing as well as upholding democracy. Elections are perceived as the only aspect of democracy (Mannan, 2005: 2). Free and fair election ensures legitimacy of the government. "Periodically held elections are the life blood of democratic process" (Bhuiyan, 1992:95). Election is necessary instrument of democracy (Giovanni Sartori, 1967: 25).

Adult suffrage is necessary for making democracy successful. Laski (1950) stated that the modern democratic state has no alternative to universal adult suffrage." Similar statement has been made by Mayo (1960) that it is in-separable and essential part of the wider argument of democracy. By this every member of the society realizes the best in him (Laski, 1950: 311. Mayo 1960: 107).

Another condition for a successful democratic system is the ensuring rule of law. It is the safeguard for sustaining democracy that save the people

from arrest without legal warrant, people are free from imprisonment without trial and free from punishment without conviction. It creates human freedom and without this democracy cannot work successfully. It is the pillar of freedom.

For the successful working of democracy, people should be self-disciplined. It is believed that without self discipline any kind of democracy is impossible. Self discipline is the ideal that helps democracy to succeed.

Conscious and rational people in the society are the raw material for the success of democracy. The success of democracy depends on the nature, attitude and values of the people and on the political leader who plays vital role in democratic game. If the people are highly conscious and less emotional then democracy will succeed because conscious people are educated and alert of their rights and duties (Alam, 1996: 21-23).

If democracy is to be succeeded in a country the people should have a respect for law and orders. Respect of the citizens for law and rules is a precondition for the success of democracy. For the success of democracy, people should abide by rules and regulations. If the people want to take law in their own hands, democratic system faces disaster (Alam, 1996: 30).

For the success of democracy in the modern sense, organized and official strong opposition is essential. Lindsay (1940) said that good representative is necessary for a strong opposition and an alternative government (1940: 47). In the parliamentary democracy, the opposition works as an alternative government. According to Jennings (1957) "Her majesty's opposition is Her majesty's alternative government. The leader of the opposition is almost Her majesty's alternative Prime Minister (1957: 79)". Though it is said "The duty of the opposition is to oppose" but they

check the corruption and defective administration. Criticism is needed to succeed and for the development of democracy.

Another essential condition for the success of democracy is good governance. In recent time it is said that, democratic government means good governance, which provides some basic indicators such as accountability, transparency, responsibility, independence, judiciary, participation, empowerment, decentralization (Hye, 2000: 7; Siddiqui, 1998: 15; Brilliant, 2001: 18-34). Such above indicators share equally with democracy in practice.

Without local self-government and decentralization of authority to lower level democracy can not be succeeded. It is the best school or training ground for government and governed (Lecky, 1908: 239). Also it is the new instrument for political recruitment (Jones, 1978:193, Hattersley (1930) said that parliamentary skill is developed in the institution of local government and representative democracy has been most successful. It is the "antidote against the bureaucratic spirit" and breeding ground for democracy (Prasad, 1935: 249) with the local self-government people can take part in the government and test power that is essential for the success of democracy.

Criticism of democracy:

We are living in the age of democracy. Now democracy is a popular government in the world. Nevertheless, it has numerous criticisms. Without discussion on criticism of democracy, this analysis will remain incomplete. Broad attention will be given to discuss on the criticism of democracy here.

Form Greek city-state to the present day, great number of political scientists criticized democracy. It is considered as the rule of illiterate and poor. The great political scientist who is classical political thinker, Plato

called democracy is a government by lot or rule by general (Plato, 1935:557) and other classical political scientist, Aristotle called it “a government of the poor” (Aristotle, 1961:113-116). Another political scientist Peter H. Merkel observes that democratic government gives importance to quantity rather than to quality, but mass people is rootless, illiterate. They cannot make real decision to the government. That is why it is said that mass democracy is rule by mob (Merkel, 1975: 105).

Modern democratic government is representative government ruled by the inefficient, unacceptable and unqualified. Faguet, (1914:917) In *The Cult of Incompetence*, stated that the representation of the country is reserved for the incompetent, and also for those biased by passion, who are doubly incompetent. The representatives of the people want to do everything themselves. They do everything badly and infect the government and the administration with their passion and incompetence. About the cult of incompetence Burns (1927:26) said that, most men are unskilled or incompetent in large issues of public policy; and if they are given power to choose the man who is to control public policy, they choose the incompetent because he is nearest to them, most intelligible and most controllable. Thus we have accepted the rule of incompetence.

Communists who believe Marxist theory of economy and state socialism criticize the liberal democratic theory as a hierarchy of capitalism. They pronounced that liberal democracy is outdated political concept which emphasizes individual liberty and political equality rather than economic equality. The devices of constitutionalism, free election, and judicial protection of civil rights are any piracy of the realities of capitalism (Markl, 1975:107-108). And democracy is government by the rich for the minority as the actual power is in their hands (Srinivasan, 1940: 245-261).

Emile Faguet in a critical study of the weakness of the democratic government entitled, *The Cult of Ignorance*, points out that the chief defect of democracy is common man is foolish, ignorant, barbaric and corrupt. They are unfit to make public policy. When they are given the opportunity to choose representative they choose incompetent, because they reside nearer to them (Faguet, 1914: 91).

Garner quoted another criticism of democracy that, "Democracy ensured neither better government nor greater liberty; indeed, some of the strongest democratic tendencies are adverse to liberty. On the contrary, strong arguments may be adduced both from history and from the nature of things to show that democracy may often prove the direct opposite of liberty (Quoted in Garner, 1910: 365).

English historian Lecky has made criticism on democracy that it is level down principle. In the favour of the principle Lecky says that "I think that modern democracy is not favourable to the higher forms of intellectual life." It is the government of the poorest; ignorant and incapable (Lecky, 1908: 131).

Modern democratic government is called a representative government, in which the people chooses representative but the great problem of modern government is that these are no faithful representation of the will of the people (Hattersley, 1930: 240).

The universal condition of democracy is liberty, equality, and justice. Marxist followers criticized that ideal: "The great universal ideal of liberty, equality and justice" cannot be realized simply by the free struggle for votes in the political system to gather with the free struggle for profit in the market place." Moreover, the internal dynamics of capital's economy produce inequality and massive restrictions on real freedom (Held, 1996: 21).

Modern representative democracy is as instrument of exploitation. Former Soviet President, V.I. Lenin, criticized representative democracy as political shall for capitalism and further he says, "not only the ancient and feudal states were organs of exploitation of the slaves and serfs, but the modern representative state is the instrument of the exploitation of wage labour by capital" (V.I. Lenin, 1944:9-10).

Democracy demands the rule of majority, but the majority do not rule, elect representatives who guide. Otherwise is to say, there are more fools than wise men of the world, more ignorant than intelligent. Thus, the rule of the majority must mean the rule of fools over the wise men, of the ignorant over the intelligent" (Griggs, 1918: 117).

Democracy as a governing system is slow. Unskillful imaginative ideology forms government. It is a visionary ideal and impossible of realization, Rodee, Anderson, Christol (1967: 110-111). In the recent time democracy is most superior type of government, but it has some internal limitations. So has most common complaint against democracy. It does not work efficiently properly and honesty than other forms of government as: dictatorship, monarchies and aristocracies,

Another criticism of democracy is that it is the tyranny of majority. Alexis de Tocqueville observed, when I see that the right and means of absolute command of conferred on any power whatever, be it called a people or a king, an aristocracy or democracy, a monarchy or a republic, I say there is the germ of tyranny. Democracy does not give the people the most skillful government. The tremendous power behind a democratic government makes it all the more dangerous and tyrant. (Tocqueville, 1953: Vol. I, 252-260; Gettel 1967: 202-203).

Elitist theorists believe that democracy is a government ruled by the irresponsible political leaders they are few and the mass tender controls over people who is easily fall into the leaderism and vicious. Also democratic system is indispensably political party system that creates invisible oligarchy (Mosca, 1939: 331) in *The Ruling Class* stated that in democracy the need for an organized minority persists, and that in spite of appearances to the contrary and for all of the legal principles on which rests, this minority still retains activity and effective control of the state. Michel's (1955:407) in *Political Parties* and Vilified Pareto (1935: 2183) in *The Mind and Society* both considered democracy as a rule by political parties. They are small minority and it establishes there on law of oligarchy in which political power is always exercised by some small coiling group or class.

Fascism, political philosophy of nineteenth century, an authoritative government, has criticized democracy as tumbledown, deteriorate and moldy political ideology. It is a false system. A government by incompetent. Representative system of government is directed by the false assumption dependent on the mass leader who manipulates the election. Democratic government moreover is the multiparty system of government. But the parties are selfish, corrupt, and hypocritical (Quoted in Grinivasan 1940: 215-261).

Another complaint against democracy is the most important difficulties of democratic government is of it size. Democratic idea is associated with city states of ancient Greece and medieval Italy. It is unable to practice in large scale state, the feeling is that democracy and great state are not good yoke fellows (Ernest Barker 1942: 73).

Democracy is a difficult system. It is impossible to implement anywhere any time easily. It demands high degree of civic capacity, intelligence, self- control, give and take and share the common activities and

so on. Common man is indolent, illiterate and incapable; they do not understand complex political problems. Democracy emphasized on common man but common man is mob.

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Chapter VII

Analysis of Data and Presentation of Result

Introduction:

This chapter of the study presents the results of the field survey. Various categories of respondents have given their opinions about the area of participation, awareness, accountability, leadership building, solving local problems, freedom of expressing opinion, gathering information, decision making procedure, political involvement, women's participation, problems of local self government and advantages of local self government, specially to know the level of participation and other activities of the local people is at the local level. An attempt has been made present a comparison on the basis of occupation, gender, social status and religions. The findings of the research are shown in detail in the following tables and paragraphs:

7. A: Area of Participation

7. A.1: Participation in Development Works

Table-7.A: Participation in Formulation and Implementation of Development Projects

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	26	73	01

Source: Field Survey

Table-7.A shows that 100% Chairmen / Members participate in the formulating and implementing development projects. But only 26% of the general people can participate.

Table-7.B : Popular Participation in Discussion in Preparing and Implementing Development Projects

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	15	85	00

Source: Field Survey

Table 7.B shows that 100% chairmen and members and 15% general people participate in the discussion and give opinion freely in preparing and implementing development projects. But 85% general people say that they can not participate in the discussion and put opinion freely in preparing and implementing development projects.

Table-7.C: Popular Consultation in Constructing and Implementing Village Road, Culvert, Mosque, Mondir, School, College and Horticulture etc.

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	15	85	00

Source: Field Survey

Respondents were asked a question to give their opinions with regard to their opinions in constructing and implementing village road, culvert, mosque, mondir, school, college and horticulture etc. Table 7.C shows the opinion of the respondents in this respect. 100% chairmen and members and 15% general people expressed that their opinion is taken. About 85% general people told that their opinions are not taken.

Table-7.D: Popular Participation in the Various Development Works

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Participation in the various development work	Y	100	100	87.5	31	17.85	5.26	40	30	35.71	80
	N	00	00	12.5	73.6	78.57	94.74	60.1	70	64.29	20
	NC	00	00	00	00	3.57	00	00	00	00	00
2. Participation in the village shalish	Y	100	66.64	87.5	78.95	57.14	68.42	80	20	50	40
	N	00	00	12.5	10.52	35.71	26.71	20	80	50	40
	NC	00	33.34	00	10.52	7.14	4.24	00	00	00	20

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.E: Respondent's Opinion on Gender

Indicator	Comment	RESPONDENTS OPINION ON GENDER			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
Participation in the various development work	Y	100	100	18.30	44.82
	N	00	00	80.28	55.17
	NC	00	00	1.40	00
Participation in the village Salish	Y	100	66.66	1.40	55.17
	N	00	00	25.35	51.27
	NC	00	33.37	7.04	5.26

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.F : Respondents Opinion on Social Status

Indicator	Comment	RESPONDENTS OPINION ON SOCIAL STATUS			
		Chairman/Member		General People	
		Samaj Prodhan (%)	General People (%)	Samaj Prodhan (%)	General People (%)
Participation in the various development work	Y	100	100	00	27.27
	N	00	00	100	71.59
	NC	00	00	00	1.14
Participation in the village Salish	Y	100	91.66	91.66	57.69
	N	00	00	8.34	36.36
	NC	00	8.34	8.34	5.68

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.G: Respondents Opinion on the Basis on Religion

Indicator	Comment	RESPONDENTS OPINION ON THE BASIS ON RELIGION			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
Participation in the various development work	Y	100	100	15.38	27.58
	N	00	00	86.62	71.26
	NC	00	00	00	1.14
Participation in the village Salish	Y	92.05	100	38.48	64.36
	N	00	00	61.54	29.88
	NC	00	00	00	5.74

Source: Field Survey, Y = yes, N = No, NC = No Comment

Occupation:

Respondents were asked the same question on the basis of occupation with a view to know whether they can participate in the various development works. Table 7.D shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 87.5% businessmen of

Chairmen/ Members category and 31% labours, 17.85% farmers, 05.26% businessmen, 40% students, 30% Male teachers, 35.71% Female teachers and 80% Housewives among the general people opined that they can participate in the various development projects. About 12.5% businessmen between Chairmen / Members and about 73.06% labours, 78.51% farmers, 94.74% businessmen, 60.01% students, 70% male teachers, 64.29% female teachers and 20% housewives among the general people said that they can not participate in the various development works. Only about 03.57%farmer among the general gave no comment. On the basis of occupation category, maximum people in the chairmen / members and general people can participate in the various development works.

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of participation in various developments works. Table 7.E shows the comparative opinions of the respondents. 100% male and 100% female in the Chairmen / Members, and about 18.30% male and 44.82% female among the general people opined that they can participate in the various development projects. On the other hand 80.28% male and 55.17% female among the general people said that they can not participate and only 01.40% male gave the no comment. On of basis of gender category, the level of participation in the various development projects by the Chairmen and Member is batter than general people. Among the general people the level of participation of female is high.

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the level of participation in the development

project. Table-7.F shows the comparative opinions of the respondents in this regard. About 100% Samaj Pradhan and 100% general people between the Chairmen /Member and 27.27% general people in the general people opined that they can participate in the various development works 100% Samaj Pradhan and 71.59% general people among the general people said that they can not participate in the various development projects. Only 1.14% general people gave "no comment". On the basis of social status category, the level of participation in the development project is intolerable.

Religion:

Respondents were asked the same question on the basis of religion category with a view to know the level of participation in the development projects. Table 7.G shows the comparative opinion in the respondents. 100% Muslims and 100% Christians among the Chairmen / Members and about 15.38% Hindus and 27.58% Muslims opined that they can participate in the various development projects. And about 86.62% Hindus and 71.26% Muslims in the general people said that they can not participate in the various development works. Only 1.14% gave no comment. On the basis of religion category, the level of participation in development projects in the general people is low.

Occupation:

Respondents were asked on the basis of occupation with a view to know whether they participate in the village salish. Table-7. D shows the comparative opinions of the respondent in this respect. 100% labours, 66.64% housewives and 87.5% businessmen in the Chairmen/ Members and 78.95% labours, 57.14% farmers, 68.42% businessmen, 80% students, 20% Male teachers, 50% Female teachers and 40% Housewives opined that they can participate in the village salish. 12.5% businessmen in the Chairmn /

Members and 10.52% labours, 35.71% farmers, 26.71% businessmen, 20% students , 80% male teachers, 50% female teachers and 40% housewives in the general people said that they can not participate in the village salish. On the other 33.34% housewives in the Chairmen /Members and 10.52% labours, 7.14% farmers and 4.24% businessmen in the general people gave "no comment". On the basis of occupation category, Maximum people in the chairmen / members and general people can participate in the village salish.

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of participation. Table 7.E shows the comparative opinions of the respondents. Cent percent Male and 66.66% Female in the Chairmen / Members and 71.40% Male and 55.17% Female in the general people can participate in the village salish. 25.35% male and 55.17% female in the general people can not participation in the Salish and 33.37% female in the Chairmen / Member 7.04% male and 5.26% female in the general people gave "no comment".

Social Status:

Respondents were asked the same question on the same basis of social status with a view to know the level of participation in the village salish. Table 7.F shows the comparative opinions of the respondents in this regard. Cent percent Samaj Pradhan 91.66% general people in the Chairmen /Member and 91.66% Samaj Pradhan and 57.69% general people in the general in the general people opined that they can participate in the village Salish. About 8.34% Samaj Pradhan and 36.36% general people in the general people said that they can not participate in the village salish. Only 8.34% general people in the Chairmen / Members and 5.68% general people gave "no comment".

Religion:

Respondents were asked the same question on the basis of religion with a view to know the level of participation in the village salish. Table 7.G shows the comparative opinion in the respondents. About 92.05% Muslims and 100% Christians in the Chairmen/ Members and 38.48% Hindus and 64.36% Muslims in the general people opined that they can participate in the village salish. About 61.54% Hindus and 29.88% Muslims in the general people said that they can not participate in the village Salish. Only 5.74% Muslims in the general people gave "no comment".

7.A.2: Area of Participation in the Election**Table-7.H: UP Election Held Periodically**

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	97	02	01

Source: Field Survey

Respondents were asked with a question with a view to know whether UP election were held periodically. The opinions of respondents in this regard are shown in table-7.H. 100% chairmen and members and 97% general people opined that election is held periodically. Near about 1% general people said no and 2% general people opined "no comment".

Table-7.I: Women Cast Their Vote Freely in the UP Election

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	98	01	01

Source: Field Survey

Respondents were asked a question with a view to know whether women cast their vote freely in the UP election. The opinions of the respondents in this regard are shown in the Table 7.I. 100% chairmen and members and 98% general people opined that the women cast their vote freely in the UP election and about 1% general people said that the women can't their vote freely in the UP election. Only 1% gave "no comment".

