

LEADERSHIP AND GOVERNANCE IN NEPAL

(Findings from Baseline Survey 2014)



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Abbreviations

CA	Constituent Assembly
DDC	District Development Committee
GoN	Government of Nepal
MC	Municipal Council
INGO	International Non-Governmental Organization
LG	Local Government
MP	Member of Parliament
NGO	Non-Governmental Organization
SLC	School Leaving Certificate
SPSS	Statistical Package for Social Science
VDC	Village Development Committee
VC	Village Council

Executive Summary

The overarching theme of the *Singha Durbar* Project is good governance and leadership – depicting how an inclusive government can function well in challenging times, how various arms of the government actually tackle and address important issues, and present a model of collaborative leadership and the ability to resolve differences without violence. SFCG is implementing a 2 years project ‘Singha Durbar’ from January 2014 to December 2015. The project aims at creating possibilities for a collaborative political culture in the Nepali public imagination by increasing public awareness on constructive citizen-government engagement, fostering dialogues at multiple levels to create a shared national vision for leadership and governance, and promoting positive role models for leadership and governance through a shared culture. The central themes of the project are in line with good governance and leadership – demonstrating how an inclusive government can function well in challenging times and how various arms of the government actually tackle and address important issues. It also presents a model of collaborative leadership and the ability to resolve differences without violence.

The overall objective of the survey is to gather information to enable the appropriate design of the two year strategy of project activities, and to measure and evaluate the changes and progress of achievements using verifiable indicators during the projects implementation phase. Additionally, the baseline survey will help establish the baseline data for the project against the project log-frame (output and outcome level indicators). This survey was conducted in the Morang, Dhanusha, Kathmandu, Kaski, Banke and Kailali districts. This study is primarily quantitative and analytical in nature. The methodology of this study is designed to rely upon cluster sampling. Questionnaires were prepared to collect data on key research issues of good governance and leadership. The survey was conducted based on simple random sampling in order to estimate (infer) the characteristics throughout the entire population i.e., each member of the population was equally likely to be chosen at any stage in the sampling process. A total of 1,278 respondents of the six districts were surveyed during the study. The survey collected data on education, age, ethnic identity, caste, religion, education and occupation of the respondents. The sample population constituted 59 percent male and 41 percent female respondents. The sample population is representative of all the castes, including Brahmin/Chhetri, Dalit, Janajati, Tharu, Muslim and others.

The survey revealed that most of the respondents (79%) have visited government offices. The Banke district topped the number of visitors of the total respondents visiting government offices (91 %), while the least number of respondents were from Kathmandu with only (66 %) of all the respondents who went to government offices for any purposes over a period of six months. Forty one percent of the respondents visited government offices to pay taxes. Respondents have visited government offices for tax payment (41%), work related to land and housing (31%), obtaining educational certificates (30%), paying fees for the goods and service they receive (25%), making passports (18%), and reporting grievances (17%), among others.

This study assessed the level of public awareness and respondent's knowledge on the Citizen Charter placed in government offices. It is worth noting that 29 percent of the respondents do not know the content of the charter even though they are aware of the Citizen Charter. Half of the respondents have suggested changes in the civil servants' behaviour towards service seekers for more effective service delivery in local government offices, while 44 percent have suggested the implementation of easier and less time-consuming processes. This shows that the level of satisfaction of government services is relatively low.

Likewise, forty-six percent of the respondents have sought participation in decision-making in the local bodies. Half of the respondents said they have not participated in any decision making processes during the last one year. Importantly, almost all respondents (96%) expressed their sense of accountability towards the country and their society. A large number of respondents (75%) said that casting a vote in elections is one of their major responsibilities followed by 74% for abiding by the laws and 69% for paying taxes. Findings reveal that Brahmin/Chhetri, overall, have shown more public responsibility compared to other castes.

Nearly half (49%) of the respondents say that community participation is key to local development while 32 percent are of the view that they can play a role in making local government services simple and easy. Thirty-five percent of the respondents stressed more public awareness and effective leadership in local development. Respondents have suggested increased coordination between government line agencies, local governments and citizens; however they are pessimistic towards the implementation of this coordination. As many respondents clearly understand what civic engagement actually means, most (87%) of the respondents say that they are interested in participating in civic engagement activities. Fifty percent reported that they are simply interested while 37 percent are highly interested in participating in civic engagement activities.

Of the total respondents, an overwhelming majority (86%) pay taxes regularly. Respondents report that they pay taxes according to the law while purchasing goods and the services. Brahmin/Chhetri/others and Janajatis are the major tax paying castes. Eighty eight percent of the respondents think paying tax is important. The Majority of the respondents believe that the tax is utilized for development work and also to pay for services and facilities to government employees.

The gender disaggregated data shows that more men (68%) understand the role of local government compared to women (46%). However, respondents are generally unaware of the role and responsibility of the central government. Overall, respondents of Banke and Kaski have a better understanding on the role and responsibility of the central government.

Sixty six percent of the respondents consider unemployment as a major problem the country is facing while 54 percent highlighted inflation and delays in statute writing as the country's primary problems. Likewise, nearly a quarter of the respondents said natural disasters are a serious problem.

People are neither overtly hopeful nor pessimistic towards the development of the country after the promulgation of the new constitution, but they are reflecting a 'wait and see' demeanor. Thirty-one percent of the respondents are hopeful to some extent and only 22 percent of them are extremely hopeful towards the prospect of building a 'new Nepal'.

The findings reveal, in general, people's perceptions towards the election are positive and they view it as important. Respondents from Banke mostly share the view that local elections are an important tool for local development. Almost half (47%) of the respondents realize that locally elected leaders can play a key role in implementing developmental works effectively and efficiently.

The meaning of 'good governance' is generally a situation of the rule of law and the absence of corruption for almost all the respondents. The level of understanding of 'good governance' is better among the people of the Banke district followed by Dhanusha and Morang, compared to Kathmandu. Respondents' understanding of good governance is a combination of a situation of legal compliance, prevention of corruption, and behavioural discipline. A significant number of respondents in Banke believe they know what makes good governance.

Sixty-two percent of the respondents say 'public hearings' are a tool used for good governance. Likewise, 50 percent think the 'Citizen Charter' is one of the tools of good governance while 45 percent of the respondents stated 'public or social investigations' are the tools for better service delivery. Similarly, 26 percent consider 'citizen report cards' are tools that can ensure good governance. The study found that the respondents from Banke and Kailali have a better general understanding about the tools used for good governance and for effective service delivery.

Muslims appear to have a better understanding of the tools of good governance used for service delivery. Respondents also discussed the importance of efficient leadership for development with others. Of the total respondents, more respondents in Banke discussed the importance of efficient leadership for development

with others. They also discuss more with their friends and relatives on the importance of efficient leadership for development. The data also showed that more men take part in these discussions publicly.

Sixty-six percent of the respondents say that men and women are equally capable and qualified in terms of efficient leadership, while 10 percent say men are ahead of women in leadership capability because women do not get equal opportunities. Nine percent of the respondents think men are more capable of leadership while an equal number of other respondents are of the view that women are also capable. Eighty-two percent of the respondents say that they will accept a female prime minister and 16 percent of the respondents are not sure whether they would accept a woman prime minister. Thirty-three percent of the female and 38 percent of the male respondents share the view that women are not interested in becoming the prime minister of Nepal, while forty percent of the respondents said that the prime minister should be selected on the basis of leadership capability. Likewise, 37 percent preferred a male candidate whereas 17 percent would choose a female candidate for the post of prime minister.