Table 7.J: Minority Cast Their Vote Fearless

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	92	02	02

Source: Field Survey

A question was asked to know whether the minorities cast their vote fairly. The opinions of the respondents are shown in the table 7.J. 100% chairmen / members and 92% general people could said minority cast their votes fearlessly. About 2% general people can't not gave vote fearlessly and 2% general people opined that "no".

Table-7.K: Cast You Vote to the Favorite Candidate

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	99	01	00

Source: Field Survey

Respondents were asked the question in order to know whether they cast vote in favorite of their candidate. In this regard opinions of these respondents are shown in the Table 7.K 100% chairmen / members and 99% general people said that they could cast their vote to their favorite candidate. Only 1% general people replied that they could not cast vote to their favorite candidate.

Table-7.L: Up Election is Free and Fair

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	95	05	01

Source: Field Survey

Respondents were asked a question with a view to know whether UP election is held free and fair. Table 7.L shows the opinions of the respondents in this regard. About 95% general people and 100% Chairmen / Members said the UP election is held free and fair. Only 5% general people opined that it is not held free and fair.

Table-7.M: Are You a Voter?

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	100	00	00

Source: Field Survey

Respondents were asked with a view to know whether they are voters. Table 7.M shows the opinion of the respondents in this regard. 100% general people and 100% Chairmen / Members opined that they are voters.

Table-7.N: Voting in the Last UP Election

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	100	00	00

Source: Field Survey

Respondents were asked a question with a view to know whether they have cast the vote in the last UP election. Table 7.N shows the opinions of the respondents in this respect. 100% general people and 100% Chairmen / Members said that they have cast their vote in the last UP election.

Table-7.O: Participation in the Election

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Women casting vote freely	Y	100	100	100	100	100	100	100	90	85.71	00
	N	00	00	00	00	00	00	00	00	7.14	100
	NC	00	00	00	00	00	00	00	10	7.14	00
2. Minorities casting vote freely	Y	100	100	100	100	100	100	100	100	85.71	00
	N	00	00	00	00	00	00	00	00	14.29	100
	NC	00	00	00	00	00	00	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.P: Respondents Opinion on Gender

Indicator	Comment	RESPONDENTS OPINION ON GENDER			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
Women casting vote freely	Y	100	100	100	98
	N	00	00	00	01
	NC	00	00	00	01
Minorities casting vote freely	Y	100	100	100	93.10
	N	00	00	00	3.45
	NC	00	00	00	3.45

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.Q: Respondents Opinion on Social Status

Indicator	Comment	RESPONDENTS OPINION ON SOCIAL STATUS			
		Chairman/Member		General People	
		Samaj Prodhhan (%)	General People (%)	Samaj Prodhhan (%)	General People (%)
Women casting vote freely	Y	100	100	100	90.86
	N	00	00	00	1.14
	NC	00	00	00	00
Minorities casting vote freely	Y	100	100	100	98.86
	N	00	00	00	1.14
	NC	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.R: Respondents Opinion on the Basis on Religion

Indicator	Comment	RESPONDENTS OPINION ON THE BASIS ON RELIGION			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
Women casting vote freely	Y	100	100	100	100
	N	00	00	00	00
	NC	00	00	00	00
Minorities casting vote freely	Y	100	100	100	100
	N	00	00	00	00
	NC	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether women can cast their votes freely in the UP election. Table 7.O shows the comparative opinions of the respondent in this respect.

100% labours, 100% housewives and 100% businessmen among the Chairmen / Members and about 100% labours, 100% farmers, 100% businessmen, 100% students, 90% Male teachers, 85.71% Female teachers and 100% Housewives among the general people opined that they can participate in the UP election freely. About 10% male teachers and 07.14% female teachers said they can not participate in the UP election freely. Only 10% male teachers gave no comment. On the basis of occupation category, maximum people in the chairmen / members and general people can participate in the UP election freely.

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of participation Table 7.P shows the comparative opinions of the respondents in this regard. 100% male and 100% female of the chairmen / members and about 100% male and 93.10% female opined that they can participate in the UP election. About 3.45% female said that they can not participate in UP election. And 3.45% gave no comment. On the gender basis, the level of participation in the UP election, by the chairmen and members and general people, the position of chairmen / members is better than general people.

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the level of participation. Table-7.Q shows the opinions of the respondents in this regard. 100% Samaj Pradhan 100% general people in the Chairmen /Members and 100% Samaj Pradhan and 90.86% general people in the general people category opined that they can participate in the UP election freely. Only 1.14% general people in the

general people gave no comment. On the basis of social status category, the level of participation in the UP election is high.

Religion:

Respondents were asked the same question on the basis of religion with a view to know the level of participation. Table-7.R shows the opinions in the respondents in the respect. About 100% Muslim and 100% Christian among the Chairmen/ Members and 100% Hindu and 100% Muslim opined that they can participate in the UP election.

Participation in the election

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether minorities cast their vote fearlessly in the UP election. Table- 7.O shows the comparative opinion of the respondents in this respect. 100% labours, 100% housewives and 100% businessmen between the Chairmen/ Members and 100% labours, 100% farmers, 100% businessmen, 100% student, 100% Male teacher, 85.71% Female teachers and 100% Housewives among the general people opined that they can participate in the UP election. About 14.29% female teacher said that they can not participate in the UP election. On the basis of occupation category, maximum people in the chairmen / members and general people can cast their vote fearlessly but a few numbers of female teachers can not cast their vote fearlessly.

Gender:

Respondents were asked the same question on the basis of gender category with a view to knowing the level of participation in the UP election whether minorities cast their vote fearlessly election. Table 7.P shows the comparative opinions of the respondents. 100% male and 100% female in

the Chairmen / Members, and about 100% male and 93.10% female opined that they can participate in the UP election fearlessly. On the other hand 6.09% female said that they can not participate fearlessly in the UP election. On the basis of gender category, the level of participation in the UP election by the Chairmen and Members and general people, the position of Chairmen / Members is better than general people. Among the general people the level of participation of female is high.

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the level of participation fearlessly in the minority in the UP election. Table 7.Q shows the comparative opinions of the respondents in this regard. About 100% Samaj Pradhan and 100% general people between the Chairmen /Member and 100%general people and 98.08% general people in mass people opined that they can participate in the UP election fearlessly. Again about 1.14% general people said that they can not participate in the UP election fearlessly. On the basis of social status category, the level of participation in the UP election fearlessly is tolerable.

Religion:

Respondents were asked the same question on the basis of religion category with a view to know the level of participation in the UP election fearlessly. Table 7.R shows the comparative opinions in the respondents in the respect. 100% Muslims and 100% Christians among the Chairmen/ Members and 100% Hindus and 100% Muslims opined that they can participate in the UP election fearlessly. On the basis of religion category, the level of participation in the UP election fearlessly by the general people and Chairmen / Members is high.

7.A.3: Area of Participation in Village Salish

Table-7.S: Respondents Participation Through in the Salish

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	65	30	05

Source: Field Survey

Respondents were asked a question with a view to know whether Salish is settled through the chairmen and members. The opinions of the respondents are shown in the Table 7.S in this respect. 100% chairmen and members and 65% general people said that the Salish is settled through chairmen and members.

Table-7.T: Fairplay Established through the Judgment of Village Settlement

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	82	14	04

Respondents were asked a question with a view to know whether fairplay established through the judgment of village settlement. Table 7.T shows the opinions of the respondents on the questions. 100% chairmen / members and 82% general people opined that fairplay is established through the judgment of village settlement. About 14% general people revealed that fairplay is not established and only 4% gave no comment on the proportion.

Table-7.U : Participation in the Judgment Taken through the Village Mediator

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	19	7.7
General People	42	39	19

Source: Field Survey

Respondents were asked a question with a view to know whether they participate in the judgment taken through the village mediator. Table 7.U shows the opinions of the respondents in this regard. 92.30% chairmen and members and 42% general people expressed that they participate in the judgment taken through the village mediator. And 39% general people said that they can not participate and only 19% general people gave "no comment."

Table-7.V: Respondents Opinions as Decision in the Salish

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	84.61	15.39	00
General People			

Source: Field Survey

Table 7.V shows the opinion of the respondents in respect whether their opinion were taken in on decision in the village salish. 84.61% Chairmen / Members said that yes and 15.39% Chairmen and members said that their opinions were some time taken as decision.

Table-7.W : Freedom of Expressing Opinions in the Judgment of Village Mediator

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	42	39	19

Source: Field Survey

Respondents were asked a question with a view to know whether they can express their opinions freely in the judgment of village mediator. Table-7.W shows the opinions of the respondents. 100% chairmen and members and 42% general people opined that they express their opinion freely in the village salish. About 39% general people said that they do not express their opinion in the village mediator. Only 19% general people gave no comment.

Table-7.X: Expressing Opinion Freely in Judgment of Village Settlement

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	92.30	00	7.7

Source: Field Survey

Respondents were asked a question with a view to know whether they can express their opinions freely in judgment of village settlement. Table 7.X shows the opinion of the respondents in this respect. 100% chairmen and members and 92.23% general people opined that they can express their opinion freely in the judgment of village settlement. Only 7.7% general people gave "no comment".

Participation on the village salish

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether they participate in the village salish. Table 7.C shows the comparative opinion of the respondent in this respect. 100% labour, 66.64% housewives and 87.5% businessmen in the Chairmen/ Members category and 78.95% labours, 57.14% farmers, 68.42% businessmen, 80% students, 20% Male teachers, 50% Female teachers and 40% Housewives opined that they can participate in the village salish. 12.5% businessmen in the Chairmen / Members and 10.52% laboures, 35.71% farmers, 26.71% businessmen, 20% students, 80% male teachers, 50% female teachers and 40% housewives in the general people said that they can not participate in the village salish. On the other 33.34%housewives in the Chairmen /Members and 10.52% laboures, 7.14% farmers and 4.24% businessmen in the general people gave no comment. On the basis of occupation category, maximum people in the chairmen / Members and general people can participate in the village salish.

Gender:

Respondents were asked the same question on the basis of gender category, with a view to know the level of participation in the gender category. Table 7.D shows the comparative opinions of the respondents. Cent percent Male and 66.66% Female in the Chairmen / Members and 71.40% Male and 55.17% Females in the general people can participate in the village salish. 25.35% male and 55.17% females in the general people can not participate in the Salish and 33.37% female in the Chairmen / Members 7.04% male and 5.26% female in the general people gave no comment.

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of participation in the social category in the village salish. Table-7.E shows the comparative opinions of the respondents in this regard. Cent percent Samaj Pradhan, 91.66% general people in the Chairmen /Members and 91.66% Samaj Pradhan and 57.69% general people in the general category peoples opined that they can participate in the village Salish. About 8.34% Samaj Pradhan and 36.36% general people in the general people said that they can not participate in the village salish. Only 8.34% general people in the Chairmen / Members and 5.68% general people gave no comment.

Religion:

Respondents were asked the same question on the basis of religion with a view to know the level of participation. Table-7.F shows the comparative opinions in the respondents in this respect. 92.05% Muslim and 100% Christian in the Chairmen/ Members and 38.48% Hindus and 64.36% Muslims in the general people opined that they can participate in the village Salish. About 61.54% Hindus and 29.88% Muslims in the general people said that they can not participate in the village Salish. Only 5.74% Muslims in the general people gave no comment.

7. A.4: Area of Participation in the Village Court

Table-7.Y : Participation in the Village Court

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	12	85	03

Source: Field Survey

Respondents were asked with a view to know whether they can participate in the village court. Table 7.Y shows the opinion of the respondents in this respect. About 12% general people and 100% Chairmen / Members said that they participate in the village court. 85% general people opined that they can not participate in the village court. Only 3% general people gave no comment.

Table-7.Z: Participation in the Judgment Taken through the Village Settlement

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	87	13	00

Source: Field Survey

Respondents were asked with a view to know whether they can participate in the judgment taken through the village settlement. The opinions of the respondents are shown in the Table 7.Z 100% chairmen / members and 87% general people expressed that they can participate in the judgment taken through the village settlement. 13% general people opened that they can not participate in the judgment taken through the village settlement.

Table-7.AA: Dispute Settled With the Consent of two Parities in the Village's Court

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	100	00	00

Source: Field Survey

The questions whether dispute is settled with the consent of two parties in the village court. Their opinions are shown in the Table 7.AA. 100% Chairmen / Members and 100% general people opined that dispute is settled with the consent of both parties in the village court.

Table-7.AB: Is Fair Play Established through the Judgment of Village Court?

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	82	14	04

Source: Field Survey

Respondents were asked a question with a view to know whether fair play was established through the judgment of village settlement. Table 7.AB shows the answer of the respondents on the questions. 100% Chairmen / Members and 82% general people opined that fair play was established through the judgment of village settlement. 14% general people revealed that fair play was not established. Only 4% general people gave no comment.

7. A.5: Area of Participation in Budget

Table-7.AC: Knowledge about the UP Budget

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	7.7	00
General People	53	44	02

Source: Field Survey

Respondents were asked a question with a view know whether they know about the budget of the UP made for every year. The opinions of the

respondents are shown in Table 7.AC 92.30% Chairmen and Members and 53% general people expressed that they knew that the budget of the UP made for every year. 7.7% Chairmen and Members and 44% general people said that they did not know and 2% general people gave "no comment".

Table-7.AD: Budget and the Popular Discussion

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	61.54	38.46	31
General People	10	58	3

Source: Field Survey

Respondents were asked a question with a view to know whether budget is prepared with consultation of the local people. The answers of the respondents are shown in the Table -7.AD 61.54% chairmen and members and 11% general people revealed that the budget is prepared with consultation of the local people 38.46% chairmen and members and 58% general people commented that the budget is not prepared with consultation of the local people. Only 31% chairmen and members and 3% general people gave no comment.

Table-7.AE : Frequency of the Budget Preparation of the UP

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	06	63	31

Source: Field Survey

Respondents were asked a question with a view to know whether they know that the Budget of the UP is prepared every year. Table 7.AE shows

the opinions of the respondents in this regard. 100% chairmen / members and 6% general people said that the budget is prepared every year and they participate in the budget meeting. Again 63% general people said that they do not participate in the budget meeting. Only 31% general people gave "no comment".

Table-7.AF: Participation in the Tax Meeting

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	83	19	7.7
General People	66	1	28

Source: Field Survey

Respondents were asked with a view to know whether they can participate in the Tax meeting. Table 7.AF shows the opinions of the respondents in this regard. 83% Chairmen / Members and 66% general people told that they could participate in the Tax meeting. Only 19% of the chairmen / members and general people said that they could not participate in the Tax meeting and only 7.7% chairmen / Members and 28% general people gave no comment.

Table-7.AG: Participation in the Budget Discussion Agenda

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	17	80	03

Source: Field Survey

Respondents were asked a question with a view to know whether they can participate in the budget discussion. Table -7.AG shows the opinions of respondents in this regard. 17% general and 100% chairmen / members said that they can participate in the budget discussion. 80% general people opined that they can not participate in the budget discussion and only 3% general people gave "no comment".

Table-7.AH: Opinion Taken as Decision

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	--	--	--

Respondents were asked the question with a view to know whether their opinions are taken as decision. Opinions of the respondents are shown Table-7.AH in this regard. 100% Chairmen / Members opined that their opinion is taken as decision.

Table-7.AI: Popular Opinions and Fixation of Tax

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	08	53	40

Source: Field Survey

Respondents were asked a question with a view to know whether their opinions are accepted as decision. The opinions are shown in the Table-7.AI in this respect. 100% chairmen / members and 8% general people expressed that their opinion is taken as decision. About 53% general people told that

their opinions were not taken as decision and 40% general people gave "no comment".

Table-7.AJ: Decision is Made Unanimously in the Taxation Meeting

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	23	42	35

Source: Field Survey

Respondents were asked a question with a view to know whether the decision is made unanimously in fixing the tax. The opinions of the respondents are shown in the 7.AJ 100% Chairmen / Members, 23% general people opined that the decision is taken unanimously. 42% general people said that the decision is not made unanimously and 35% general people gave "no comment".

Table-7.AK : Encouraging People to Pay Their Taxes Regularly.

Respondents	Comments of Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	73	00	27

Source: Field Survey

Respondents were asked a question with a view to know whether they encourage people to pay their taxes regularly. The opinions of the respondents are shown in the Table 7.AK. 100% Chairmen / Members, 73% general people said that they encourage the people to pay their tax. And 27% general people said that they do not encourage any people to pay tax.

Table-7.AL : Respondents of Tax Paying

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	92	08	00

Source: Field Survey

Respondents were asked a question with a view to know whether they pay their tax regularly. Table 7.AL shows the opinion of the respondents in this regards. 92% general people and 100% Chairmen / members said that they paid tax regularly. Only 8% people said they did not pay tax regularly.

Table-7.AM: Committee Formed to Perform the Work of UP Fairly

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	44	55	01

Source: Field Survey

Respondents were asked a question with a view to know whether committees are formed to perform the work of UP properly. The opinions of the respondents are shown in the Table-7.AM 100% chairmen / members 44% general people opined that they know the committee is formed the work of UP fairly and 55% general people said that they do not know. Only 1% general people gave "no comment."

Table-7.AN : Participation in the Committee Meeting

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	24	56	20

Source: Field Survey

Respondents were asked a question with a view to know whether they participate in the committee meeting. Table-7.AN shows the opinions of the respondents. 100% chairmen / members, 24% general people expressed that they participate in the committee meeting. About 56% general people opined that they can not participate in the committee meeting. About 20% general people gave "no comment."

Table-7.AO: Participation in the Committee Discussion

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/Member	100	00	00
General People	05	78	17

Source: Field Survey

Respondents were asked a question with a view to know whether they participate in the committee discussion. Table-7.AO shows the opinions of the respondents. 100% chairmen / members, 05% general people opined that they participate in the discussion of committee meeting. 78% general people said that they can not participate in the discussion and only 17% general people gave "no comment."

Table-7.AP: Free Participation in the Discussion of Committee Meetings

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/Member	100	00	00
General People	05	95	00

Source: Field Survey

Respondents were asked a question with a view to know whether they participate freely in the discussion of committee meeting. Table-7.AP shows the opinions of the respondents. 100% chairmen / members, 05% general people opined that they participate in the discussion of committee meeting. 95% general people said that they can not participate in the discussion of committee meetings.

Table-7.AQ : Peoples to Participate in the Meeting

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/Member	100	00	00
General People	24	56	20

Source: Field Survey

Respondents were asked a question with a view to know whether any opportunity is given to the general people to participate in the meeting. Table-7.AQ shows the opinions of the respondents. 100% chairmen / members, 24% general people opined that they have opportunity to participate in the committee meeting. 56% general people said that they have not opportunity to participate in the committee meeting. 20% general people gave "no comment."

Table-7.AR : Opinions of the Respondents about the Committee Decision

Indicators	Opinion the respondents					
	Chairmen and			General people		
	Y	N	N/C	Y	N	N/C
Chairmen taken along	00	100	00	00	00	100
Member taken along	00	100	00	00	00	100
Through discussion	100	00	00	05	00	95
Through voting	00	100	00	00	00	100
Decision are imposed by higher authority	00	100	00	00	00	100

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were requested to respond to the question how the committee decision is taken. In this regard some indicators were presented before the respondents for ticking right one. On the basis of opinions on the respondents results are shown in the Table -7.AR. 100% chairmen/members and 5% general people told that the decisions were made through discussion.

Table-7.AS : Respondents Opinion Taken as Decision

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/Member	92.30	00	7.7
General People	08	82	10

Source: Field Survey

Respondents were asked the question with a view to know whether their opinions are taken as decisions. The opinions of the respondents are shown in the Table-7.AS. It shows 92.30% chairmen / members, 08%

general people opined that their opinion is taken as decision. 82% general people opined that their opinions are not taken as decision. Only 10% general people gave "no comment."

7.B: Area of awareness.

Table-7.AT: UP Election and Popular Awareness

Question	Indicator			
<p style="text-align: center;">UP election raise popular awareness</p> <p>Respondents</p>	Fully agree (%)	Agree (%)	Partially agree (%)	Agree not at all (%)
	Chairman/member	38.05	61.05	00
General People	26	58	14	02

Source: Field Survey

Respondents were asked a question with a view to know whether UP election raises awareness of the local people. Some opinions were present before the respondents to find out appropriate one. Table 7.AT shows the opinions of the respondents in these respects. 38.5% Chairmen and Members and 65% general people find out that they fully agree and 61.5% Chairmen and Members and 58% general people agree and 14% general people are partially agree and 2% general people do not agree at all.

Table-7.AU: Opinions about the Area of Awareness

Field of awareness	Respondents	
	Chairman and Member	General People
Local problem	100	80
National problem	100	00
International problem	100	00
Political problem	100	90
Social problem	100	86
Economic problem	100	05
Others	100	06

Source: Field Survey

Respondents were asked a question with a view to know about awareness gained from the UP activities. Table-7.AU shows the opinions of the respondents in this regard. The Table shows that 100% chairmen and members know about all the local, national, international politics i.e. social and economic problems. But among the general people only 80% know local, 90% political, 86% social and 5% economic problem.

Table-7.AV: UP Election and Popular Awareness

Proposition	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. UP election makes people aware.	A	00	33.34	75	15.79	26.31	21.05	20	50	50	40
	B	100	66.66	25	73.69	21.05	63.15	80	40	42.85	60
	C	00	00	00	10.52	36.86	15.80	00	10	7.15	00
	D	00	00	00	00	10.52	00	00	00	00	00

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey

Table-7.AW: Gender Dimension of Awareness

Proposition	Comment	Respondent's opinion on Gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
UP election makes people aware.	A	60	33.34	42.29	48.27
	B	40	66.66	47.88	48.27
	C	00	00	2.81	3.44
	D	00	00	00	00

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey

Table-7.AX: Social Status Dimension of Awareness

Proposition	Comment	Respondent's opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhan (%)	General People (%)	Samaj Prodhan (%)	General People (%)
UP election makes people aware.	A	100	33.34	3.34	17.05
	B	00	66.66	41.66	67.05
	C	00	00	8.34	12.5
	D	00	00	16.66	3.40

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey

Table-7.AY: Religious Dimension Awareness

Proposition	Comment	Respondent's opinion on the Basis on Religion			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
UP election makes people aware.	A	41.66	00	23.07	25.29
	B	58.34	100	46.16	62.07
	C	00	00	30.77	9.20
	D	00	00	00	3.44

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey

Area of Awareness: UP Election Creates Awareness Among the Local People.

Occupation:

The proposition whether the UP election creates awareness among the local people was put before the respondents with a view to know UP elections role on awareness building among the local people. Table 7.AV shows the opinions of the respondents. 33.34% housewives and 75% businessmen of the Chairmen and Members, and about 15.79% laboures, 26.31% farmers, 21.05% businessmen, 20% students, 50% male teachers, 50% female teachers and 40% housewives in the general people category opined that they with fully agree the above proposition. 100% laboures, 21.05% businessmen, 66.66% housewives of the Chairmen and Members, and 73.69% laboures, 21.05% farmers, 13.15% businessmen, 80% students, 40% male teachers, 42.85% female teachers and 60% housewives in the general people category opined that they agree with the above proposition. 10.52% laboures, 36.86%farmers, 15.80% businessmen, 10% male teachers, and 7.15% female teachers in the general people category opined that they partially agree with the proposition. And about 10.52% farmers in general people do not agree at all with the proposition.

Gender:

The same proposition was put before the gender category of the respondents with a view to know a comparative opinion in this regard. Table 7.AW shows the comparative opinions of the respondents. 60% male and 33.34% female of the Chairmen / Members and about 42.29%% male and 48.29% female in the general people category opined that they fully agree with the proposition. 40% male and 66.66% female in the Chairmen and Members, and 47.88% male and 48.27% female in the general people opined

that they agree to the proposition. 2.81% male and 3.44 female in the general people said that they partially agree with the proposition.

Social Status:

The same proposition was submitted before the social status category of the respondents with a view to know a comparative opinion of the respondents. Table 7.AX shows the comparative opinions of the respondents in this respect. 100% Samaj Pradhan, 33.34% general people of the Chairmen /Members and 3.34% Samaj Pradhan and 17.05% general people in the mass people fully agree the proposition. 66.66% general people in the Chairmen and Members category, and 41.66% Samaj Pradhan and 67.05% general people opined that they agree to proposition. About 8.34% general people in the general people and 12.05% general people partially agree to that. Only 16.66% Samaj Pradhan, 3.40% general people do not agree at all.

Religion:

The same proposition was submitted before the religious category of respondents with a view to know the comparative opinion of the respondents. Table-7.AY shows the comparative opinion of the respondents in this respect. 41.66% Muslim in the Chairmen / Members category and 23.07% Hindus and 25.20% Muslims in the general people category fully agree with the proposition. 58.34% Muslims and 100% Christians and 46.16% Hindus and 62.07% Muslims in the general people category agree with the proposition. 30.77% Hindus and 3.20% Muslims in the general people category partially agree with proposition. Whereas only 3.44% Muslims in general people categories agree do not agreed at all.

7. C: Area of Accountability

It is said that if the people themselves become concerned about what is being done with their tax money and how it is being used. Their become better educated in the responsibilities of citizenship (Allen, 1990: 19). Therefore we wanted to the accountability aspect of the UP activities.

Table-7.AZ: Respondents' Opinion about the Mode of Spending

Respondents	Do the respondent know how in this money spent		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	27	72	01
General People	26	74	00

Source: Field Survey

Respondents were asked a question with a view to know whether the Chairmen / Members know how the collected tax is spent. Table 7.AZ shows the opinion of respondent in this regard. 27% Chairmen / Members and 26% general people said that these know and 72% and 74% general people said that they do not know and 1% general people gave "no comment."

Table-7.BA : Asking about the Progress and Implementation of Development Project

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	15	85	00

Source: Field Survey

Respondents were asked a question to divulge the information's whether people ask their about the progress and implementation of

development projects. The opinions of respondents are shown in the Table 7.BA in this respect. 15% general people and 100% Chairmen / Members opined that the people ask about the progress and implementation of development projects. 85% general people said that the general people don't ask about progress and implementation of development projects.

Table-7.BB : Influential Persons and the Collected Tax

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People			

Source: Field Survey

Respondents were asked with a question view to know whether influential persons ask how these collected taxes are spent. Table 7.BB shows the opinions of the respondents in this respect. 100% Chairmen / Members said that the influential persons asked to know how collected tax is spent.

Table-7.BC: People Asked you How Collected Tax is Spent

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People			

Source: Field Survey

Respondents were asked with a view to know whether the general people asked their how to know the collected tax is spent. Table-7.BC shows

the opinions of the respondents. 100% chairmen / members said that the people asked how collected tax is spent.

Table-7.BD: Accountability

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Asking the chairman and member about the spending of collected tax.	Y	100	100	87.5	15.78	25	36.84	80	10	50	00
	N	00	00	12.5	78.94	75	63.16	20	90	50	100
	NC	00	00	00	5.26	00	00	00	00	00	00
2. Asking about progress and implementation of development works.	Y	100	100	87.5	21.05	21.42	26.31	00	30	42.85	40
	N	00	00	12.5	78.94	78.57	68.42	60.70	57.15	15	60
	NC	00	00	00	00	00	5.26	40	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BE: Respondents Opinion on Gender

Indicator	Comment	Respondent's opinion on Gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
1. Asking the chairman and member about the spending of collected tax.	Y	100	100		20.86
	N	00	00		75.86
	NC	00	00		3.44
2. Asking about progress and implementation of development works.	Y	100	100		86.20
	N	00	00		10.34
	NC	00	00		3.44

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BF: Respondents Opinion on Social Status

Indicator	Comment	Respondent's opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhhan (%)	General People (%)	Samaj Prodhhan (%)	General People (%)
1. Asking the chairman and member about the spending of collected tax.	Y	100	100	50	25
	N	00	00	50	72.72
	NC	00	00	00	2.28
2. Asking about progress and implementation of development works.	Y	100	100	83.34	23.86
	N	00	00	16.63	75
	NC	00	00	00	1.14

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BG: Respondent's Opinion on the Basis on Religion

Indicator	Comment	Respondent's opinion on the Basis on Religion			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
1. Asking the chairman and member about the spending of collected tax.	Y	100	100	15.38	29.88
	N	00	00	84.62	67.81
	NC	00	00	00	2.29
2. Asking about progress and implementation of development works.	Y	100	100	15.38	32.81
	N	00	00	84.62	66.66
	NC	00	00	00	3.44

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of Accountability:

Occupation:

Respondents were asked on the basis of occupation with a view to know whether they ask the Chairmen / Members how is the collected Tax Spent? Table 7.BD shows the comparative opinion of the respondent in this respect. 100% labourses, 100% housewives and 87.5% businessmen of the

Chairmen/ Members and 15.78% labours, 25% farmers, 36.84% businessmen, 80% students, 10% male teachers, 50% female teachers among the general people told that they ask the Chairmen / Members to know how is the collected tax spent. On the other hand, 12.5% businessmen the Chairmen/Members and 78.94% labours, 75% farmers, 63.16% businessmen, 20% students, 90% male teachers, 50% female teachers and 100% housewives said that they do not ask how the collected tax is spent. 5.26% labours among the general people gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of accountability. Table 7.BE shows the comparative opinions of the respondents. 100% male and 100% female of the Chairmen / Members and about 60% male and 20.86% female told that they ask the Chairmen / Members how to know the collected tax is spent. On the other hand, 40% male and 75.86% female said that they do not ask how the collected tax is spent. Only 3.44% female gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of accountability. Table-7.BF shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen /Members and 50% Samaj Pradhan and 72.72% general people said that they ask the Chairmen / Members to know how is collected tax spent. 50% Samaj Pradhan and 72.72% general people among the mass said that they do not ask how is to the collected tax spent. Only 2.28% general people gave "no comment."

Religion:

Respondents were asked the same question on the basis of religious with a view to know the level of participation. Table-7.BG shows the comparative opinions in this respect. 100% Muslims and 100% Christians of the Chairmen/ Members and 15.38% Hindus and 29.88% Muslims said that they ask the Chairmen and Members to tell them how is the collected tax spent. On the other hand, about 86.62% Hindus and 67.81% Muslims in general people do not ask, and only 2.29% gave "no comment."

Accountability

Area of Accountability:

Occupation:

Respondents were asked on the basis of occupation with a view to know whether they ask regularly the Chairmen / Members about implementation and the progress of development projects. Table 7.BD shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 87.5% businessmen of the Chairmen / Members and 21.05% labours, 21.42% farmers, 26.31% businessmen, 30% male teachers, 42.85% female teachers and 40% housewives among the general people said that they ask the Chairmen / Members about the implementation and progresses of the development projects. On the other hand, 12.5% businessmen of the Chairmen / Members and 78.94% labours, 78.57% farmers, 68.42% businessmen, 60% students, 70% male teachers, 51.15% female teachers and 60% housewives said that they do not ask about the development projects. On the other hand, 5.20% businessmen, 40% students in the general people in the mass people gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know about the level of accountability. Table 7.BE shows the comparative opinions of the respondents in this respect. 100% male and 100% female of the Chairmen / Members and about 47.48% male and 86.20% female expressed that they ask about the progress of development projects. On the other hand, 52.11% male and 10.34% female said that they do not ask about the progress of the development projects. Only 3.44% male in the mass people gave "no comment."

Social Status:

Respondents were asked the question on the basis of social status with a view to know the level of accountability. Table-7.BF shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen /Members and about 83.34% Samaj Pradhan and 23.84% general people said that they ask the Chairmen / Members about the implementation and progress of development projects. 16.63% Samaj Pradhan and 75% general people among the mass said that they do not ask about the development projects and only 1.14 general people gave "no comment."

Religion:

Respondents were asked the same question on the basis of religious with a view to know the level of accountability. Table-7.BG shows the comparative opinions of the respondents in this respect. 100% Muslims and 100% Christians of the Chairmen/ Members and 15.38% Hindus and 32.81% Muslims told that they ask about the development projects. 86.62% Hindus and 66.66% Muslims in the general people do not ask about the development projects. Only 3.44% general people gave "no comment."

7. D: Area of Leadership Building

“Leader must know the community he leads perceive the problem, faced by it and offer solutions to those problems (Barman, 1988: 157)”.

Table 7.BH: Do UP Activities Create Leaders?

Respondents	Do UP activities create leaders?		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	30.08	61.5	7.7
General People	43	30	24

Source: Field Survey

Respondents were asked a question with a view to know whether UP activities help creating leader. Table 7.BH shows the opinions of respondents in this regard. 30.8% Chairmen / Members 43% general opinions that UP activities play role positive. 61.5% Chairmen / Members 30% general people said no and 7.7 Chairmen / Members and 24% general people gave "no comment."

Table-7.BI: Respondents' Role in Solving Problem

Respondents	Respondents' role in Solving Problem		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	69.24	30.37	00
General People	56	40	04

Source: Field Survey

Respondents were asked a question with a view know whether they solve the problems. Table-7.BI shows the opinions of the respondents in this respect. 56% general people and 69.24% Chairmen / Members said that they can solve the local problems. On the other hand, 40% general people and

30.76% Chairmen / Members said that they can not solve the local problems. Only 4% general people gave "no comment."

Table-7.BG: UP Activities and Skill and Conscious

Respondents	Do UP Activities Increase Skill and Conscious		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	00	7.7
General People			

Source: Field Survey

Respondents were asked a question with a view to know whether the activities of the UP help to increase skill and consciousness. Table-7.BG shows the opinions of the respondents in this regard. 92.30% Chairmen / Members said that the activities of UP help to increase skill and consciousness, and only 7.69% gave "no comment".

Table-7.BK: Free Election Leaders

Respondents	Free Election Leaders		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	92	00	08

Source: Field Survey

Respondents were asked a question with a view to know whether they elect their leaders freely. Table-7.BK shows the opinions of the respondents in this respect. 100% Chairmen / Members, 92% general people expressed that they can elect their leaders freely. Only 8% general people told that they can not elect their leaders freely.

Table-7.BL: Intend to Participate in the General Election

Respondents	Intend to participate in the general election		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	76.92	00	27.08
General People	05	95	00

Source: Field Survey

The respondents were asked whether they intend to participate in the general election. Their opinions in this respect are shown in Table 7.BL. 76.92% Chairmen / Members and 5% general people said that they want to participate in the general election and 27.08% Chairmen / Members gave "no comment" and 95% general people opined that they did not want to participate in the UP election.

Table-7.BM: Feeling in Participating in the Preparation and Implementation of Development Projects

Respondents	Comments or Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	61.53	23.08	15.38
General People	23	00	77

Source: Field Survey

Respondents were asked a question with a view to know whether they feel proud to participate in preparation and implementation of development projects. Table-7.BM shows the opinions of the respondents in this respect. 61.53% Chairmen / Members, 23% general people opined that they feel proud to participate in the implementation of development projects. 23.08% chairmen / members do not feel proud and 77% general people gave "no comment."