Furthermore, 53 percent male and 22 percent female respondents say they will choose the prime minister on the basis of their capabilities rather than gender preference. They prefer 'honesty' as the main characteristic of a good leader. Respondents from Morang, Kaski and Banke display a better understanding of the characteristics of a good leader in Nepal. The study also finds that men, political leaders and civil servants compared to women and other professionals have a better understanding of the essential characteristics that a good leader of the country must possess.

Half of the respondents are pessimistic about the political leaders in the country. Fifty percent of the respondents believe there are no model leaders in the country. Only 39 percent are of the view that there are good leaders. Men are more optimistic about the leaders than women. Forty-six percent of the men and only 29 percent of women think that there are good leaders. Fifty-eight percent of the women and 45 percent of the men state that there are no model leaders in the country. More women (48%) than men (38%) think that they are fit for leadership. The majority of all the respondents aspire to be good leaders. Seventy-five percent of the men and women have positive views regarding their aspirations to become a good leader.

Sixty-three percent of the respondents agree that their sense of responsibility as a citizen is as important as their rights. The findings reveal that 18 percent strongly agree that their sense of responsibility as a citizen is as important as their rights. However, 47 percent of the respondents strongly disagree followed by 31 percent who disagree that corruption is normal in Nepal and cannot be changed.

The working of the government, both at the local and national levels, seems to be less effective and less satisfactory. It requires much more information for the general public concerning the functioning of the central and local governments. The majority of the respondents have discussed the importance of capable leadership in terms of leaders' qualities, but they do not have much knowledge on good governance, such as the tools and the underlying values. As a tool of good governance, the Citizen Charter is also not very effective in creating awareness among the general public, which is the purpose it was supposed to address. Therefore, the government needs to create more awareness among the general public. Similarly, the effectiveness of government employees in ensuring good governance is also required to be more supportive. It is imperative that the general public is informed about the tools of governance, like the Citizen Charter, social investigations, and citizen report cards. It is also noted that the information regarding the qualities of good leadership is still relevant to the public. It may be more relevant to women and the capacity to solve national problems and development requirements.

CHAPTER ONE: INTRODUCTION

1.1 Context

The current context of good governance and leadership postulates the vision of a new constitution for a new Nepal. The socio-economic context of Nepal is still in the turmoil of the processes of socio-political and economic transformation. Civil societies are still enriched and the public is deprived of policy dialogue with the leadership, in development participation, decision making and so on. A broad based consensus on the national agenda is still lacking between the political parties and their leadership. The present status of the leadership and governance system is an outcome of the democratic political movement of 2006, and treated under the spirit of the Interim Constitution of Nepal 2007. Civil society, the international community and non-state actors have witnessed the failure of the constitution writing process during the first Constituent Assembly period. Although, the parties left no stone unturned during the first Constituent Assembly, some major governance issues remained detrimental due to an increasingly illusive consensus between the parties.

The 2006 People's Movement had some clear messages of change in leadership and reforms in the stagnating development institutions/procedures. However, the multi-faceted political parties were rigid enough on their own agendas, and the new constitution (long term policy) for overall development and good governance was conceptualized in the Constituent Assembly, but they failed to forge a common consensus to write a new constitution during the first Constituent Assembly, mainly because of the diverse agendas of the political parties and their short term vision. The Constitution of the Kingdom of Nepal 1990 had underlined the goals of decentralization under a unitary governance system. The Local Self-Governance Act (LSGA) 1999 was aimed at reforming the governance system in Nepal. However, the reform did not bear any fruit in the lives of the Nepali people as the Act could not be institutionalized and practiced effectively. Similarly, the people of Nepal were not happy with the autocratic rule of the King. Therefore, the Nepali people launched a revolt against the monarchy in 2006. Moreover, the second people's movement gave a clear verdict in favor of a federal republic. The movement succeeded in forming a new coalition government, through a 12 point agreement negotiated in New Delhi, to work against the existing monarchical system.

The Comprehensive Peace Accord (CPA), signed between the seven political parties and the then CPN-(Maoist), stressed the promulgation of a new constitution and the resettlement of the former armed combatants, held in the cantonments, back into civil society. However, only one of the major tasks has been completed in last five years – during the four years of the first Constituent Assembly, and in the first year of the second Constituent Assembly. Regrettably, the unstable government could not fulfill the people's wishes and aspirations in line with the historical movement. The political parties and leadership, who were in power after the election of the Constituent Assembly in 2008 and 2013, neglected the people's aspirations.

One of the major challenges faced by the leaders in Nepal is to forge a common consensus among the leaders of the different political parties, to learn lessons from the past weaknesses/mistakes, to give a long term vision for the national interests, to build the trust of the general public, to abide by the rule of law and make the public follow the rule of law, and to embrace the qualities of leadership in themselves etc.

1.3. Background of the Project

The overarching theme of *Singha Durbar* is good governance and leadership – depicting how an inclusive government can function well during challenging times, how various arms of the government actually tackle and address important issues, and present a model of collaborative leadership that is able to resolve differences without violence. The fictional governments in the media – both on TV and radio dramas – have been tackling nationally relevant issues within a framework of good governance and the rule of law. Some issues of high importance in Nepal, including climate change, food security, health, human trafficking, gender, and social inclusion have been addressed in the fictional governments depicted in the mass media.

The overall goal of this initiative is to create possibilities for a collaborative political culture in the Nepali public imagination. The specific objectives are to increase public knowledge of the working of government at the local and national levels and to foster constructive citizen-government engagement; to foster dialogues at multiple levels to create a shared national vision for leadership and governance; and to promote positive role models for leadership and governance through popular culture. The project anticipates four significant changes in the perception of the audience members - encourage the belief that 'good' leadership and 'good' governance encompasses values of inclusion, transparency, honesty and collaboration across dividing lines; increase understanding of how their government works at local and national levels, thereby increasing their abilities and interest in civic engagement; stimulate hope that their political and government leaders act consistently in collaborative ways and in the interest of the whole nation; and that upcoming political and government leaders become role models, who exhibit the behavior of collaboration, transparency, inclusion, and solution-oriented decision making.

This project includes a series of activities – Participatory Curriculum Development which includes Consultation workshops, Radio curriculum summits and Television curriculum summits; Radio Drama Gau Gauma Singha darbar that includes production and broadcasts; Television Drama Series: Singh Darbar that includes writing, script testing, stages of production, pre-production, production, post production, broadcasting of a 13-episode television drama series called *Singha Durbar (Parliament House)*. The other strategies of this project include a promotional campaign; providing information on the policy of the white papers on eight of the topics which are covered in the *Singha Durbar* TV drama, and finally, the Outreach campaign to directly target the upcoming politicians and civic leaders of Nepal.

The overall objective of the survey is to gather information to enable the appropriate design of a two-year strategy of project activities, and to measure and evaluate the changes and progress of achievements using verifiable indicators during the project implementation phase. Additionally, the baseline survey will establish the baseline data for the project against the project log-frame (Output and outcome level indicators). The baseline survey will also capture the existing status of the general publics' views towards the services provided by the local/national government, public perception on their rights and participation, public knowledge on the local/central government, and governance and leadership.

CHAPTER TWO: RESEARCH METHODOLOGY

2.1 Survey Method

This study is primarily quantitative and analytical in nature. The methodology has been designed for a baseline sample survey relying on cluster sampling. Questionnaires were prepared for collecting the data on key research questions identified by the Terms of Reference (TOR) prepared for this study.

2.2 Data Collection Instruments

The survey was designed to broadly cover quantitative modules to capture the prevailing experiences of public on services and facilities provided by the Government of Nepal (GoN), people's awareness of their rights and participation in development work, and knowledge on national and local government and leadership. For this, following data collection methods were used:

- a. Sample Survey Questionnaire
- b. Literature Review – Political, Governance and Leadership Culture in Nepal
- c. Focus Group Discussions (FGDs)

On the basis of key research questions, the survey questionnaires were developed to gather quantitative data. The survey mainly captures the perceptions of the public on government facilities and services, people's participation and their rights, public knowledge on the operations of the central and local governments, and public perceptions on leadership and government. The FGDs carried out as part of this study focused on gathering in-depth information and analysis of participants regarding leadership and governance.