Table-7.BN: Political Conscious of the Respondents

Respondents	Political conscious of the Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	00	7.7
General People	00	00	00

Source: Field Survey

Respondents were asked to know whether they have become politically conscious after their election. Their responses are shown in Table-7.BN 92.30% Chairmen / Members opined that the have become conscious after their election and 7.7% gave "no comment."

Table-7.BO: Leadership Building

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. UP election helps creating leader	Y	100	100	100	31.57	17.86	55.56	60	30	35.71	100
	N	00	00	00	68.43	42.85	42.10	40	70	64.28	00
	NC	00	00	00	00	7.04	5.26	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BP: Respondents Opinion on Basis of Gender

Indicator	Comment	Respondent's opinion on gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
UP election helps creating leader	Y	100	100	35.21	62.06
	N	00	00	39.43	17.24
	NC	00	00	25.35	2068

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BQ : Respondents Opinion on Basis of Social Status

Indicator	Comment	Respondent's opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhan (%)	General People (%)	Samaj Prodhan (%)	General People (%)
UP election helps creating leader	Y	100	100	25	44.31
	N	00	00	50	32.95
	NC	00	00	25	22.72

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BR: Respondents Opinion on the Basis of Religion

Indicator	Comment	Respondent's opinion on the Basis on Religion			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
UP election helps creating leader	Y	100	100	53.84	43.67
	N	00	00	46.16	29.88
	NC	00	00	00	26.43

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of leadership building: UP election helps in creating leader.

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether UP election helps in creating leader. Table- 7.BO shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 100% businessmen of the Chairmen / Members and 31.57% labours, 53.57% farmers, 55.55% businessmen, 60% students, 30% male teachers, 35.71% female teachers and 100% Housewives in the general people category opined that they think UP election helps in creating leader. 68.43% labours, 42.86% farmers, 40.10% businessmen, 40% students, 70% male teachers, 64.29% female teachers said that UP election does not create leader. Again 3.57% farmers and 5.26% businessmen gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the opinions with regard to the vote of the Up election in creating leaders. Table 7.BP shows the comparative opinions of the respondents in this regard. 100% male and 100% female of the Chairmen / Members and 35.21% male and 62.06% female opined that the UP election helps in creating leader. On the other hand, 39.43% male and 55.17% female said that the UP election does not help in creating leader. 20.35% male and 20.68% female gave "no comment."

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the role of the UP election in creating leadership. Table-7.BQ shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people in the Chairmen

/Members and about 25% Samaj Pradhan and 44.31% general people opined that the UP election helps in creating leader. On the other hand, 50% Samaj Pradhan and 32.95% general people in the mass people said that UP election does not help in creating leader. At last 25% Samaj Pradhan and 22.72% general people "no comment."

Religion:

Respondents were asked the same question on the basis of religious affiliation with a view to know the role of UP election creating leadership. Table-7.BR shows the comparative opinions of the respondents in this respect. 100% Muslims and 100% Christians of the Chairmen/ Members and 53.84% Hindus and 43.47% Muslims opined that UP election helps in creating leader. 46.16% Hindus and 29.88% Muslims in the general people said that does not help in creating leader. Only 26.43% Muslims gave "no comment."

7. E: Area of Solving Local Problem.

“Salish has been playing a very important role in process of conflict resolution in the rural society of Bangladesh. Before the coming of sophisticated judicial courts during the British *Raj*, it was the sole agency for conflict resolution either under the initiative of village *Panchayat* or the Samaj Leaders” (Barman, 1988: 94).

Table-7.BS : Opinion of the Respondents about Settlement of the Local Problems

Indicator	Comments of Respondents					
	Chairman/member			General People		
	Y	N	N/C	Y	N	N/C
Participation of the village shalish	100	00	00	62	33	05
Give opinion of the village shalish	100	00	00	42	39	19
Judgment through without influence	100	00	00	49	14	37
Solving the local problem	100	00	00	56	40	04
Insure people's participation	92.3	00	7.7	95	00	05
Fair play established	100	00	00	82	14	04

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked a question with view to know whether the village problems are solved by democratic mechanism. To identify the actual situation of the salish, some indicators were placed before the respondents. Table 7.BS shows their opinions in this regard. 100% Chairmen and Members, 62% general people said that they can participate in the village salish. 33% people said "no" and 5% gave "no comment." 100% Chairmen / Members, 42% general people opined that they can give opinion in salish. About 39% general people said that they cannot give opinion in the salish and 19% gave "no comment". 100% Chairmen / Members, 49% general people said that they can declare judgment without any pressure. 14% general people said they can not and 37% gave "no comment." 69.24% Chairmen / Members, 56% general people opined that they can solve local problems. 40% general people and 30.76% Chairmen and Members said that they can not and 4% local people gave "no comment." 92% Chairmen /

Members 62% general opined that the people participation is ensured in the village salish. 7.7% Chairmen / Members 33% general people gave no and 5% general people gave "no comment."

Respondents were asked a question to know whether others people were invited in the salish. Table 7.BS shows the opinions of respondents in this respect. 100% Chairmen / Members opined that Samaj Prothan, village teacher, village doctor, influential persons are always invited.

Table-7.BT: Role of the Chairman/Members in Solving the Local Problems

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	00	7.7
General People	56	40	04

Source: Field Survey

Respondents were asked a question with a view to know whether the Chairmen and Members take decision with the village people to solve the local problems. Table-7.BT shows the opinions of the respondents in this regard. 92.3% Chairmen and Members, 56% general people said that Chairmen / Members solve the local problem in consultation with village people. On the other hand, 7.7% Chairmen / Members and 40% general people opined that they can not solve the local problems and only 4% general people gave "no comment."

Table-7.BU: Dispute Resolution with the Consent of two Parities in the Village Court

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	100	00	00

Source: Field Survey

A question was asked to know whether dispute is settled with the consent of two parties in the village court. Their opinions are shown in the Table-7.BU. 100% Chairmen / Members and 100% general people opined that dispute is settled with the consent of both parties in the village court.

Table-7.BV : Establishment of Faireplay through the Judgment of Village Court

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	82	00	00

Source: Field Survey

Respondents were asked with a view to know whether fairplay is established through the judgment of village court. The opinions of respondents in this regard are shown in the Table-7.BV. 82% general people and 100% Chairmen / Members opined that fairplay is established through the judgments of village court.

Table-7.BW: Opinion of the Respondents about the Verdict of Village Court

Respondents	Indicator			
	Fully agree (%)	Agree (%)	Partially agree (%)	Agree not at all (%)
Chairman/member	46.15	53.85	00	00
General People	07	82	09	02

Source: Field Survey

A proposition was present before the respondents with a view to know the opinion with required for the verdict of village court. The opinions of the respondents are shown in the Table -7.BW in this respect. 46.15% chairmen / members and 7% general people opined that they there fully agree to the proposition. 53.85% chairmen / members and 82% general people agree to the proposition. Again 9% general people partially agree to the proposition and only 2% general people do not agree at all.

Table-7.BX: Solving Local Problem

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Fair play established in the village salish	A	100	100	87.5	5.26	3.57	15.78	00	00	14.28	20
	B	00	00	12.5	94.74	82.14	68.42	100	60	64.28	80
	C	00	00	00	00	14.28	15.78	00	30	14.28	00
	D	00	00	00	00	00	00	00	10	7.14	00
2. Taken decision with village people to solve local problem	Y	100	100	75	47.37	46.42	57.89	80	60	64.28	40
	N	00	00	25	52.63	50	36.84	20	20	21.42	40
	NC	00	00	00	00	3.58	5.26	00	20	14.30	20

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BY: Respondents Opinion on the Basis of Gender

Indicator	Comment	Respondent's opinion on Gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
Fair play established in the village salish	A	52.26	3.57	56.33	13.79
	B	94.73	82.14	42.25	75.86
	C	00	14.28	14.42	6.89
	D	00	00	00	6.89
Taken decision with village people to solve local problem.	Y	100	100	52.12	65.51
	N	00	00	46.47	24.13
	NC	00	00	1.40	10.34

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.BZ: Respondents Opinion on the Basis of Social Status

Indicator	Comment	Respondent's opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhhan (%)	General People (%)	Samaj Prodhhan (%)	General People (%)
Fair play established in the village salish	A	100	100	8.34	7.95
	B	00	00	91.66	79.54
	C	00	00	00	10.22
	D	00	00	00	2.27
Taken decision with village people to solve local problem.	Y	100	100	58.34	55.68
	N	00	00	41.66	39.77
	NC	00	00	00	4.54

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CA: Respondents Opinion on the Basis of Religion

Indicator	Comment	Respondent's opinion on the Basis on Religion.			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
Fairplay established in the village salish	A	100	100	00	8.04
	B	00	00	76.92	83.90
	C	00	00	15.36	6.90
	D	00	00	7.7	1.14
Taken decision with village people to solve local problem.	Y	100	100	46.16	57.47
	N	00	00	53.84	37.94
	NC	00	00	00	4.59

A= Fully agree, B=Agree, C= Partially agree, D=Agreed not at all.

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of solving the local problem:

Occupation:

Respondents were asked the same question on the basis of occupation with a view to know whether peoples' opinion is taken for solve local problem. Table 7.BX shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 75% businessmen of the Chairmen / Members and 47.37% labours, 46.42% farmers, 57.89% businessmen, 80% students, 60% male teachers, 64.28% female teachers and 40% housewives among the general people opined that the decision is made consultation with local people. 25% businessmen of the Chairmen / Members and 52.63% labours, 50% farmers, 36.84% businessmen, 20% students, 20% male teachers, 21.42% female teachers and 40% housewives said the decision is not taken with the consultation of local people. On the other hand, 3.58% farmers, 5.26% businessmen, 20 male teachers, 14.30 female teachers and 20% housewives gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of the people's participation in solving local problem. Table 7.BY shows the comparative opinions of the respondents. 100% male and 100% female of the Chairmen / Members and about 52.12%% male and 65.51% female opined that the people participate in solving local problem. On the other hand, 40.47% male and 24.13% female said that they can not participate in the solution of local problem. Only 1.40% male and 10.34 female in the general people gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of participation in solving the local problem. Table-7.BZ shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen /Members and 58.34% Samaj Pradhan and 55.68% general people opined that the local problem are solved with the discussion with the local people. 41.66% Samaj Pradhan and 39.77% general people opined that the decision is not taken with discussion of the local people. Only 4.54% general people in the Chairmen / Members gave "no comment."

Religion:

Respondents were asked the same question on the basis of religion with a view to know the level of participation in the solving of local problem. Table 7.CA shows the comparative opinions of the respondents in this respect. 100% Muslims and 100% Christians of the Chairmen / Members and 46.16% Hindus and 57.47% Muslims opined that the local problems are solved with the discussion with the local people. 53.84% Hindus and 37.94% Muslims in the general people category said that the decision is not taken with the discussion with the local people. Only 4.59% Muslims in the general people gave "no comment."

Area of solution the local problems; Fairplay is established in the village salish

Occupation:

The proposition that fairplay is established in the village salish, was submitted to the respondents with a view to know the freedom of village vadic judicial system. Table 7.BX shows the opinions of the respondents. 100% labours, 100% housewives and 87.05% businessmen of the Chairmen /

Members, and about 5.26% labours, 3.57% farmers, 15.78% businessmen, 14.26% female teachers and 20% housewives in the general people opined that they fully agree with the proposition. 12.57% businessmen among the Chairmen / Members, and 94.74% labours, 82.14% farmers, 68.42% businessmen, 100% students, 60% male teachers, 64.28% female teachers and 80% housewives in the general people opined that they agree with the proposition. 14.28% farmers, 15.78% businessmen, 30% male teachers, 14.28% female teachers in the general people opined that they partially agree with the proposition. And 10% male teacher and 7.14% female teachers do not at all agree with proposition.

Gender:

The same proposition was submitted before the gender category of the respondents with a view to know the comparative opinion in this regard. Table 7.BY shows the comparative opinions of the respondents. 5.26% male and 3.57% female of the Chairmen / Members and about 56.33%% male and 13.79% female in the general people opined that they fully agree with to the proposition. 94.73% male and 82.14% female in the Chairmen and Members, and 42.25% male and 75.86% female in the general people category opined that their agree to the proposition. 14.28% female in the Chairmen / Members and 1.42% male and 6.89% female in the general people said that their partially agree with the proposition. And only 6.89% female in the general people do not agree at all.

Social Status:

The same proposition was submitted before the social status category of the respondents with a view to know the comparative opinions of the respondents. Table 7.BZ shows the comparative opinions of the respondents in this respect. 100% Samaj Pradhan, 33.33% general people of the

Chairmen / Members and 8.34% Samaj Pradhan and 7.95% general people in the mass people category fully agree with the proposition. 50% general people in the Chairmen / Members, and 91.66% Samaj Pradhan and 79.54% general people category opined that they agree with the proposition. 16.66% general people in the general people and 10.25% general people partially agree with the proposition. Only 2.27% general people do not agree at all.

Religion:

The same proposition was submitted before the religious category of respondents with a view to know the comparative opinions of the respondents. Table 7.CA shows the comparative opinions in this respect. 100% Christians in the Chairmen / Members and 76.92% Hindus and 83.90% Muslims in the general people category agree with the proposition. 15.36% Hindus and 6.90% Muslims in the general people partially agree with the proposition. And only 7.69% Hindus and 1.14% Muslims in the general people do not agree at all with the proposition.

7. F: Freedom of Expression

Table 7.CB : Opinions of the Respondents about the Freedom of Expression

Indicator	Comments of Respondents					
	Chairman/member			General People		
	Y	N	N/C	Y	N	N/C
You can discuss freely in the meeting	100	00	00	12	41	47
You can express your opinion independently	100	00	00	6	37	57
Criticized freely	92.30	00	7.7	62	38	00
Opinion freely on selection agenda	100	00	00	--	--	--
Given opinion freely budget on the discussion	100	00	00	--	--	--
Participate freely in committee meeting	100	00	00	--	--	--
Express opinion freely in village meeting	92.30	00	7.7	--	--	--

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked a question with a view to know whether they can express their opinions freely. Some indicators were placed before the respondents to get their opinions. Table 7.CV shows the opinions of the respondents in these respects. 100% Chairmen and Members said that they can give opinion in the selection of agenda. Again 100% Chairmen / Members said opinion that they can give opinion freely in budget discussion. Further, 100% respondents said that they can give their opinion freely in the committee meeting. And 92.3% respondents said "yes" and 7.7% said "no comment" with regard to the indicator of expression opinion freely in the village meeting. Again 92.3% opined "yes" 7.7% gave "no" on the indicator of criticizing freely on the UP activities.

Further to know the opinion of general people how they can express opinion? Some indicators were brought before the general people. They expressed their opinions in this regards. Table 7.CB shows the opinions of respondents. 12% general people said that they can discuss in the meeting freely. 41% said that they can not and 47% gave "no comment."

Further the respondents were asked the question whether they can give their opinion independently. Table 7.CB shows the opinions of the respondents in this regard. 6% said that they can, 37% can not and 57% gave "no comment."

Respondents were asked with a view to know whether they can criticize freely the activities of union parishad. The opinions of the respondents are shown in the Table 7.CB 62% general people and 92.30% Chairmen and Members said that they can criticize any activity of UP. 38% general people said the can not and only 7.7% Chairmen / Members gave "no comment."

Table-7.CC: Respondents' Opinion of the UP Budget

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	06	41	47

Source: Field Survey

Respondents were asked a question with a view to know whether they know about the budget of the UP. They were asked and feel whether the UP budget every year and whether they can express their opinion independently. The opinions of the respondents are shown in the Table 7.CC 100% Chairmen / Members and 6% general people answered that they can express their opinion in the budget meeting independently. 41% general people that they can not express their opinion in the budget meeting. And 47% general people gave "no comment."

Table-7.CD: Free Criticism of any Activity of UP

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	00	7.7
General People	62	38	00

Source: Field Survey

Respondents were asked a question with a view to know whether they can criticize freely the activities of UP. Table-7.CD shows the opinions of the respondents in this regard. 92.30% chairmen / members and 62% general people expressed that they can criticize the activities of UP. 38% general

people said that they can not criticize the activities of UP. Only 7.69% chairmen / members gave "no comment."

Table-7.CE : Free Express of Opinion with Regard to the Judgment of Village Settlement

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	00	7.7
General People	62	38	00

Source: Field Survey

Respondents were asked a question with a view to know whether they can express their opinion freely in the judgment of village settlement. The opinions of respondents are shown in the Table-7.CE in this regard. 92.30% chairmen and member and 62% general people told that they can express their opinion freely in the judgment of village settlement. 7.7% chairmen / members gave "no comment" and only 38% general people said "no."

Table-7.CF : Free Expression of Opinion in the Village Meeting

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	--	--	--

Source: Field Survey

Respondents were asked a question with a view to know whether they can express their opinions freely in the village meeting. Table-7.CF shows the opinions of the respondents in this regard. 100% Chairmen / Members opined that they can express their opinions freely in the village meeting.

Table-7.CG: Participation to and free Opinion in Preparing and Implementing Development Projects

Respondents	Comments of Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	15	85	00

Source: Field Survey

Respondents were asked a question with a view to know whether they can participate in the discussion and put opinions freely in preparing and implementing development projects. Table-7.CG shows the opinions of the respondents in this regard. 100% Chairmen / Members and 15% general people opined that they can participate in the discussion and implementation of the development projects. And 85% general people said that they can not participate in the discussion and implementation the development projects.

Table-7.CH : Free Opinion in the Budget Discussion

Respondents	Comments of Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	06	66	28

Source: Field Survey

Respondents were asked a question with a view to know whether they can give their opinions freely in the budget discussion. Table-7.CH shows the opinions of the respondents in this regard. 100% Chairmen / Members and 06% general people opined that they can freely give opinion in the budget discussion. 66% general people said that they can not discuss in the budget meeting. Only 28% general people gave "no comment."