2.3 Sample District and Size

A total of six districts from five development regions were purposively selected (i.e., two districts from the central region and one district each from the eastern, western, mid-western and far-western regions). Although 1156 samples would have been sufficient, a total of 1278 households were covered to accommodate the potential of non-responsive households. Likewise, the sample size was increased for cluster three as the calculated sample for the Kaski district was too small. The sample size was based on a formula to estimate and reflect a proportion of the population through calculations based on a 95% confidence level and $\pm 5.0\%$ (0.05) precision. The survey incorporated simple random sampling in order to estimate (infer) the characteristic of the entire population i.e., each member of the population was equally likely to be chosen at any stage in the sampling process. This survey was conducted in the Morang, Dhanusha, Kathmandu, Kaski, Banke and Kailali districts of Nepal.

Table (1): Cluster/district-wise sample size

	Districts	Population proportion/cluster	Required sample size	Actual Sample taken
Cluster 1: Eastern and Central Terai	Morang	0.56	216.07 ~ 217	219
	Dhanusha	0.44	168.93 ~ 169	178
Cluster 2: Mid-west and Far-Western Terai	Banke	0.39	149.29 ~ 149	168
	Kailali	0.61	235.71 ~ 236	250
Cluster 3: Hills	Kathmandu	0.78	300.28 ~ 300	309
	Kaski	0.22	84.72 ~ 85	154
Total			1155	1278

2.4 Supervision and Field Enumeration

In close consultation with SFCG, FACTS recruited external researchers from Kathmandu, bringing in people with past experience of similar studies. Local researchers were also recruited based on their survey experience,

familiarity with the local context and fluency in local languages (Maithili, Bhojpuri and Tharu). A minimum academic qualification was set and those from similar cultural and geographical communities to the survey district were given preference in the selection process. One experienced supervisor was mobilized in each sample district to ensure data quality and to provide on-site coaching to local enumerators. In addition, 42 local enumerators were hired to carry out enumeration tasks in all the sample districts. The supervisor rechecked and reviewed all the questionnaires before leaving the districts to ensure accuracy and the quality of the data collection.

SFCG organized a one-day orientation for the officials of FACTS on the use of computer tablets and software, focusing on its capability to surveyors—more memory, computing power, connectivity, data visualization, increased documentation. Before using the tablets in the comprehensive baseline survey, SFCG-Nepal tested the tablets in the Kathmandu Valley by conducting a mini survey. It helped to test the operation of tablets, reliability of the offline software, data uploading to the central server, visualizing the survey data using the offline software, and compatibility of the software to other data analysis software ; for example, CSPro, Excel and SPSS. For the survey, Droid off-line survey software and six computer tablets (Tab) were used.

2.5 Orientation and Field Test

An orientation program was conducted and a field plan was prepared in consultation with SFCG. One-day training was provided to local enumerators to enhance their knowledge and skills on the essence and content of the survey questionnaires, including data collection techniques, building rapport and interviewing skills so that they could administer the survey effectively. Additionally, a pre-test was conducted in each sample district to test the community's acceptability of the questionnaires and take corrective measures, essentially in terms of awareness and presentation of the survey's objectives.

2.6 Data Entry and Analysis

Data collected from the field survey (through Tab) was exported to the Statistical Package for Social Sciences (SPSS) for analysis. The data analysis includes the use of descriptive analysis (frequency and percent of the data) and disaggregation analysis of the respondents in their district, age, sex, profession, education and caste.

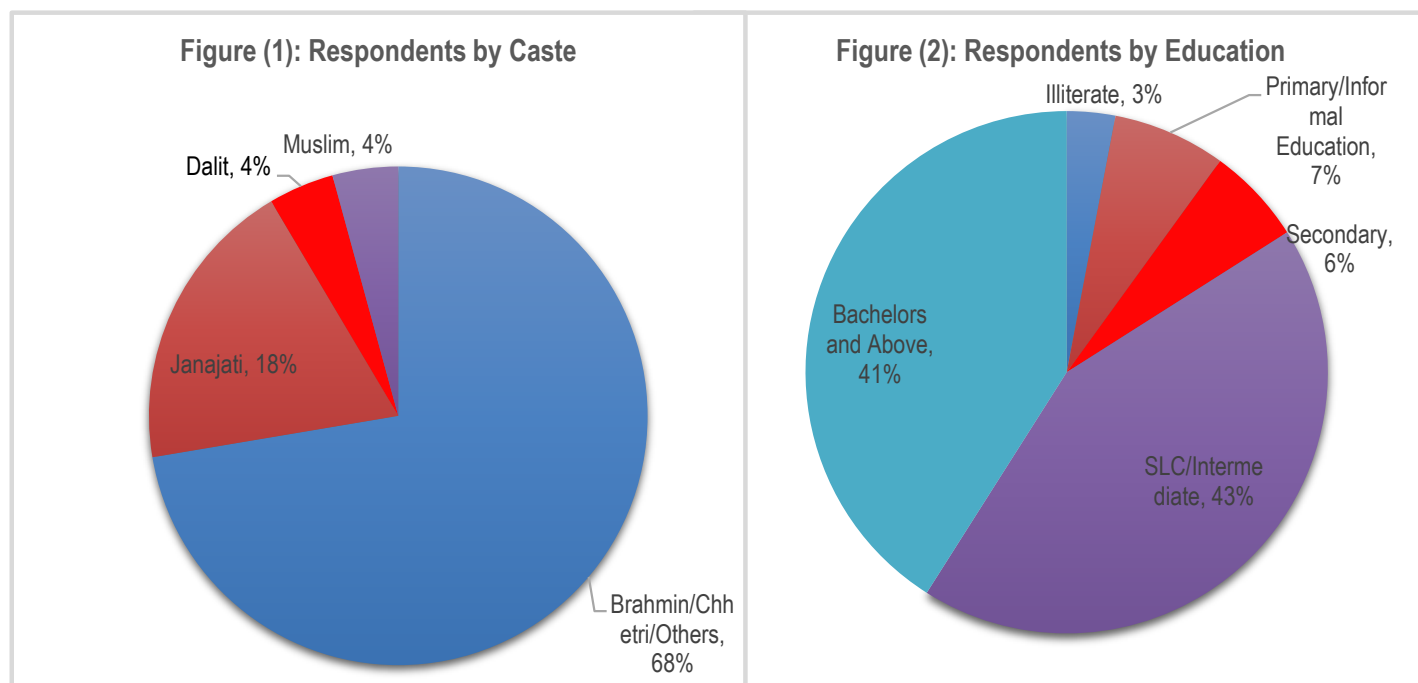
2.3. Limitations of the Study

This study revealed facts on leadership and good governance based on a survey of the six randomly selected districts of Nepal. The survey was conducted at the time when the first Constituent Assembly failed to promulgate a constitution in Nepal. Therefore, the insight of the data represents only the context of the time.

CHAPTER THREE: PRESENTATION OF DATA AND ANALYSIS

3.1 Demographic Characteristics of the Respondents

The survey disaggregated the respondents by education, age, ethnic identity, caste and occupation. All the respondents were aged 15 years and above. They represented Brahmin/Chhetri, Dalit, Janajati, Tharu and Muslims, among others. 74 percent belonged to hill origin (Pahadi) while 26 percent belonged to Madhes origin (Madhesi).