Table-7.CI: Free Opinion in the Selected Agenda

Respondents	Comments of Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	--	--	--

Source: Field Survey

Respondents were asked a question with a view to know whether they can give their opinions freely in the selected agenda. Table-7.CI shows the opinions of the respondents in this regard. 100% Chairmen / Members opined that they can give opinions freely in the selected agenda.

Table-7.CJ: Opinion Taken as Decision

Respondents	Comments of Respondents		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	--	--	--

Source: Field Survey

A question was asked whether the opinions of the respondents are taken as decision. The opinions of respondents are shown in the Table-7.CJ. 100% chairmen / Members opined that their opinions are taken as decision.

Table-7.CK: Freedom of Expression

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Expression opinion in budget meeting	Y	100	100	100	31.57	3.57	15.79	20	00	35.76	00
	N	00	00	00	68.43	39.28	36.84	00	50	42.85	40
	NC	00	00	00	00	57.14	47.37	80	50	21.43	60
2. Expressing of opinion meting	Y	100	100	100	52.63	32.14	47.37	60	10	53.72	40
	N	00	00	00	42.10	50	31.57	20	60	28.57	20
	NC	00	00	00	5.27	17.85	21.06	20	30	35.71	40

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CL: Respondent's Opinion on Gender

Indicator	Comment	Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
1. Expression opinion in budget meeting	Y	100	100	100	10.44
	N	00	00	00	44.82
	NC	00	00	00	51.72
2. Expressing of opinion meting	Y	100	100	100	37.93
	N	00	00	00	34.48
	NC	00	00	00	27.58

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CM: Respondent's Opinion on Social Status

Indicator	Comment	Respondent's opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhan (%)	General People (%)	Samaj Prodhan (%)	General People (%)
1. Expression opinion in budget meeting	Y	100	100	8.34	5.68
	N	00	00	41.66	32.95
	NC	00	00	50	61.36
2. Expressing of opinion meting.	Y	100	100	83.32	52.27
	N	00	00	8.34	29.54
	NC	00	00	8.34	18.18

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CN: Respondent's Opinion on the Basis of Religion

Indicator	Comment	Respondent's opinion on the Basis of Religion			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
1. Expression opinion in budget meeting	Y	100	100	00	5.75
	N	00	00	53.85	31.04
	NC	00	00	46.16	63.21
2. Expressing of opinion meting	Y	100	100	23.8	60.92
	N	00	00	61.54	22.99
	NC	00	00	15.39	16.10

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of Freedom of expression

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether they can express their opinions independently in the budget meeting. Table 7.CK shows the comparative opinions of the

respondents in this respect. 100% labours, 100% housewives and 100% businessmen of the Chairmen / Members and 31.57% labours, 3.57% farmers, 15.79% businessmen, 20% students, 35.76% female teachers among the general people opined that they can express their opinion in the budget meeting. 36.84% businessmen, 68.43% labours, 39.28% farmers, 36.84% businessmen, 50% male teachers, 42.85% female teachers and 40% housewives said that they can not express their opinion in the budget meeting. And about 57.14% farmers, 47.37% businessmen, 80% students, 50% male teachers, 21.48% female teachers and 60% housewives among the general people gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of expression of opinion independently in the budget meeting. Table 7.CL shows the comparative opinions of the respondents. 100% male, 100% female of the Chairmen / Members and 100% male and 10.44% female opined that they can express their opinion in the budget meeting freely. On the other hand, 44.82% female said that they can not express their opinion. Only 51.72% male gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of expression of opinions in the budget meeting. Table 7.CM shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan and 100% general people of the Chairmen / Members and 8.34% Samaj Pradhan and 5.68% general people in the mass people opined that they can express their opinion in the budget meeting.

Religion:

Respondents were asked a question on the basis of religious affiliation with a view to know the level of expression of opinion in the budget meeting. Table 7.CN shows the comparative opinions in the respondents in this respect. 100% Muslims and 100% Christians of the Chairmen / Members and 5.75% Muslims in the general people opined that they can express their opinion in the budget meeting freely. And 53.85% Hindus and 31.04% Muslims in the general people can not express their opinion in the budget meeting. 46.16% Hindus and 63.21% Muslims gave "no comment."

Free expression of opinion**Occupation:**

Respondents were asked a question on the basis of occupation with a view to know whether they can express their opinions in the budget meeting freely. Table 7.CK shows the comparative opinion of the respondents in this respect. 100% labours, 100% housewives and 100% businessmen of Chairmen / Members and 52.63% labours, 32.14% farmers, 47.37% businessmen, 60% students, 10% male teachers, 35.72% female teachers and 40% housewives among the general people opined that they can express opinion in the budget meeting freely. 40.10% labours, 50% farmers, 31.57% businessmen, 20% students, 60% male teachers, 28.57% female teachers and 20% housewives said that can not express their opinion independently in the budget meeting. 5.27% labours, 17.85% farmers, 21.06% businessmen, 20% students, 30% male teachers, 35.71 female teachers and 40% gave "no comment."

Gender:

Respondents were asked the same question on the basis of gender category with a view to know the level of express opinions independently in

the meeting. Table 7.CL shows the comparative opinions of the respondents. 100% male and 100% female in the Chairmen / Members, and 100% male and 37.93% female opined that they can express their opinion independently in the meeting. On the other hand, 34.08% female said that they can not their opinion independently. Only 37.58% male gave "no comment."

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the level of expression of opinion in the meeting freely. Table 7.CM shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan and 100% general people of the Chairmen / Members and 83.32% Samaj Pradhan and 52.27% general people in the mass people opined that they can not express opinion independently. 8.34% Samaj Pradhan and 18.18% general people in the mass people gave "no comment."

Religion:

Respondents were asked a question on the basis of religious category with a view to know the level of expression opinion in the meeting freely. Table 7.CN shows the comparative opinions of the respondents in this respect. 100% Muslims and 100% Christians among the Chairmen / Members and 23.87% Hindus and 60.92% Muslims said that they can express opinion independently in the meeting. 61.54% Hindus and 22.99% Muslims in the general people can not express their opinion. 15.39% Hindus and 16.10% Muslims gave "no comment."

Table-7.CO: Opinion of the Respondents about Collecting Information

Indicator	Comments of Respondents					
	Chairmen/members			General People		
	Y	N	N/C	Y	N	N/C
Visiting locality	100	00	00	--	--	--
Listening problem to the people	100	00	00	--	--	--
Exchanging opinion with the local people	100	00	00	--	--	--
Discussing problem with chairmen and members	--	--	--	75	24	01

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were contacted with a view to know how they collect information about the local problem. To get the opinion of the respondents, some indicators were brought before them. Table 7.CO shows the opinions of the respondent in this regard. On the total indicator 100% Chairmen / Members said that the gain information through the visiting locality, exchanging opinion with locale people, listing problem to the locale people discussing problem with chairmen and members and tasterag people lastly were hearing the local people.

Table-7.CP: Could the Chairman and Member Solve the Local Problem Whole Heartedly?

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairmen/members	69.23	30.76	00
General People	71	28	01

Source: Field Survey

Respondents were asked the same question with a view to know whether they could solve the local problem whole heartedly. Table 7.CP shows the opinions of respondent in this respect. 69.23% chairmen /

members and 71% general people opined that they solve problem whole heartedly. And 30.76% chairmen / members, 28% general people said that they can not solve the problem whole heartedly. And 1% gave "no comment."

Table-7.CQ: Collecting Information

Indicators	Comment	RESPONDENTS OPINION ON OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Listening the problem visiting in the locality	Y	100	100	87.5	84.21	78.57	78.94	100	100	85.71	80
	N	00	00	12.5	15.79	17.85	21.06	00	00	14.29	20
	NC	00	00	00	00	3.57	00	00	00	00	00
2. Exchanging opinion with the local people	Y	100	100	87.5	68.42	67.85	78.94	80	90	85.72	80
	N	00	00	12.5	31.57	28.57	21.06	20	10	14.28	20
	NC	00	00	00	00	3.57	00	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CR: Respondents' Opinion on Gender

Indicator	Comment	Respondent's opinion on gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
Listening the problem visiting in the locality.	Y	100	100	81.70	86.20
	N	00	00	18.30	10.34
	NC	00	00	00	3.44
Exchanging opinion with the local people	Y	100	100	81.83	82.75
	N	00	00	28.16	13.79
	NC	00	00	00	3.44

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CS: Respondents' Opinion on Social Status

Indicator	Comment	Respondent's opinion on social status.			
		Chairman/Member		General People	
		Samaj Proadhan (%)	General People (%)	Samaj Proadhan (%)	General People (%)
Listening the problem visiting in the locality.	Y	100	100	25	40.90
	N	00	00	75	57.95
	NC	00	00	00	1.14
Exchanging opinion with the local people	Y	100	100	91.66	57.95
	N	00	00	8.34	42.04
	NC	00	00	00	.06

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CT: Respondents' Opinion on the Basis of Religion

Indicator	Comment	Respondent's opinion on the Basis or Religion			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
Listening the problem visiting in the locality.	Y	100	100	61.53	87.35
	N	00	00	38.46	11.49
	NC	00	00	00	1.14
Exchanging opinion with the local people	Y	100	100	53.48	80.45
	N	00	00	46.15	18.40
	NC	00	00	00	1.15

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of gaining information: Exchanging opinion with the local people

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether they exchange opinion with the local people. Table 7.CQ shows the comparative opinions of the respondent in this respect.

100% labours, 100% housewives and 87.5% businessmen of the Chairmen / Members and 68.42% labours, 67.85% farmers, 78.94% businessmen, 80% students, 90% male teachers, 85.72% female teachers and 80% housewives among the general people said that they exchange opinion between each other. On the other hand, 12.05% businessmen of the Chairmen / Members and 31.57% labours, 28.57% farmers, 21.06% businessmen, 20% students, 10% male teachers, 14.28% female teachers and 20% housewives said that they do not exchange their opinion with the local people.

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of gaining information gender level. Table 7.CR shows the comparative opinions of the respondents. 100% male and 100% female of the Chairmen / Members and about 81.83% male and 82.27% female opined that they visit the local and exchange the opinion the local people. On the other hand, 28.16% male and 13.79% female said that they do not exchange their opinion. And only 3.44 female in the general people gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of gaining information in the social category. Table 7.CS shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen /Members and 91.66% Samaj Pradhan and 57.95% general people in the general opined that they do not exchange. 8.34% Samaj Pradhan and 42.04% general people among the general people said that they exchange their opinion with the local people.

Religion:

Respondents were asked a question on the basis of religious affiliation with a view to know the level of gaining information. Table 7.CT shows the comparative opinions in the respondents in the respect. 100% Muslims and 100% Christians of the Chairmen/ Members and 53.48% Hindus and 80.85 Muslims opined that they visit in the locality to gain information. 46.15% Hindus and 18.14% Muslims in the general people said that they do not visit their locality. Only 1.15% Muslims in the general people gave "no comment."

Gaining Information

Area of gaining information: Listening the problem visiting the locality

Occupation:

Respondents were asked the same question on the basis of occupation with a view to know whether they visit locality to gain information. Table 7.CQ shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 87.5% businessmen of the Chairmen / Members and 84.21% labours, 78.57% farmers, 78.94% businessmen, 100% students, 100% male teachers, 85.71% female teachers and 80% housewives among the general people said that they visit the locality. 12.05% businessmen between the Chairmen / Members and 15.79% labours, 17.85% farmers, 21.06% businessmen, 14.29% female teachers and 20% housewives said that they do not visit the locality. 3.57% farmers among the general people gave "no comment."

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of gaining information. Table 7.CR shows the comparative opinions of the respondents in this respect. 100% male and

100% female of the Chairmen / Members and about 81.70% male and 86.20% female opined that they visit the locality. On the other hand, 18.30% male and 10.34% female said that they do not visit their locality. And only 3.44 female in the general people gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of gaining information. Table 7.CS shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen / Members and 25% Samaj Pradhan and 40.90% general people opined that they visit in the locality to gain information. On the other hand, 75% Samaj Pradhan and 57.95% general people belong to the general people category said that they do not visit the locality and gain information. 1.14% general people gave "no comment."

Religion:

Respondents were asked the same question on the basis of religious affiliation with a view to know the level of gaining information. Table-7.CT shows the comparative opinions of the respondents in this respect. 100% Muslims and 100% Christians of the Chairmen / Members and about 61.53% Hindus and 87.35 Muslims opined that they visit the locality for gaining information. 38.46% Hindus and 11.49% Muslims in the general people said that they do not visit their locality. Only 1.14% Muslims in the general people gave "no comment."

Table 7CU : Opinion of the Respondents about Decision Making Procedure

Indicator	Comments of Chairman and member		
	Yes (%)	No (%)	No Comment (%)
UP meeting held regularly	100	00	00
UP meeting called through circulars	100	00	00
Every member present in the meeting	100	00	00
Opinion taken as decision	100	00	00
Decision made unanimously	100	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked a question with a view to know the decision making procedure of UP. Some indicators were presented to the Chairmen and Members. Table 7.CU shows the opinions of the respondents in this regard. Among the total indicators 100% Chairmen / Members opined that UP meetings are held regularly, meetings are called through circulars, every member present the meeting and decision is taken unanimously.

Table-7.CV : Agenda Determination of Board Meetings

Respondents	Comments	by the chairman (%)	by the member (%)	the consent of all (%)	by the MP (%)	by the UNO (%)	Others (%)
Chairman and Member	Y	00	00	100	00	00	00
	N	00	00	00	00	00	00
	N/C	00	00	00	00	00	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked a questions to know how the agenda of board meeting is determined. Table 7.CV shows the opinions of the respondents in

this regard. 100% Chairmen / Members opined that the agenda of meeting is determined by the consent of all.

Table-7.CW : Free on the Selected Agenda

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	100	00	00
General People	--	--	--

Source: Field Survey

Respondents were asked a question with a view to know whether they can give opinions freely on the selected agenda. The opinions of the respondents are shown in the Table 7.CW 100% general people express that they can give opinions freely on the selected agenda.

Table 7.CX: Body Decision Making

Indicators	Comment	RESPONDENTS OPINION ON OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. UP meeting held through circulars	Y	50	66.66	75	--	--	--	--	--	--	--
	N	50	33.34	25	--	--	--	--	--	--	--
	NC	00	00	00	--	--	--	--	--	--	--
2. Opinion taken as decision	Y	100	100	87.5	--	--	--	--	--	--	--
	N	00	00	00	--	--	--	--	--	--	--
	NC	00	00	12.5	--	--	--	--	--	--	--

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CY: Respondents' Opinion on Gender

Indicator	Comment	Respondents' opinion on gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
UP meeting held through circular	Y	100	75	--	--
	N	00	25	--	--
	NC	00	00	--	--
Opinion taken as decision	Y	100	100	--	--
	N	00	00	--	--
	NC	00	00	--	--

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.CZ: Respondents' Opinion on Social Status

Indicator	Comment	Respondents' opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhan (%)	General People (%)	Samaj Prodhan (%)	General People (%)
UP meeting held through circular	Y	80	66.66	--	--
	N	20	33.34	--	--
	NC	00	00	--	--
Opinion taken as decision.	Y	100	100	--	--
	N	00	00	--	--
	NC	00	00	--	--

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.DA: Respondents' Opinion on the Basis of Religion

Indicator	Comment	Respondents' opinion on the Basis of Religion.			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
UP meeting held through circular	Y	83.34	100	--	--
	N	16.66	00	--	--
	NC	00	00	--	--
Opinion taken as decision	Y	100	100	--	--
	N	00	00	--	--
	NC	00	00	--	--

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of Decision: UP meeting held thoroughly circular.

Occupation:

Respondents were asked a question on the basis of occupation with a view to know the procedure of decision making in the PU board. Table 7.CX shows the comparative opinions of the respondents in this respect. 50% labours, 66.66% housewives and 75% businessmen of the Chairmen and Members opined that the meeting of UP is held through circulars. 50% labours, 33.34% housewives, 25% businessmen said that the meeting of UP is not held through the circulars.

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of procedure of decision making in the UP board. Table 7.CY shows the comparative opinions of the respondents in this respect. 100% male and 75% female of the Chairmen / Members said that the meeting of UP is held through the circulars. On the other hand, 25%

female of the Chairmen / Members said that the meeting of UP body is not held through the circulars.

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of procedure of decision making in the PU board. Table-7.CZ shows the comparative opinions of the respondents in this regard. 80% Samaj Pradhan, 66.66% general people of the Chairmen / Members opined that the meeting of UP is held through circulars. 20% Samaj Pradhan and 33.34% general people of the Chairmen / Members said that the meeting of the UP is not held through circulars.

Religion:

Respondents were asked a question on the basis of religious affiliations with a view to know the level of procedure of decision making in the PU board. Table 7.DA shows the comparative opinions of the respondents in this respect. 83.34% Muslims and 100% Christians among the Chairmen / Members opined that the meeting of UP is held through circulars. 16.66% Muslims in the general people said that the meeting of UP is not held through circulars.

Board Decision Making

Area of Decision: Opinion taken as decision

Occupation:

Respondents were asked a question on the basis of occupation with a view to know whether their opinion is taken as decision in the PU board. Table 7.CX shows the comparative opinions of the respondents in this respect. 100% labours, 100% housewives and 87.05% businessmen of the Chairmen / Members opined that their opinion is taken as decision in the meeting of UP. 12.05% businessmen gave "no comment."

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of their opinion taken as decision in the PU board. Table 7.CY shows the comparative opinions of the respondents. 100% male and 100% female of the Chairmen / Members said that their opinion is taken as decision in the meeting of UP.