Out of the total 1278 respondents, 59 percent are male and 41 percent are female. By age group, 45 percent of the respondents are aged between 15–29 years, followed by 42 percent aged between 30–45 years, and the remaining 13 percent are aged 45 years and above. Seventy-four percent of the respondents belong to Pahadi (from the hill region) communities and 26 percent of the respondents belong to Madhesi communities (those from the southern plains of the country). Sixty eight percent of the respondents were Brahmin/Chhetri and 18 percent are Janajati. The Tharu comprised 6 percent while Dalits and Muslims each represent only four percent.

By education qualification, the sample respondents comprise 41 percent with a Bachelor's Degree or above and 43 percent are School Leaving Certificate (SLC) and Plus two graduates. Six percent have completed secondary level education and 7 percent only have primary or informal education, and three percent were illiterate. The respondents' composition by occupation shows that 23 percent are students followed by business people with 12 percent. Job-holders in both private and public sectors are 11 percent, housewives and political cadres comprise ten percent and seven percent respectively. Only five percent are farmers and 13 percent claim to belong to other categories. *(See Annex 1. Demography for details)*

3.2 Perception of the General Public on Local Government Services

3.2.1 Public Visits to Government Offices to Receive Services

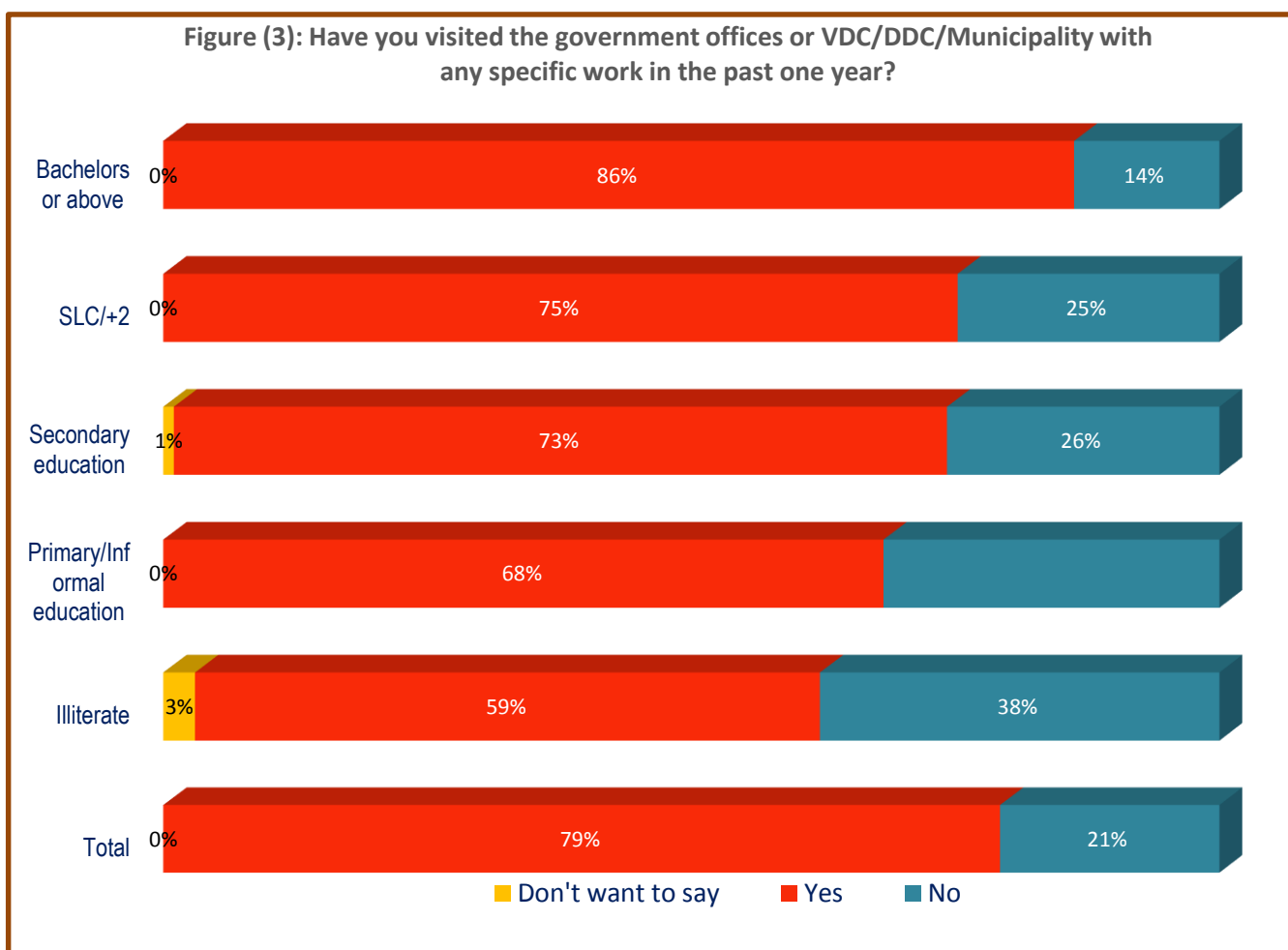
A total of 79 percent of the respondents visited government offices for different purposes. Table 2 below shows that the largest proportion of respondents (91%) from the Banke district visited government offices whereas only 66 percent of the respondents from Kathmandu visited government offices seeking services over the last year. It is interesting to note that the people in Kathmandu, the Capital city of the country, have the

lowest percentage of their populace seeking government services. During the FGD conducted in Kathmandu, the participants reported that they do not usually visit any government office unless it is necessary.

Table (2): Have you visited the government offices or VDC/DDC/Municipality with any specific work in the past one year?

	Morang		Dhanusha		Kathmandu		Kaski		Banke		Kailali		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Don't want to say	0	0%	0	0%	1	0%	1	1%	0	0%	2	1%	4	0%
Yes	182	83%	136	76%	205	66%	118	77%	153	91%	210	84%	1004	79%
No	37	17%	42	24%	103	33%	35	23%	15	9%	38	15%	270	21%
Total	219	100%	178	100%	309	100%	154	100%	168	100%	250	100%	1278	100%

More men (85%) visited government offices than women (69%). Comparatively, government job holders¹ (89%), political leaders/activists (86%) and media professionals were the most frequent visitors to government offices. Older people have visited government offices more frequently than the younger respondents. However, there is no significant variation on visiting government offices according to age groups with only 7 percent difference between the younger and older respondents. The frequency of visits to government offices increases with the higher the educational attainment of the respondents. The frequency of the visit differs by 27 percent between the Bachelor's Degree holders or above and the illiterate.



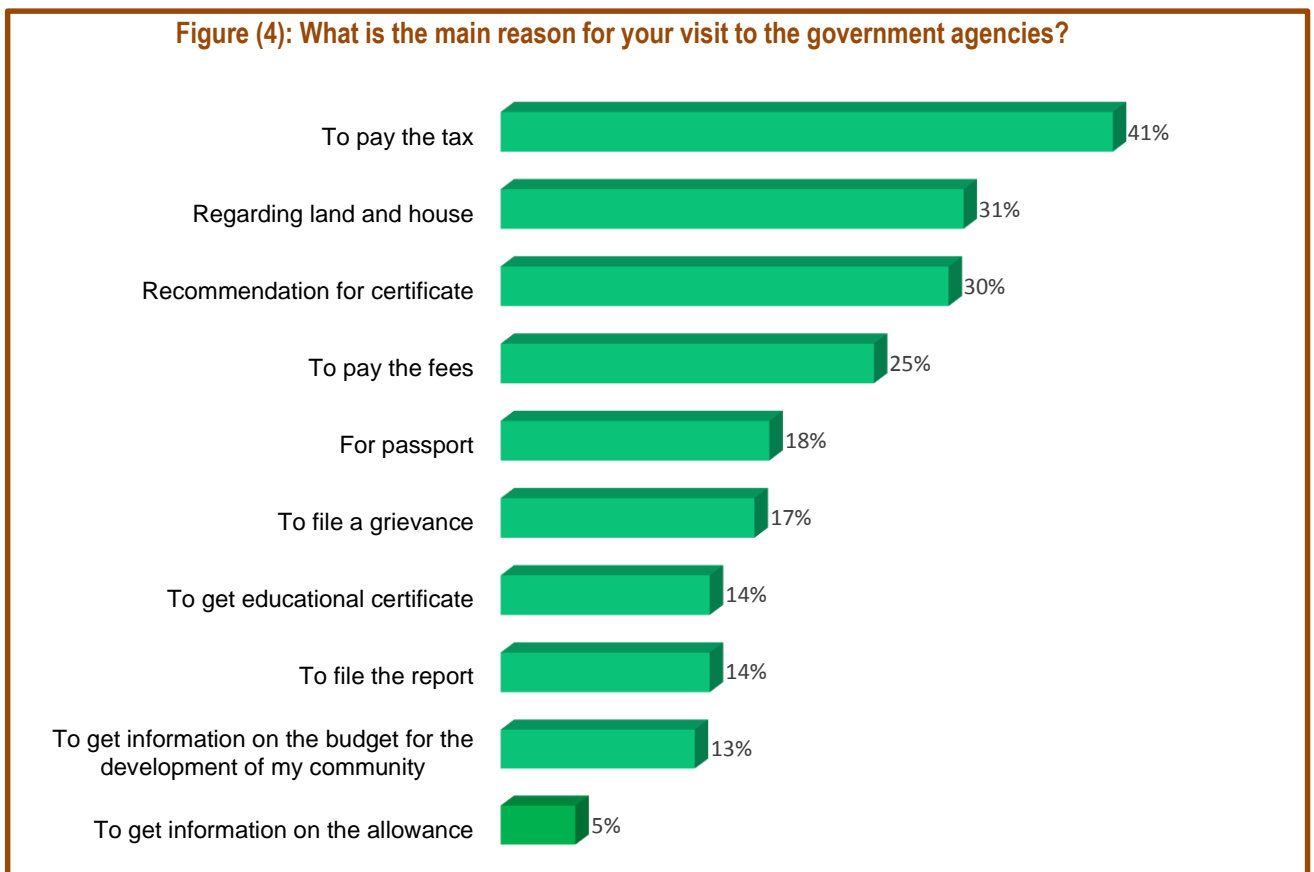
¹ Government employees visiting offices other than their own workplace

More respondents from Dalit, Muslim and Brahmin/Chhetri communities visited government offices compared to Janajatis and Tharus over the last year. The data shows that 72 percent of Dalits and 65 percent of the Tharu respondents visited government offices. *(See Annex 3.1.1 for details)*

3.2.2 Reasons for Visiting Government Offices (Multiple Choice Question)

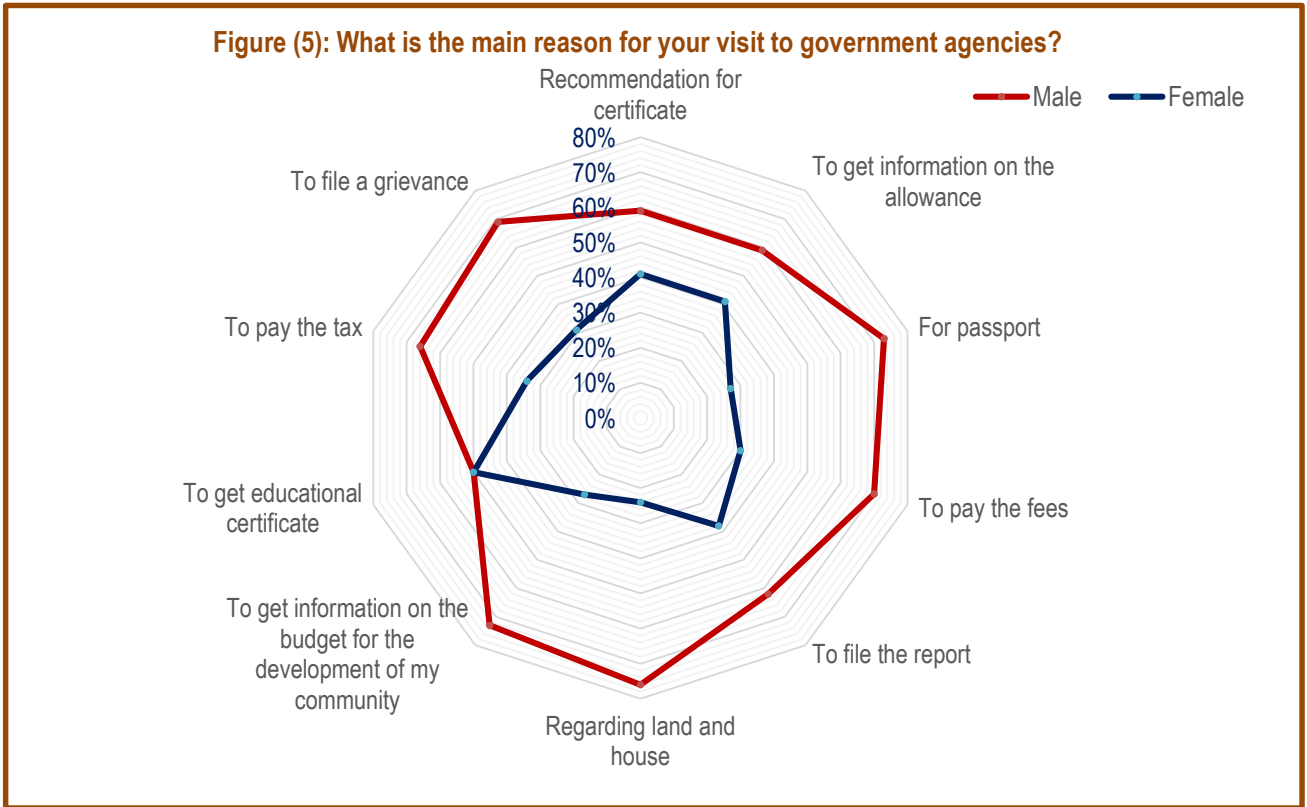
Respondents visited government offices to pay tax (41%), to do work related to their land and house (31%), obtain certificates (30%), pay fees for the goods and service they receive (25%), make passports (18%) and report grievances (17%), among others.