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of their opinion taken as decision in the PU board. Table 7.CZ shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan, 100% general people of the Chairmen / Members opined that their opinion is taken as decision in the meeting of UP.

Religion:

Respondents were asked a question on the basis of religious affiliations with a view to know the level of their opinion taken as decision in the PU board. Table 7.DA shows the comparative opinions in the respondents in this respect. 100% Muslims and 100% Christians among the Chairmen / Members opined that their opinion is taken as decision in the meeting of UP.

Table-7.DB: Political Affiliations of the Respondents

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Are you a supporter of any political party?			
Chairman/member	100	00	00
General People	33	04	63

Source: Field Survey

Respondents were asked the question with a view to know whether they are a supporter of political party. Table 7.DB shows the opinions of respondents in this regard. 100% Chairmen / Members and 33% general people said that they are supporters of political party. And 4% general people said that they are not supporters of political party. 63% general people gave "no comment."

Table-7.DC: Political Affiliations of the Respondents

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Are you a member of any political party?			
Chairman/member	100	00	00
General People	15	81	04

Source: Field Survey

Respondents were asked a question with a view to know whether they are members of any political party. Table 7.DC shows the opinions of respondents in this regard. 100% Chairmen / Members and 15% general people said that they are members of political party. And 81% general

people said that they are not members of political party. 4% general people gave no comment.

Table-7.DD: Political Involvement of the Respondents

Indicators	Comment	RESPONDENTS OPINION ON THE BASIS OF OCCUPATION									
		Chairman/member			General People						
		Labor (%)	Housewife (%)	Businessman (%)	Labor (%)	Farmer (%)	Businessman (%)	Student (%)	Male Teacher (%)	Female Teacher (%)	Housewife (%)
1. Supporter of political party	Y	50	100	87.5	10.5	25.71	42.10	60	20	35.71	40
	N	50	00	12.5	5.26	00	57.89	20	00	14.28	00
	NC	00	00	00	84.21	64.28	00	20	80	50	60
2. Member of political party	Y	50	100	87.5	10.52	17.85	26.31	40	10	21.44	00
	N	50	00	12.5	5.26	82.15	63.15	60	90	14.28	100
	NC	00	00	00	84.21	00	10.52	00	00	64.18	00

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.DE: Respondents' Opinion on the Basis of Gender

Indicator	Comment	Respondents opinion on gender			
		Chairman/Member		General People	
		Male (%)	Female (%)	Male (%)	Female (%)
Supporter of political party	Y	90	100	32.39	34.48
	N	00	00	2.81	6.89
	NC	10	00	64.78	23.94
Member of political party	Y	90	100	16.90	4.41
	N	00	00	80.28	90.80
	NC	10	00	2.82	6.89

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.DF: Respondents' Opinion on the Basis of Social Status

Indicator	Comment	Respondents opinion on social status			
		Chairman/Member		General People	
		Samaj Prodhhan (%)	General People (%)	Samaj Prodhhan (%)	General People (%)
Supporter of political party	Y	100	100	33.34	31.81
	N	00	00	00	00
	NC	00	00	66.66	68.19
Member of political party	Y	100	100	25	11.36
	N	00	00	75	84.49
	NC	00	00	00	4.54

Source: Field Survey, Y = yes, N = No, NC = No Comment

Table-7.DG: Respondents' Opinion on the Basis of Religion.

Indicator	Comment	Respondent's opinion on the Basis or Religion.			
		Chairman/Member		General People	
		Muslim (%)	Christain (%)	Hindu (%)	Muslim (%)
Supporter of political party	Y	100	100	23.08	35.63
	N	00	00	00	00
	NC	00	00	76.92	64.37
Member of political party	Y	91.66	100	00	16.09
	N	8.34	00	100	00
	NC	00	00	00	84.10

Source: Field Survey, Y = yes, N = No, NC = No Comment

Area of Political Involvements

Occupation:

Respondents were asked a question on the basis of occupation with a view to know the level of political involvement of the occupation category. Table 7.DD shows the comparative opinions of the respondents in this respect. 50% labours, 100% housewives and 87.5% businessmen of the

Chairmen / Members and 10.50% labours, 25.71% farmers, 42.10% businessmen, 60% students, 20% male teachers, 35.71% female teachers and 40% Housewives among the general people told that they are supporters of political parties. 50% labours, 12.5% businessmen among the Chairmen / Members and 5.26% labours, 57.89% businessmen, 20% students, 14.28% female teachers said that they are not supporters of political parties. On the other hand, 84.21 % labours, 64.28% farmers and 20% students, 80% male teachers, 50% female teachers and 60 housewives in the general people gave "no comment."

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of political involvement. Table 7.DE shows the comparative opinions of the respondents. 90% male and 100% female of the Chairmen / Members and 32.39% male and 34.48% female told that they are supporters' political parties. On the other hand, 2.81% male and 6.89% female in the general people said that they are not supporters of political parties. 64.78% male and 23.94% female in the general people gave "no comment."

Social Status:

Respondents were asked a question on the basis of social status with a view to know the level of political involvement. Table-7.DF shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan 100% general people in the Chairmen / Members and 33.34% Samaj Pradhan and 31.81% general people in the general told that they are supporters of political parties. 66.66% Samaj Pradhan and 68.19% general people in the general people gave "no comment."

Religion:

Respondents were asked a question on the basis of religious affiliations with a view to know the level of political involvement. Table-7.DG shows the comparative opinions in the respondents in this respect. 100% Muslims and 100% Christians in the Chairmen / Members and 23.08% Hindus and 35.63% Muslims in the general people said that they are supporters of political parties. 76.92% Hindu and 64.37% Muslims in the general people gave "no comment."

Political activities

Area of Political activities: Member of political party

Occupation:

Respondents were asked a question on the basis of occupation with a view to know the level of political involvement. Table- 7.DD shows the comparative opinions of the respondents in this respect. 50% labours, 100% housewives and 87.5% businessmen of the Chairmen / Members and 10.52% labours, 17.85% farmers, 26.31% businessmen, 40% students, 10% male teachers, 21.44% female teachers among the general people said that they are members of political parties. 50% labours, 12.5% businessmen among the Chairmen / Members and 5.26% labours, 82.15% farmers, 63.15% businessmen, 60% student, 90% male teachers 14.28% female teachers and 100housewives said that they are not members of political parties. On the other, 84.21 % labour, 10.52% businessmen and 64.18% female teachers gave "no comment."

Gender:

Respondents were asked a question on the basis of gender category with a view to know the level of political involvement. Table 7.DE shows the comparative opinions of the respondents. 90% male and 100% female of

the Chairmen / Members and 16.90% male and 4.41% female said that they are members of political party. On the other hand, 80.28% male and 90.80% female in the general people said that they are not members of political party. Only 2.82% male and 6.89% female in the general people gave "no comment".

Social Status:

Respondents were asked the same question on the basis of social status with a view to know the level of political involvement. Table-7.DF shows the comparative opinions of the respondents in this regard. 100% Samaj Pradhan 100% general people in the Chairmen / Members and 33.34% Samaj Pradhan and 31.81% general people in the general said that they are members of political party. 66.66% Samaj Pradhan and 68.19% general people in the general people gave "no comment."

Religion:

Respondents were asked the same question on the basis of religious affiliations with a view to know the level of political involvement. Table-7.DG shows the comparative opinions of the respondents in this respect. 91.66% Muslims and 100% Christians of the Chairmen/ Members and 16.09% Muslims in the general people told that they are members of political party. 8.34% Muslims in the Chairmen / Members, 100% Hindus said that they are not members' political party. 84.10% Muslims in the general people gave "no comment."

7. J: Women Participation:**Table-7.DH: Direct Election for Women Member in UP would Increase Women's Participation**

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Will the direct election increase the women's participation			
Chairman/member	100	00	00
General People	78	00	22

Source: Field Survey

Respondents were asked a question with a view to know whether direct election for women member in UP will increase women's participation. Table 7.DH shows the opinions of the respondents in this regard. 100% chairmen / members and 78% general people said that direct election for the women in UP will increase women's participation. 22% general people gave "no comment."

Table-7.DI: Direct Election for Women Member in the UP would Self-Sufficiency Women

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Will direct election make women self sufficient			
Chairman/member	100	00	00
General People	62	30	08

Source: Field Survey

Respondents were asked a question with a view to know whether the direct election for women member in the UP will make women self sufficient. Table 7.DI shows the opinions of the respondents in this regard. 100% chairmen / members and 62% general people told that direct election for the women in UP system will make them self sufficient. 30% general people seemed that they will not make them self sufficient. 08% general people gave "no comment."

Table-7.DJ: Opinion of the Respondents about Increased Women Participation in Local Area

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
The UP system increase women's participation			
Chairman/member	100	00	00
General People	96	00	04

Source: Field Survey

Respondents were asked a question with a view to know whether the system of UP have increased women participation in local area. Table 7.DJ shows the opinions of the respondents in this regard. 100% chairmen / members and 96% general people said that the system has increased participation in the local people. 04% general people gave "no comment."

7. L: Advantages of Local Self Government

Table-7.DK: Opinions of the Respondents about Advantages from Local Self Government

Indicators	Opinion the respondents					
	Chairmen and			General people		
	Y	N	N/C	Y	N	N/C
Peoples can say their problem easily	84.61	00	15.39	90	10	00
People can achieve knowledge about participating in politics	84.61	00	15.39	60	40	00
People can participate in preparing and implementing project	92.30	00	7.7	23	77	00
Increase public participation in politics	84.61	00	15.39	62	30	08
Increases relation between leader and general people	76.92	00	23.08	70	30	00
People can learn various activities taken by the government	84.61	00	15.39	13	07	80
Helps to create new leader	84.61	00	15.39	50	00	50

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were requested to mention the advantages of local self government. Some indicators were brought before the respondents for ticking only one basis. The opinions of the respondents are shown in the Table 7.DK 84.61% Chairmen / members and 90% general people opined that they can say easily their problem. 10% general people said that they can not say their problems and only 15.39% chairmen / members gave "no comment."

Further, on the indicator of **People can achieve knowledge about participating in politics** 84.61% chairmen/member and 60% general people expressed that they can achieve knowledge about the participation in politics. And 15.39% chairmen/member and 40% general people opined that they do not give knowledge about the participation in politics.

Again on the indicator of **People can participate in preparing and implementing project**, 92.30% chairmen/member and 23% general people told that they can participate in preparing and implementing the local project. And 7.7% chairmen / members gave no comment and 77% general people said that they can not participate in preparing and implementing by the local project.

Further, on the indicator of **"Increase public participation in politics"** 84.61% chairmen/member and 62% general people opined that the UP system increased public participation in the local politics. 15.39% chairmen/member and 8% general people gave no comment. And 30% general people told that public participation did not increase.

Again, on the indicator of **"Increases relation between leader and general people"** 76.92% chairmen / members and 70% general people opined that the relationship was increased between leader and general people. 23.08% chairmen / members gave no comment and 30% general people gave "no comment."

Further, on the indicator of **"People can learn various activities taken by the government,"** 84.61% chairmen / members and 13% general people opined that the people can know the various activities taken by the

government. 15.39% chairmen / members and 80% general people gave "no comment" and only 7% general people expressed they can not know.

Again on the indicator of helping to create new leaders, about 84.61% chairmen / members and 50% general people opined that local self government helps to create new leaders and 15.39% chairmen / members and 50% general people told that local self government does not help in creating leader.

7. K: Problem of local governments

Table-7.DL: Opinion of the Respondents about Problem in their UP

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	7.7	00
General People	100	00	00

Source: Field Survey

Respondents were asked a question to know whether any problem have in their UP. The opinions of the respondents are shown in the Table 7.DL. 92.30% chairmen and members and 100% general people told that there were many problems and only 7.7% chairmen / members said that there are no problems.

Table-7.DM: Opinions of the Respondents about the types of Problems

Indicator	Comments of Respondents					
	Chairman/member			General People		
	Y	N	N/C	Y	N	N/C
Financial problems	84.61	00	15.39	70	00	30
Vehicular problems	53.84	13.38	30.76	50	50	00
Infrastructure problems	38.46	00	53.84	80	00	20
Influential group influence	46.15	46.15	7.7	60	30	10
MP influence and compels to do anything	46.15	23.07	30.76	70	00	30
UNO influence and compels to do anything	38.46	38.46	23.07	50	20	30
Political parties influence	38.46	38.46	23.07	80	00	20

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked to tell about the types of the problems of local self governments. In this context some indicators were brought before the respondents for ticking only on one basis. The opinions of the respondents are shown Table 7.DM. 84.61% chairmen / members 70% general people told that local self government was facing the financial problem. 15.38% chairmen / members and 30% general people gave "no comment."

Further, on the indicators of vehicular problems about 53.84% chairmen / members and 50% general people opined that there was a vehicle problem. And 13.38% chairmen / members and 50% general people told that there were no vehicle problems. And only 30.76% chairmen / members gave "no comment."

Again on the indicator of infrastructure problems about 38.46% chairmen and members 80% general people told that there were infrastructure problems in UP. And 53.84% chairmen / members 70% general people gave "no comment."

Again on the indicator of "Influential group influence" about 44.15% chairmen / members, 60% general people expressed that the influential groups influenced the activity of UP. And 46.15% chairmen / members 30% general people replied that the influential group did not influence the activity of local self government. And only 7.7 chairmen / members 10% general people gave "no comment."

Further on the indicator of MP influence, 46.15% chairmen / members 70% general people replied that local MP influenced the UP works.

Further on the indicator of "UNO influence" 38.46% chairmen / members, 50% general people expressed that the UNO influenced the UP activities. 38.64% chairmen / members and 50% general people told that UNO influenced the activities of local self governments. And 38.46% chairmen / members and 20% general people said that the UNO did not influence the UP activities. 23.07% chairmen / members and 30% general people "no comment."

Further on the indicator of political parties influence, 38.46% chairmen / members, 80% general people opined that the supporter or party member could influence the activities of UP and 38.46% chairmen / members told that the party member did not influence the UP activities. And 23.07% chairman / members and 20% general people gave "no comment."

Table-7.DN: Opinions of the Respondents about Solving Local Problem

Indicator	Comments of Respondents					
	Chairman/member			General People		
	Y	N	N/C	Y	N	N/C
Personally	10	90	00	40	20	40
Discussion with local people	92.30	7.7	00	77	13	10
With the instruction of MP	10	90	00	20	80	00
With the instruction of UNO	00	100	00	00	100	00
Discussing in the UP	23.07	76.93	00	50	00	50

Source: Field Survey, Y = yes, N = No, NC = No Comment

Respondents were asked to mention for solution of the local problems. In this respect some indicators were presented before the respondents for ticking the right indicator only on one basis. The opinions of the respondents are shown Table 7.DN 10% chairmen / members, 40% general people opined that they would solve the problems personally. 90% chairmen / members and 20% general people said that they could not solve any problem personally and 40% general people gave "no comment."

Further, on the indicators of discussion with local people about 92.30% chairmen / members and 77% general people opined that they could solve the local problems with the discussion of their local people and 7.7% chairmen / members and 13% general people said that they could not solve any problem through discussion with the local people and 10% general people gave "no comment."

Further, on the indicators of with the "Instruction of MP" 10% chairmen / members and 20% general people opined that the local problems could be solved with the instruction of local MP and 90% chairmen /

members and 80% general people said that they could not solve any problems with instruction of MPs.

Further, on the indicators of with "The instruction of UNO," 100% chairmen / members and 100% general people answered that the local problems could not be solved with the instruction of UNO.

Further, on the indicators of "discussing in the UP," 23.07% chairmen / members and 50% general people opined that the local problems could be solved through the discussion with the UP. And 76.93% chairmen / members and 50% general people gave "no comment."

Table-7.DO: Opinions of the Respondents about the Peoples' Participation in Solving Local Problems

Respondents	Comments		
	Yes (%)	No (%)	No Comment (%)
Chairman/member	92.30	7.7	00
General People	100	00	00

Source: Field Survey

Respondents were asked a question in order to know whether they think that the people participation should have been in solving local problem. Table 7.DO shows the opinions of the respondents in this regard. 92.30% chairmen / members and 100% general people opined that people should have participated in solving local problems. Only 7.7% chairmen / members said that people participation was not necessary ^{to} and solve the local problems.

Chapter VIII

Summary and Conclusion

Bangladesh is a democratic state. Its power would be exercised by the elected representative. Every adult citizen of this country expects election would be held at regular interval, free and fair. Legitimacy of the power would be determined by the adult citizen of the state. By this way people's sovereignty would be exercised.

Bangladesh is a developing country like other third world countries. The common feature of it is a rapid growth of population, unemployment, widespread malnutrition and poverty, low rate of education and low rate of living standard. The inequality between higher and lower class is misarable. Most of the people live in the rural areas. Agriculture is the main occupation and source of income of the rural people.

For the balanced development of the rural people and reduction of inequality and improving living standard the government of Bangladesh has taken various steps, such as agricultural development, food production, health, fisheries, livestock, roads and communication. For better participation by the local people in the governmental works the government has decentralized their power from center to local level. As a form of decentralization rural local self government is the only organization by which local people can participate actively in the above agenda for implementation.

Local self government bodies elected by the people hold significant character. Major aspect of local self government is development of democracy at local and national level. For the local people local self government offers better access to the government works in which the local people can participate freely. When the local people participate in the local election, prepare and implement local project, participate in village settlement and policy formation, they trust their liberty and equality and feel proud and discover themselves. In this way, local self government plays an important role for democracy.

The present study emphasizes on the development of democracy. When the local people participate in the various functions in local government, democracy gets institutional form.

This study is explanatory in nature. Both the primary and secondary data have been used for this study. Primary data have been collected on the basis of field survey from a union parisad. Shamaspur union parisad is selected for the study area. The selection of Shamaspur union is purposive and the study is based on the information collected from a sample size of 13 chairmen and members and 100 general people. Sample size is selected purposively.

Considering the subject of the study, for collecting data two sets of questionnaire have been used. One set is for mass people and other is for chairmen and members. Historical, semi participatory and case study methods have also been used for gathering information and opinions.

The area of operation is a union. It has been the lowest tier of government of Bangladesh. A union parisad is generally formed with an area

of 15 to 20 thousand people. The present local government system is the outcome of different types of evolution.

Decentralization and democracy have a common spirit of operation. Democracy demands participation of the people in the government decision. On the other hand, decentralization offers better field of participation for the local people. Local self government is the form of decentralization by which local people can take active part in the policy formation, project implementation and so on. Participating in the various functions the local people gain democratic education and political training. So, local self government is considered the cradle of democracy.

The universal feature of democratic decentralization is that it offers and encourages people to participate in functioning local self government. The study reveals that the chairmen and members play dominate role in development project preparation and implementation, village court, budget and tax settling meetings, committee meetings, and general people play limited role. On the other hand, in the area of election of union parisad and village salish, the general peoples' participation is very high. At the same area, the comparative analysis of this study shows that laborers, farmers, businessmen, students, teachers participate in the development works, village court, budget meetings, settling tax and committee meetings in a very limited way. The evidence shows that there is little credible level of participation of the local people in the various activities in the UP.

Local self government makes the local people conscious by providing many opportunities. The study has found that UP activities and periodic elections make local people politically conscious. They are aware of the local, national, international, political, social and economic problems.

Besides this, chairmen / members in the UP encourage local people to take active part in the local functions. The study shows that the people believe that UP elections make the local people conscious in politics.

Local self government makes accountability more meaningful and provides greater accountability. The study presents that the few people of the locality ask about the development project preparing and implementing, spending tax and budget meeting. On the other hand, the study shows the few laborers, farmers, businessmen, students, housewives, ask about the development project, spending tax

Local self government is a way of choosing and creating new leaders. The study expresses that local self government helps create leaders. The leaders can solve the local problems, and these activities of UP make local people and leader conscious about the politics. At least the system of local self government encourages local people, leaders participating in the greater election.

The study reveals that the local problems are solved in the democratic way. Cent percent of local people and chairmen and members participate in the village salish. Fair play is established and participation of people in the salish is ensured. The salishders declare their judgment without any influence from powerful persons. On the other hand, comparative study on the main question in this context reveals that cent percent chairmen and members and general people agree that fair play is established and decision is taken after consultation with village people to solve the local problems.

In a democratic system every representative enjoys equal right to give opinion in any forum freely. The study shows that every member of the

society and every member of the UP can participate in various meetings and they can give opinion independently and discuss freely. They have influenced on the selected agenda for the meeting; they can give their opinion freely in taking decision. They can criticize any kind of works in the Union parisad.

For making effective decision, correct or true information is indispensable. The study expresses that the chairmen and members for collecting local information visit locality, listen to the problems of the local people, exchange opinion with the local people. Local people also express their problems to the chairmen and members. Chairmen and members solve their problems.

“Control over final decisions about government policy is vested in elected officials”. The study reveals that the agenda of the meeting of UP is selected by the consent of all members and every member can give opinion in the selection of agenda. UP meeting is held regularly, meeting is called by circular, every member presents there their opinions and decision is taken unanimously. It is found that maximum people think that UP meeting is called through circular and their opinions are considered in decisions-making. Therefore, in the decision making procedure, democratic system is followed.

For the success of democracy, committed and politically conscious people are essential. The study shows that the general people are not conscious about politics. The direct involvement of local people in politics is very limited. It further shows that chairmen / members and Samaj Prodhan, religious leaders have active involvement in political parities.

Gender discrimination is most important obstacle to the development of democracy. To develop democracy women have to play a positive role in the electoral process as the half of the population of the country is woman. The study reveals that direct election system for women candidates in UP will substantially increase women participation and will help them to be self sufficient and empowered.

The study reveals that many advantages are offered by the local self government for the local people. They can express their opinions easily, increase political participation, participation in the development project, get political education and training and help to create new leaders for local and national affairs. Therefore, it is said that local self government helps as a training ground for rising leaders.

Local self government has some chronic and traditional problems. Such as: bureaucratic intervention, economic inadequacy, and so on. The study reveals that the intervention of local MP over the union parishad activities is the main problem of functioning local self government. He / she interferes every development works, allotments, distribution of relief and aid of the government. He/she enjoys 50% of aid/relief by the D.O. letter. So, the local chairmen and members can not fulfill the demands of the local people. Another problem is there is no vehicle in the UP for rapidly reaching the place when any accident takes place.

Chapter IX

Summary of the Thesis and Suggestions

As an institutional form of decentralization, local self government provides numerous opportunities for the local people as well as national governments. Local self governments encourage local people for the participation in the various local affairs. It provides political education for the local people and strengthens the national democracy and stability. The present study is the role of local self government in the evolution of democratic politics in Bangladesh. The study has examined multifarious functions of local self government to identify the multiple-dimensions of participation, leadership building, political training, accountability and so on. It has been found that local people participate in the local election in the festive mood. It also provides political training for the local peoples, creates political awareness, encourages new leadership building and fairplay in the local judgments and local problems solution in the democratic way. Also it has been found that local people could express their opinion on the local affairs and will. But the participation in making the development projects and implementation of development projects, policy formulation and implementation, participation in the budget and tax fixing meeting by the local people are very limited. And local self government does not ensure accountability of the local leaders.

For overcoming the limitations, making the local self government institutions more democratic and for the development of democratically, some suggestions were forwarded. Suggestions are such as: Commitment of government and oppositions: The government and opposition should have

political commitment that they will not use local self government for their political purpose. In the field of policy formation and implementation. The local self government institution will be independent. National government will provide necessary support without any intervention.

Honesty: Political honesty of national and local leaders is indispensable for the development of democracy in the local and national level. The political leaders will perform their duties honestly. They will be free of corruption and they will trustworthy servants of the general people and government.

Budget: Budget should be prepared by the participation of the local people.

Settlement of Tax: Tax should be settled by the direct participation of the local people. Because they have right to know that where and how their money will be spent.

Election: For the development of democracy both in the local and national level, election should be held in a regular interval and election should be free and fair.

Development Projects: Chairmen and members should encourage local people to participate in the policy formation and participate in the implementation of development projects.

Appendix-A

Title: Role of Local Self-Government in the Evolution of Democratic Politics in Bangladesh

Questionnaires for chairman and members in the selected Union Parishad.

Your opinion is to be kept in secret. Put Tick (√) where necessary.

Name :

Village:

Union Parishad:

Ward No:

Thana:

Age:

Gender: (a) Male

(b) Female

Occupation: a) Farmer/Peasant

b) Labour/Day labour

c) Businessman

d) Teacher

i) Primary School

ii) Secondary School

iii) College

iv) University

e) Doctor

f) Lawyer

g) Contractor

Educational Qualification:

- i) Under/below S.S.C.
- ii) S.S.C.
- iii) H.S.C.
- iv) Upper H.S.C.

Election:

1.1 Is UP election held periodically?

Yes No No Comment

1.2 Is UP election free and fair?

Yes No No Comment

1.3 Do women cast their vote freely in the UP election?

Yes No No Comment

1.4 Do minority cast their vote fearlessly?

Yes No No Comment

1.5 Are you a voter?

Yes No No Comment

1.6 Can you cast your vote to the candidate whom did like?

Yes No No Comment

1.7 Does anyone encourage you to cast your vote?

Yes No No Comment

1.8 If yes? Who?

- i) Chairman
- ii) Member
- iii) Village Head
- iv) Society Head
- v) Any powerful person of the village
- vi) Others

1.9 Do you encouraged people to cast their vote?

Yes No No Comment

- 1.10 Do anyone put pressure for you to cast your vote?
Yes No No Comment
- 1.11 Is UP election held impartially?
Yes No No Comment
- 1.12 Do you think that UP election makes awareness among the people?
a) Fully agree
b) Agree
c) Partially agree
d) Agreed not at all
- 1.13 What types of work do you during UP election?
i) Vote canvassing
ii) Village meeting
iii) Group canvassing
iv) Colorful
v) Procession
vi) Public meeting
vii) Others
- 1.14 How many times have you been elected?
i) Once
ii) Twice
iii) Thrice
- 1.15 Has anyone been elected in the National Election after being elected in UP?
Yes No No Comment
- 1.16 Do you intend to participate in greater election?
i) Chairman
ii) Upazila/Thana
iii) National parliamentary election
iv) None

Village Settlement/court:

- 2.1 Do you participate in the judgment taken through the village settlement?
Yes No No Comment
- 2.2 How is judgment is forward in the village settlement?
i) One sided
ii) With the consent of both parties
iii) With the interference of chairman
iv) With the interference of members
- 2.3 Is village settlement formed properly?
Yes No No Comment
- 2.4 Is "Fair Play" established through the judgment of village settlement?
Yes No No Comment
- 2.5 Do you think that the verdict of village settlement satisfies everybody?
a) Fully agree
b) Agree
c) Partially agree
d) Agreed not al all
- 2.6 Would you like to perform trail through the village settlement?
Yes No No Comment
- 2.7 Are you both parties and others invited at the time of the verdict of village settlement?
Yes No No Comment
- 2.8 If it is yes then tell-
i) Village Head
ii) Society Head
iii) Village teacher
iv) Influential person of the village
v) Village doctor

vi) Village service holder

vii) Member (Male)

viii) Member (Female)

ix) Others

2.9 Could you express your opinion freely in the judgment of village settlement?

Yes No No Comment

2.10 Is your opinion taken as a decision?

i) Yes

ii) No

iii) Sometimes yes

Village salish/mediator:

3.1 Is salish settled in the media of chairman and members?

Yes No No Comment

3.2 If yes? Do you participate in the salish?

Yes No No Comment

3.3 Do you participate in the judgment taken through the village mediator?

Yes No No Comment

3.4 Is village mediator settle dispute with the consent of both parties?

Yes No No Comment

3.5 Is "Fair play" established through the judgment of village Mediator?

Yes No No Comment

3.6 Do you think that the verdict of village Mediator satisfies everybody?

Tell-

a) Fully agree

b) Agree

c) Partially agree

d) Agreed not at all

3.7 Would you like to perform trial through village mediator?

Yes No No Comment

3.8 If yes then why?

i) Verdict is impartial

ii) Money is reduced by it

iii) Everybody satisfies

iv) All's opinion mostly reflect through it

3.9 Is anyone called/invited except the both parties at the time of judgment in village mediator?

Yes No No Comment

3.10 If yes then tell who are they?

i) Village Head

ii) Society Head

iii) Village Teacher

iv) Influential person of the village

v) Village doctor

vi) Village service holders

vii) Member (Male)

viii) Member (Female)

ix) Others

3.11 Can you express your opinion freely in village mediator?

Yes No No Comment

3.12 Is your opinion taken as a decision?

i) Yes

ii) No

iii) Sometimes taken

Committee:

- 4.1 Is committee formed to perform the work/duties of UP?
Yes No No Comment
- 4.2 Do you participate in the committee meeting?
Yes No No Comment
- 4.3 Are you a member of any committee?
i) Relief committee
ii) Education committee
iii) Food for work committee
iv) Law and order maintaining committee
v) Health and family planning committee
vi) Agriculture development committee
vii) Infrastructure development committee
viii) Youth development committee
ix) Others
- 4.4 Is the meeting held regularly?
Yes No No Comment
- 4.5 How agenda are determined fixed/prepared in the committee meeting?
i) The convener of the committee done it alone
ii) Convener and other member done it through discussion
iii) Chairman determined it
- 4.6 How is the decision taken?
i) Chairman taken it alone
ii) Member taken it alone
iii) Through discussion
iv) Through voting
v) Decision are imposed/taken by higher authority (MP, UNO, ELIT)

- 4.7 How are the other member's of the committee? Is it done by the convener alone?
- i) Respected and honourable person of the society
 - ii) Respected and honourable person of the village
 - iii) Local doctor
 - iv) Local Teacher
 - v) Local party member
 - vi) MP nominated member
 - vii) Your nominated member
 - viii) Others
- 4.8 Can you participate freely in the discussion of the committee meeting?
- Yes No No Comment
- 4.9 Is any opportunity given to the general people to participate in the committee?
- Yes No No Comment
- 4.10 Is project committee formed with different types of people?
- Yes No No Comment
- 4.11 Is anything discussed in the committee which is not included in the agenda?
- i) Local political problem
 - ii) National problem
 - iii) International problem
 - iv) Locality problem
 - v) Personal problem
 - vi) Others
- 4.12 Does every member participate in the discussion?
- Yes No No Comment
- 4.13 Do you participate in the discussion?
- Yes No No Comment

4.14 Is your opinion taken as a decision?

- i) Yes
- ii) No
- iii) Sometimes taken

Local Problems:

5.1 Do you make visit to your locality?

Yes No No Comment

5.2 Do you listen to any problem of the people during your visit?

Yes No No Comment

5.3 Do you exchange opinion to your locality freely?

Yes No No Comment

5.4 Does people inform you any local problem?

Yes No No Comment

5.5 How do you solve local problem?

- i) Personally/individually
- ii) Discussing with local people
- iii) With the instruction of MP
- iv) With the instruction of TNO
- v) Discussing in the UP
- vi) Others

5.6 What are major problem of your locality?

- i) Communication (roads) problem
- ii) Water problem
- iii) Environment problem
- iv) Sanitation problem
- v) Law and order problem
- vi) Local political problem
- vii) VGF card

viii) Relief card

ix) Rashon card

x) Others

5.7 Can you solve these problems?

Yes No No Comment

Local Leadership and Training:

6.1 Does the activity of the UP help to create/make leader?

Yes No No Comment

6.2 Do the activities of the UP help to be skilled and conscious?

Yes No No Comment

6.3 Do you intend to participate in the election next?

Yes No No Comment

6.4 Is skill developed through the preparation and implementation of development project?

Yes No No Comment

6.5 Do you feel yourself proud to participate in preparation and implementation of development project?

Yes No No Comment

6.6 If yes then why?

i) To be skilled yourself

ii) To do/perform own duty by yourself

iii) To solve owns problem by yourself

iv) To solve problem rapidly

v) Public are beneficent

vi) To participate all

vii) Others

6.7 Have you been politically conscious being elected?

Yes No No Comment

6.8 Do you think that UP election creates to exercise politics?

Yes No No Comment

6.9 If yes then what types of opportunities does it create?

- i) To cast vote
- ii) To become candidate
- iii) Political discussion
- iv) To participate meetings
- v) To participate in the procession

6.10 Have you received any Training?

Yes No No Comment

6.11 If yes then what types of training do you get?

- i) Leadership
- ii) Agriculture
- iii) Livestock
- iv) Education Development
- v) Fisheries
- vi) Law and order improvement Training
- vii) Judiciary management development
- viii) Environment development
- ix) Family planning
- x) Sanitation
- xi) Disaster Management
- xii) Others

6.12 Do you apply the method that you have been trained?

Yes No No Comment

Development Programme and Participation:

7.1 Do you participate in taking and implementing development project like-Agriculture, Forest, Fishery, Livestock, Education, Health, Communication, Kabikha, Kabikha, Irrigation and controlling flood?

Yes No No Comment

7.2 Can you participate discussion and put opinion freely in preparing and implementing development project?

Yes No No Comment

7.3 Are people's participation ensured in preparing project?

Yes No No Comment

7.4 Is opinion taken from public in constructing and implementing village roads, culvert, mosque, mondir, school, college, horticulture etc.