The Banke district has the highest number of government office visitors (91%), while only 66 percent, the lowest, of the respondents from the Kathmandu district visited government offices. However, there is no significant difference on the purpose of visits as predominantly respondents visited to pay tax. However there is a significant difference in visits to government offices to pay fees for goods and services they receive between Morang (34%) and Kailali (20%). Only 11 percent of the people in Kailali reported that they visited government offices to get passports, which is significantly lower than the average (18%). Twenty percent visited government offices in Kathmandu for passports while 29 percent in Banke visited government offices for the same purpose. *(See Annex 3.1.2 for details)*



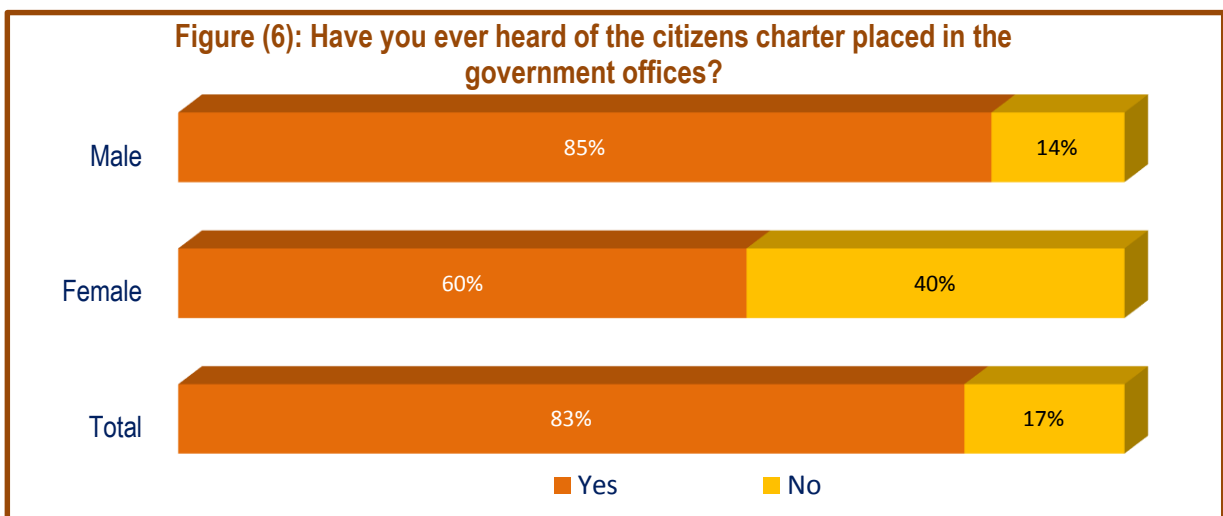
The gender disaggregated data shows that more men visit government offices than women. The male respondents who reported visiting government offices ranged between 59 percent and 76 percent whereas female respondents reported only visiting government offices between 24 percent and 41 percent across all the districts. The data shows that men often visit government offices for work related to land and housing, passports, budget allocation, and the payment of fees and women mostly visit government offices for certification, information, filing reports, and to pay tax.

Although the respondents visit government offices for different reasons, the purpose of their visits varies according to age. Young people visit government offices mainly to get certificates, recommendations for certificates, and passports etc., whereas adults (30-45 years) visit for work related to land and housing, community development budgets, and filing reports. In addition, the older respondents (aged 45 years and above) mainly visit government offices for information concerning allowances and to pay taxes and fees. (See Annex 3.1.2 for details)



3.2.3 Public Knowledge about the Citizen Charter

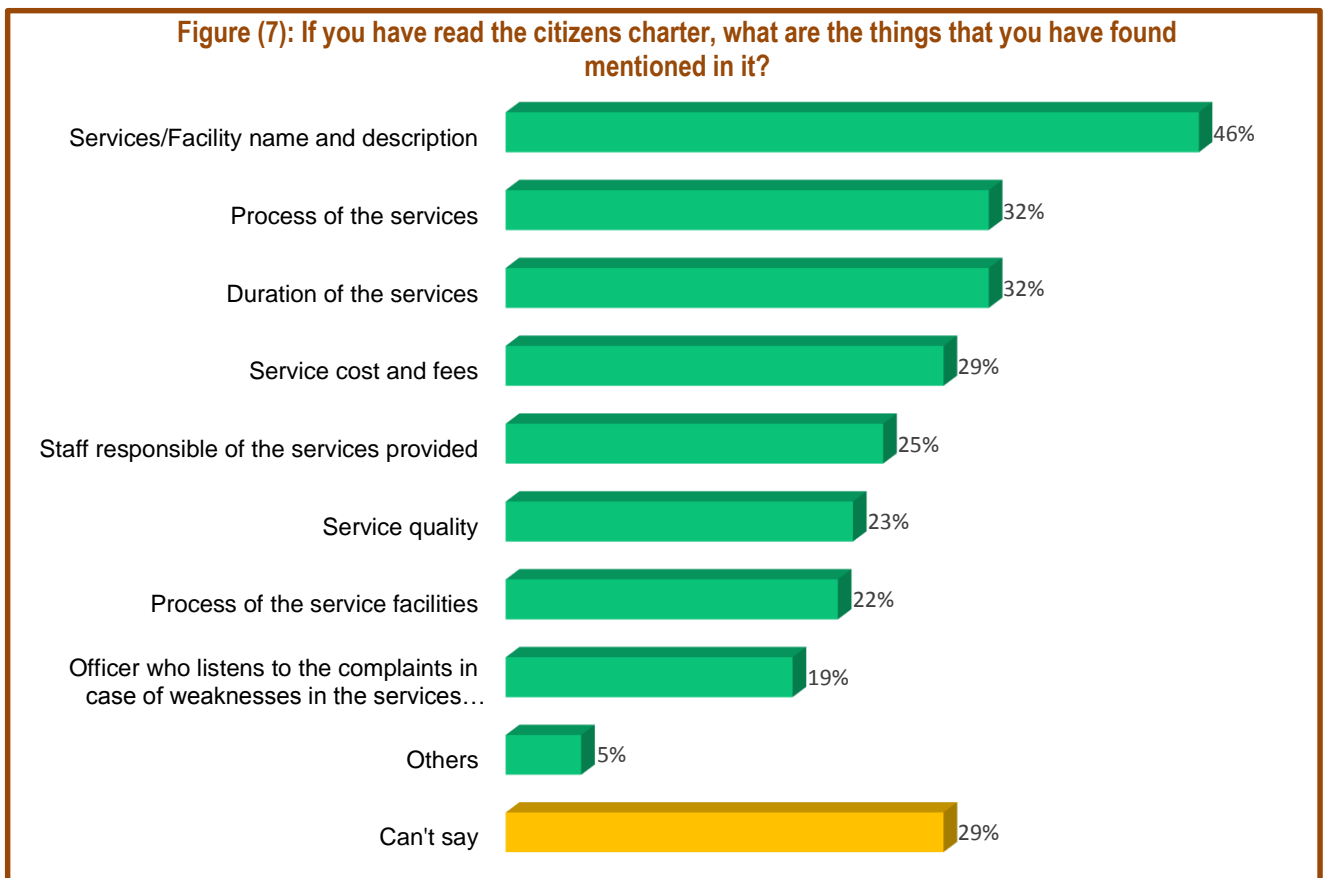
The baseline study assessed public awareness or knowledge on the Citizen Charter placed in various government offices. A total of 73 percent of respondents said they have heard or read the Citizen Charter. Eighty three percent of the respondents from Morang are aware of the Citizen Charter in government offices but only 62 percent of the people in Kaski are aware of the Citizen Charter in their district.



There is a significant difference between the awareness among men and women about the Citizen Charter. Only 14 percent of men reported a lack of knowledge about the Citizen Charter while 40 percent of women said they were not aware of it. The respondent's education level is positively associated with their knowledge of the Citizen Charter. Eighty Six percent of the respondents with a Bachelor's degree or more have knowledge of the charter while only 18 percent of illiterate people have heard or seen the Citizen Charter. It is interesting to note that 14 percent of the respondents with a Bachelor's degree or a higher education level are not aware of the Citizen Charter.

3.2.4 Public Knowledge on the Content of the Citizen Charter (Multiple Choice Question)

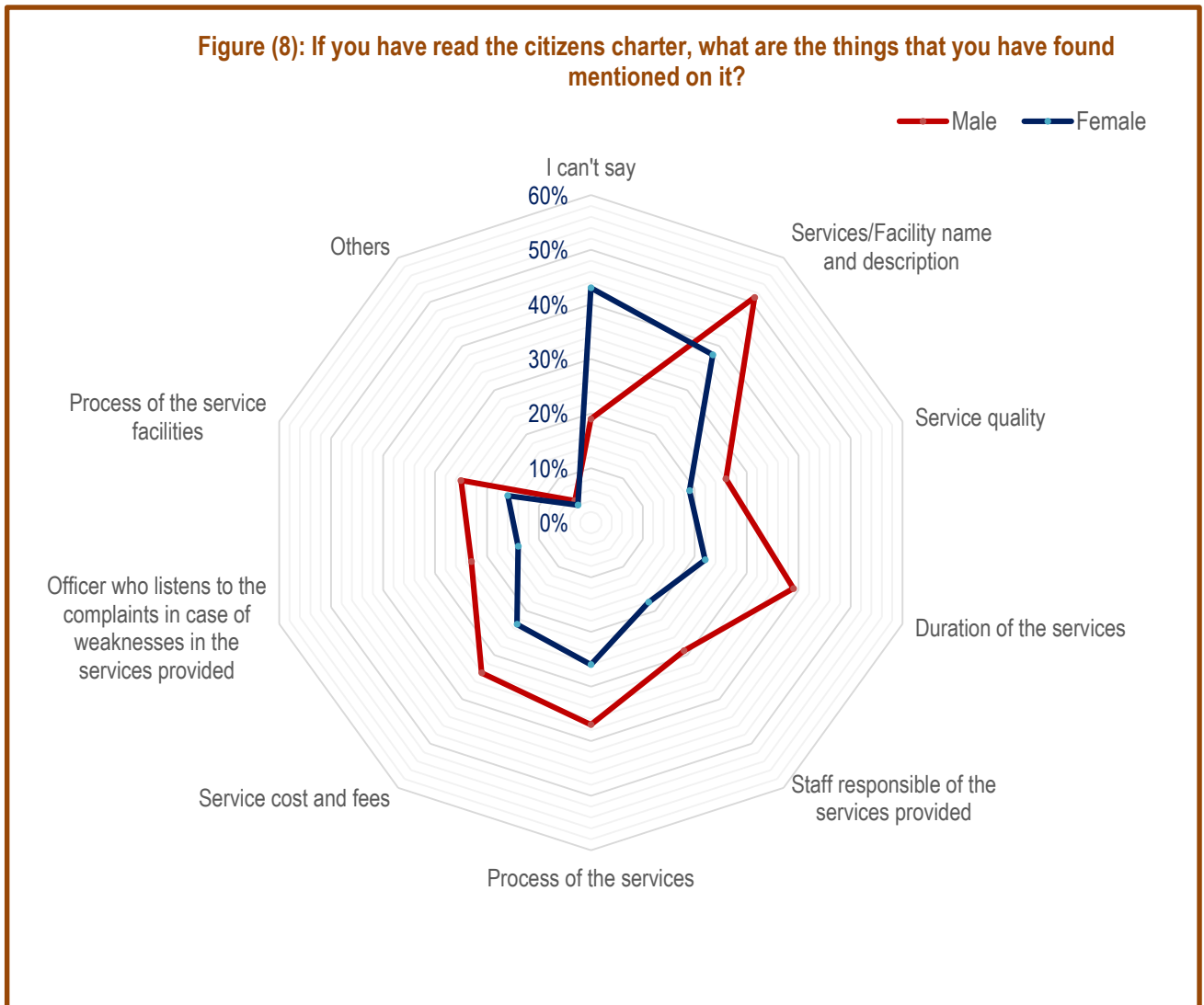
Respondents' understanding varies widely concerning the Citizen Charter. Respondents who have read the Citizen Charter reported the name of the organization and description of the services provided by the respective government offices (46%). According to the respondents, knowledge varies depending on the different issues; for example, the time taken to complete the service delivery (32%), description of the processes and steps to complete a tasks (32%), revenue structure and amount for specific service (29%), responsibility of related government officials (25%) and information on processes and services offered (22%) are understood from reading the charter.



However, it is worth noting that 29 percent of the respondents who know about the charter do not necessarily know the contents in the charter. The district disaggregated data shows that 30 percent of the respondents in the Kathmandu district, 17 percent in both Kaski and Morang districts and 16 percent in the Kailali district do not know about the information in the charter. Sixty percent of women who have seen the charter reported that they do not know about the contents of the charter. Almost twice as many men compared to women have read the information (such as service name, its time of the proceedings, cost of the service etc.) which is written in the Citizen Charter.

Gender-wise disaggregated data shows that men ranged between 39 to 71 percent of whom had read the information in the Citizen Charter. On the other hand, 61 percent of women and 39 percent of men cannot discuss anything represented in the Citizen Charter based on their previous reading.

The ethnicity/caste disaggregated data shows that there is a significant difference among different ethnicity/castes regarding their awareness/knowledge of the Citizen Charter. Comparatively, Brahmin/Chhetri (70%) are aware of the contents of the charter while only 15 percent or less of Dalits, Janajatis, Muslims and Tharus know about the contents or charter. *(See Annex 3.2.2 for details).*



3.2.5 Suggestions for Making Local Government Service Delivery Effective (Multiple Choice Question)

When asked about what improvements needed for effective service delivery in the local bodies, 50 percent of the respondents said that the behavior of the employees needs to change followed by 44 percent who suggested easier and less time-consuming processes. 32 percent called for a change in fee requirements, 30 percent suggested easier access to services without nepotism. However, 7 percent of the people felt that services do not require any improvement and 6 percent have nothing to say on the topic. A detailed list of suggestions from respondents is shown in figure 9.

Young people have fewer suggestions for reforming the services compared with the older respondents, who called for more reforms in the local bodies. Overall, 51 percent of the respondents between 15-29 years of age do not want to say anything about the services, while 49 percent want improvements in the right to information and 40 percent want easier access to services.

Figure (9): What can be improved in order to make the services provided by the local bodies more effective?