7.5 Have you been in influenced in preparing development project?

Yes No No Comment

7.6 If yes then who influenced?

i) Chairman

ii) Member

iii) UNO

iv) Powerful member of the village

v) Village Head

vii) Village Terrorist

viii) Others

7.7 Tell this influence is harmful or helpful

i) Harmful

ii) Helpful

7.8 What initiatives are taken to ensure people's participation in preparing development project?

i) Through the circulation by chowkidar

ii) Chairman personally

iii) Member personally

iv) Through the notice of the UP

7.9 Do people ask you about the progress and implementation of development programme?

Yes No No Comment

7.10 Does political party influence to prepare development project?

Yes No No Comment

7.11 Do you participate in the UP activity?

Yes No No Comment

7.12 Do you feel yourselves proud to participate in preparation and implementation of development project?

Yes No No Comment

UP meeting and decision taking:

8.1 Is UP meeting being held regularly?

Yes No No Comment

8.2 How many meetings being held a year? Tell-

8.3 Is UP meeting called through circular?

Yes No No Comment

8.4 Is every member present in the meeting?

Yes No No Comment

8.5 How are the meeting agenda determined?

i) Done by chairman alone

ii) Member alone

iii) With the consent of all

iv) Determined by MP

v) UNO

vi) Others

- 8.6 Do you give opinion freely on the selected agenda?
Yes No No Comment
- 8.7 Is your opinion taken/considered as a decision?
Yes No No Comment
- 8.8 How decision is taken in the UP meeting?
i) Chairman imposed
ii) Any member imposed
iii) Taken through discussion
iv) MP influenced
v) UNO influenced
vi) Taken through voting
vii) Others

Budget:

- 9.1 Is budget prepared for every fiscal year by UP?
Yes No No Comment
- 9.2 Is every member present in the budget meeting?
Yes No No Comment
- 9.3 Do you participate in the budget meeting?
Yes No No Comment
- 9.4 Do you participate in the budget discussion agenda?
Yes No No Comment
- 9.5 Can you give/put your opinion freely in the budget discussion?
Yes No No Comment
- 9.6 Is your opinion taken as a decision in the budget discussion?
Yes No No Comment
- 9.7 Are peoples participation ensured in the budget discussion?
Yes No No Comment
- 9.8 Is budget prepared with the discussion of local people?
Yes No No Comment

9.9 Are peoples participation ensured in the budget discussion?

Yes No No Comment

9.10 How allocations are given in various fund in the budget?

i) Chairman himself

ii) Member himself

iii) Through the discussion among chairman and members

iv) Through voting

9.11 Does anyone influence to allocate fund in the budget?

Yes No No Comment

Tax:

10.1 Does UP collect tax to implement its activity?

Yes No No Comment

10.2 Is meeting called to fix/determine tax?

Yes No No Comment

10.3 Do you know that decision is made unanimously in the tax meeting?

Yes No No Comment

10.4 Are people's participations ensured to fix tax?

Yes No No Comment

10.5 How is it fixed/determined?

i) Chairman alone

ii) Member alone

iii) Both Chairman and member together

iv) Through the discussion with general public

10.6 Have you paid your tax regularly/periodically?

Yes No No Comment

10.7 Do you encourage people to pay their taxes regularly?

Yes No No Comment

10.8 Do people ask you how collected tax is spent?

Yes No No Comment

10.9 Does any powerful/influential person ask how these collected tax is spent?

Yes No No Comment

10.10 Do you participate in the tax meeting?

Yes No No Comment

10.11 If yes? Can you discuss in the meeting freely?

Yes No No Comment

10.12 If yes? Could you express your opinion independently?

Yes No No Comment

10.13 Is your opinion taken as decision?

Women Development:

11.1 Do you think that direct election system for women member in UP will increase women participation?

Yes No No Comment

11.2 Do you think that the system of direct election for women member in the UP to women will be self sufficient?

Yes No No Comment

11.3 Has the system of UP increased women participation in local area?

Yes No No Comment

12. What do you know about democracy? Tell-

Yes No No Comment

13. What initiatives should be taken to make UP as a successful democratic organization? Tell-

14.1 What matters are discussed in the UP daily?

i) Local

- ii) National
- iii) International
- iv) Personal
- v) Social
- vi) Religious
- vii) Others

14.2 Is open discussion held on these issues?

Yes No No Comment

14.3 Do you participate in that discussion?

Yes No No Comment

14.4 What awareness can you get from that discussion?

- i) Local problem
- ii) Regional problem
- iii) International
- iv) Political
- v) Social
- vi) Economical
- vii) Others

Political involvement

15.1 Are you a member of any political party?

Yes No No Comment

15.2 Are you a supporter of any political party?

Yes No No Comment

Advantages:

16.1 What types of privileges does Local Autonomous government provide? Tell-

- i) People can say their problems easily

- ii) People can earn knowledge about participating in politics
- iii) People can participate in preparing and implementing project
- iv) Increase public participation in politics
- v) Increase relationship between leader and general public
- vi) People can learn various activities/programmes taken by the government

16.2 UP can learn in distributing various types of nursing and help to take it?

- i) Helps to creates new leader
- ii) People's self-confidence has increased
- iii) Everybody can cast vote
- iv) Everybody can be candidate
- v) Others

17. How do you help Local People? Tell-

- i) Giving advice
- ii) Providing financial help
- iii) Mediate in mediator
- iv) Giving legislative help
- v) Others

18. Do you think that people's participation should have in solving local problem?

Yes No No Comment

Problems of UP:

19.1 Has any problem in your UP?

Yes No No Comment

19.2 If yes then what types of problem? Tell-

- i) Financial problem

- ii) Vehicle problem
- iii) Infrastructure problem
- iv) Influential group influence
- v) MP influences and compels to do anything
- vi) UNO influences and compels to do
- vii) Party people influences
- viii) Members do not present regularly
- ix) People do not participate regularly
- x) Others

19.3 How do you solve these problems?

Criticism:

20. Can you criticize freely about the UP's activity?

Yes No No Comment

21. Do you have any opinion?

Appendix-B

Title: Role of Local Self-Government in the Evolution of Democratic Politics in Bangladesh

Questionnaire for mass people in the selected Union Parishad.

Your opinion is to be kept in secret. Put Tick (√) where necessary.

Name :

Village:

Union Parishad:

Ward No:

Thana:

Age:

Gender: (a) Male
(b) Female

Occupation: a) Farmer
b) Peasant
c) Labour
d) Businessman
e) Teacher 1) Primary School
2) Secondary School
3) College
4) University
f) Doctor

g) Lawyer

h) Contractor

Educational Qualification:

i) Under/below S.S.C.

ii) S.S.C.

iii) H.S.C.

iv) Upper H.S.C.

Election

1.1 Is UP election held periodically.

Yes No No Comment

1.2 Is UP election free and fair?

Yes No No Comment

1.3 Do women cast their vote freely in the UP election.

Yes No No Comment

1.4 Do minority cast their vote fearlessly?

Yes No No Comment

1.5 Are you a voter?

Yes No No Comment

1.6 Could you cast your vote to the candidate whom did like?

Yes No No Comment

1.7 Have you cast the vote in the last UP election?

Yes No No Comment

1.8 Is UP election help creating leaders?

Yes No No Comment

1.9 Does anyone encourage you to cast your vote?

Yes No No Comment

1.10 If yes. Who? How? Say -

1.11 Is UP election held party neutrality?

Yes No No Comment

- 1.12 UP election makes awareness to the local people? Are you -
- a) Fully agree
 - b) Agree
 - c) Partially agree
 - d) Agreed not at all
- 1.13 What kind of awareness have you got? Say -
- 1.14 Are you encouraged people to cast their vote?
Yes No No Comment
- 1.15 Is anyone put pressure to you to cast your vote?
Yes No No Comment
- 1.16 Do you intend to participate in greater election?
- i) Chairman
 - ii) Upazila/Thana
 - iii) National parliamentary election
 - iv) None

Village settlement / court

- 2.1 Is "Fair play" established through the judgment of village court?
Yes No No Comment
- 2.2 Is dispute settled with the consent of two parties in the village court?
Yes No No Comment
- 2.3 Do you participate in the judgment taken through the village settlement?
- 2.4 Do you think that the verdict of village court satisfies everyone? Are you
- a) Fully agree
 - b) Agree
 - c) Partially agree
 - d) Agreed not at all

- 2.5 Is village settlement formed properly?
Yes No No Comment
- 2.6 Are you both parties and others invited at the time of the verdict of village settlement?
Yes No No Comment
- 2.7 Could you express your opinion freely in the judgment of village settlement?
Yes No No Comment
- 2.8 Is your opinion taken as a decision?
i) Yes
ii) No
iii) Sometimes yes
- 2.9 Do you participate in the judgment of village court?
Yes No No Comment

Village salish / mediator

- 3.1 Is salish settled in the media of chairman and member?
Yes No No Comment
- 3.2 If yes, Do you participate in the salish?
Yes No No Comment
- 3.3 If yes, Could you express your opinion independently?
Yes No No Comment
- 3.4 Would you express your opinion freely in the judgment of village mediator?
- 3.5 Could everyone participate in the salish?
Yes No No Comment
- 3.6 Could you express your opinion freely in judgment of village settlement?
Yes No No Comment

- 3.7 Is fair play established through the judgment of village settlement?
Yes No No Comment
- 3.8 Villages salish is fair? Are you
a) Fully agree
b) Agree
c) Partially agree
d) Agreed not at all
- 3.9 Are you interested to have justice in the village salish?
Yes No No Comment
- 3.10 If yes, why are you interested?
Tell -
- 3.11 Do you participate in the judgment of village court?
Yes No No Comment
- 3.12 Do you participate in the judgment taken through the village mediator?
Yes No No Comment
- 3.13 Do you think that the verdict of village Mediator satisfies everybody?
Tell-
a) Fully agree
b) Agree
c) Partially agree
d) Agreed not at all
- 3.14 Is your opinion taken as a decision?
i) Yes
ii) No
iii) Sometimes taken

Committee

- 4.1 Is committee formed to perform the work of UP fairly?
Yes No No Comment
- 4.2 Do you participate in the committee meeting?
Yes No No Comment
- 4.3 Do you participate in the committee discussion?
Yes No No Comment
- 4.4 Can you participate freely in the discussion of committee meeting?
Yes No No Comment
- 4.5 Is any opportunity given to the general people to participate in the meeting?
Yes No No Comment
- 4.6 How is the committee discussion taken?
1. Chairman taken alone
2. Member taken alone
3. Through discussion
4. Through voting
5. Decision are imposed by higher authority
- 4.7 Is your opinion taken as decision?
Yes No No Comment
- 4.8 Is the member of the committee neutral?
Yes No No Comment
- 4.9 Those member of the committee TS relative to the chairman and member? Are you?
a) Fully agree
b) Agree
c) Partially agree
d) Agreed not at all

4.10 Do you participate in the committee meeting?

Yes No No Comment

4.11 How agenda are determined fixed/prepared in the committee meeting?

i) The convener of the committee done it alone

ii) Convener and other member done it through discussion

iii) Chairman determined it

4.12 How is the decision taken?

i) Chairman taken it alone

ii) Member taken it alone

iii) Through discussion

iv) Through voting

v) Decision are imposed/taken by higher authority (MP, UNO, ELIT)

4.13 Can you participate freely in the discussion of the committee meeting?

Yes No No Comment

4.14 Is project committee formed with different types of people?

Yes No No Comment

4.15 Does every member participate in the discussion?

Yes No No Comment

Local problems

5.1 Do the chairman and member take decision with the village people to solve the local problems?

Yes No No Comment

5.2 Could you discuss with chairman and member in any problems?

Yes No No Comment

5.3 Could you express any kind of problems to the chairman and member?

Yes No No Comment

5.4 Could the chairman and member solve the local problem whole heartedly?

Yes No No Comment

5.5 Do the chairman and member take decision with the village people to solve the local problems?

Yes No No Comment

5.6 Do you think that the people's participation should have in solving local problems?

Yes No No Comment

5.7 Do you exchange opinion to your locality freely?

Yes No No Comment

5.8 Do you inform any local problem to the chairman and member?

Yes No No Comment

5.9 How do chairman and member solve local problem?

- i) Personally/individually
- ii) Discussing with local people
- iii) With the instruction of MP
- iv) With the instruction of TNO
- v) Discussing in the UP
- vi) Others

5.10 What are major problem of your locality?

- i) Communication (roads) problem
- ii) Water problem
- iii) Environment problem
- iv) Sanitation problem
- v) Law and order problem
- vi) Local political problem
- vii) VGF card
- viii) Relief card

ix) Rashon card

x) Others

5.11 Can chairman and member solve these problems?

Yes No No Comment

5.12 Does the activities of the UP help to create leader?

Yes No No Comment

Local leadership building and training

6.1 Do you think UP Election helps to become leader?

Yes No No Comment

6.2 Does UP activities help creating leaders?

Yes No No Comment

6.3 Do you intend to participate in the getter election?

Yes No No Comment

6.4 How and what aspects have local leaders made you aware?

Yes No No Comment

6.5 Do you Elect leader freely?

Yes No No Comment

6.6 Do the activities of the UP help to be skilled and conscious?

Yes No No Comment

6.7 Is skill developed through the preparation and implementation of development project?

Yes No No Comment

6.8 Do you feel yourselves proud to participate in preparation and implementation of development project?

Yes No No Comment

6.9 Have you been politically conscious being elected?

Yes No No Comment

6.10 Do you think that UP election creates to exercise politics?

Yes No No Comment

6.11 If yes then what types of opportunities does it create?

- i) To cast vote
- ii) To become candidate
- iii) Political discussion
- iv) To participate meetings
- v) To participate in the procession

Development programme and participation

7.1 Could you participate in the development project of Agriculture, Fisheries, Animal Health, Education, Healths, Small Industries, Communication, Irrigation and Flood Control?

Yes No No Comment

7.2 Can you participate discussion and would opinion freely in preparing and implement project?

Yes No No Comment

7.3 Is you opinion taken for making/preparing village Roads and Culverts?

Yes No No Comment

7.4 Do you discuss with the chairman and member for village development?

Yes No No Comment

7.5 Do you feel yourself proud to participate in preparation and implementation of development project?

Yes No No Comment

7.6 Can they solve local problem?

Yes No No Comment

7.7 Are people's participation ensured in preparing project?

Yes No No Comment

7.8 What initiatives are taken to ensure people's participation in preparing development project?

- i) Through the circulation by chowkidar
- ii) Chairman personally
- iii) Member personally
- iv) Through the notice of the UP

7.9 Do people ask about the progress and implementation of development programme?

Yes No No Comment

7.10 Do you participate in the UP activity?

Yes No No Comment

7.11 Have you been influenced in preparing development project?

Yes No No Comment

7.12 If yes then who influenced?

- i) Chairman
- ii) Member
- iii) UNO
- iv) Powerful member of the village
- v) Village Head
- vii) Village Terrorist
- viii) Others

7.13 Tell this influence is harmful or helpful

- i) Harmful
- ii) Helpful

Budget

8.1 Do you know Budget of the UP is made/prepared for every year?

Yes No No Comment

8.2 Is budget prepared with the discussion with the village people?

Yes No No Comment

- 8.3 If yes? Do you participate in the Budget meeting?
Yes No No Comment
- 8.4 Do you participate in the budget discussion?
Yes No No Comment
- 8.5 Do you participate in the budget discussion agenda?
Yes No No Comment
- 8.6 Can you give/put your opinion freely in the budget discussion?
Yes No No Comment
- 8.7 Is your opinion taken as a decision in the budget discussion?
Yes No No Comment
- 8.8 Are peoples participation ensured in the budget discussion?
Yes No No Comment
- 8.9 If No? Do you ask the chairman why you are not called in the budget meeting?
Yes No No Comment
- 8.10 If No? Do you ask the member why you are not called in the budget meeting?
Yes No No Comment
- 8.11 Are, there other peoples participation in the budget meeting?
Yes No No Comment
- 8.12 If yes? What is their types.
- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.

8.13 If yes. Are they close relatives or party members of the chairman and members?

Yes No No Comment

8.14 Is budget prepared with the discussion of local people?

Yes No No Comment

Tax

9.1 Is meeting called to fix tax?

Yes No No Comment

9.2 Are people participation ensured to fix tax?

Yes No No Comment

9.3 Is your advise excepted as decision?

Yes No No Comment

9.4 Have you paid your tax regularly?

Yes No No Comment

9.5 Do the chairman/members give advice to pay tax?

Yes No No Comment

9.6 Do you know how the procedure is taken to settle the taxes, rate?

Yes No No Comment

9.7 Do you ask how collected tax is spent?

Yes No No Comment

9.8 Do you ask the chairman how is to spent the collected tax?

Yes No No Comment

9.9 Does any powerful person ask how this collected tax is spent?

Yes No No Comment

9.10 Do you ask the members how is to spent the collected tax?

Yes No No Comment

9.11 Do you know decision is made unanimously in the taxation meeting?

Yes No No Comment

9.12 Do you participate in the tax meeting?

Yes No No Comment

9.13 If yes? Can you discuss in the meeting freely?

Yes No No Comment

9.14 If yes? Could you express your opinion independently?

Yes No No Comment

9.15 Is your opinion taken as decision?

Women participation

10.1 Do you think that direct election system for women member in UP will increase women participation?

Yes No No Comment

10.2 Do you think that the system of direct election for women member in the UP to women will be self sufficient?

Yes No No Comment

10.3 Has the system of UP increased women participation in local area?

Yes No No Comment

Political involvement

11.1 Are you a member of political party?

Yes No No Comment

11.2 If yes, which party?

11.3 If no. Are you a supporter of political party?

11.4 Do you provide economical help to any political party?

Yes No No Comment

11.5 If yes. Say Name.

Advantages

12.1 What types of privileges does Local Autonomous government provide? Tell-

- i) People can say their problems easily
- ii) People can earn knowledge about participating in politics
- iii) People can participate in preparing and implementing project
- iv) Increase public participation in politics
- v) Increase relationship between leader and general public
- vi) People can learn various activities/programmes taken by the government

12.2 UP can learn in distributing various types of nursing and help to take it?

- i) Helps to creates new leader
- ii) People's self-confidence has increased
- iii) Everybody can cast vote
- iv) Everybody can be candidate
- v) Others

Problems of UP

13.1 Has any problem in your UP?

Yes No No Comment

13.2 If yes then what types of problem? Tell-

- i) Financial problem
- ii) Vehicle problem
- iii) Infrastructure problem
- iv) Influential group influence
- v) MP influences and compels to do anything
- vi) UNO influences and compels to do

- vii) Party people influences
- viii) Members do not present regularly
- ix) People do not participate regularly
- x) Others

13.3 How do you solve these problems?

14.1 What matters are discussed in the UP daily?

- i) Local
- ii) National
- iii) International
- iv) Personal
- v) Social
- vi) Religious
- vii) Others

14.2 Is open discussion held on these issues?

Yes No No Comment

14.3 Do you participate in that discussion?

Yes No No Comment

14.4 What awareness can you get from that discussion?

- i) Local problem
- ii) Regional problem
- iii) International
- iv) Political
- v) Social
- vi) Economical
- vii) Others

15. What do you know about democracy?

16. What initiatives should be taken to present UP as a successful democratic institution?

Criticism:

17. Could you criticize freely any activities of union parishad?

Yes No No Comment

18. Are you Moral/Methbar/Samaj Prodhan/Ordinary People?

Yes No No Comment

19. Have you any opinion?