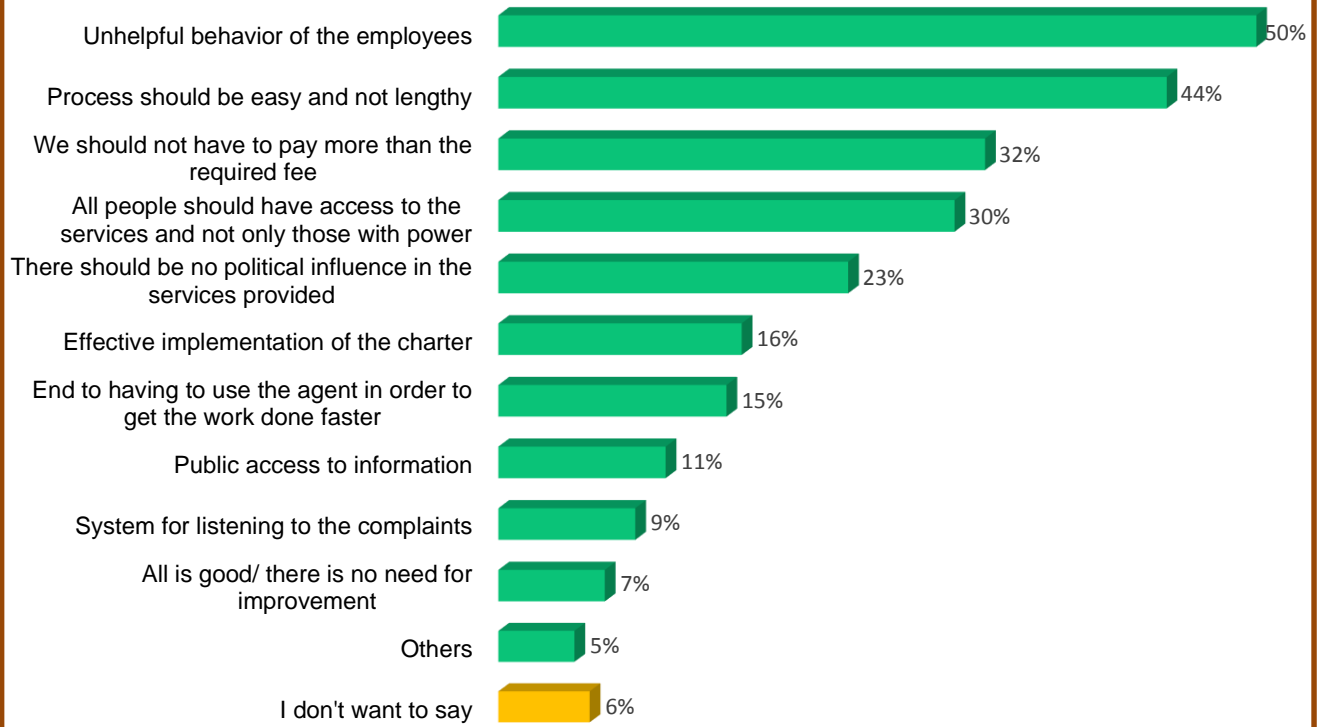
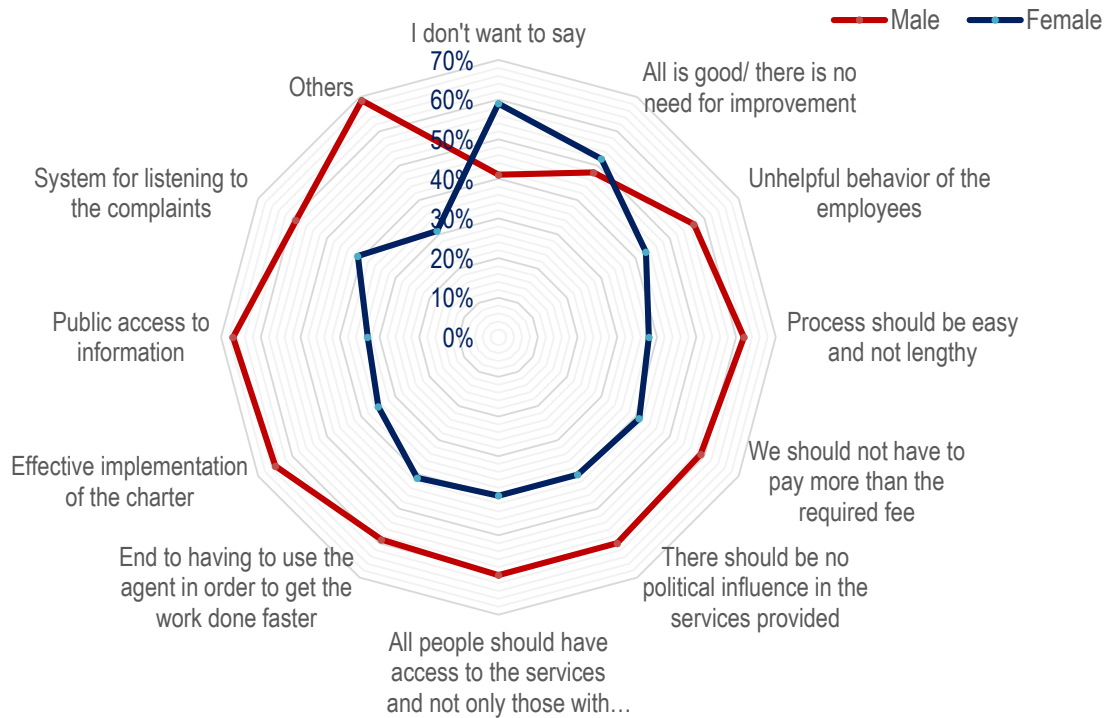


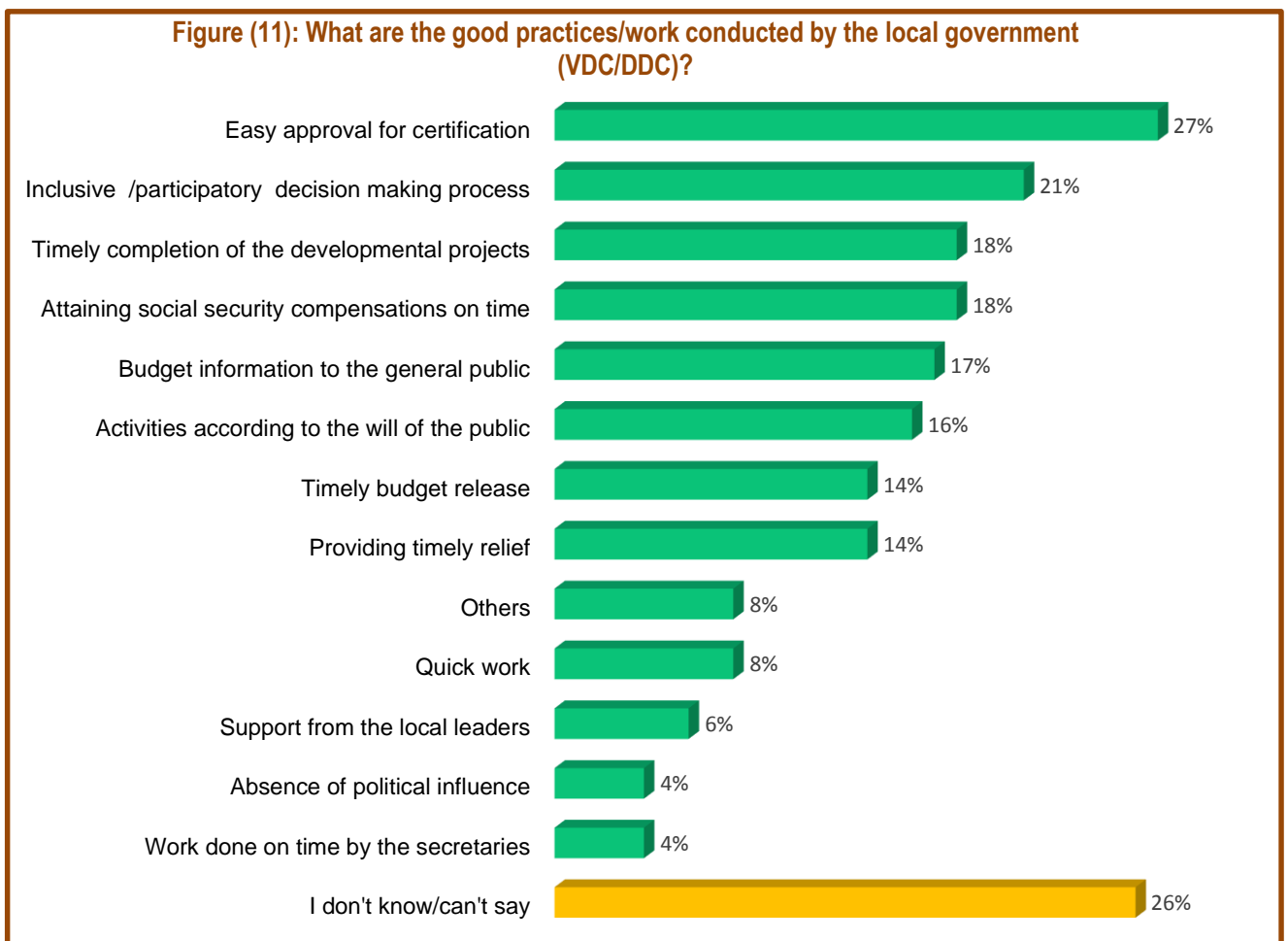
Figure (10): What can be improved in order to make the services provided by the local bodies more effective?



Comparatively, respondents from Brahmin/Chhetri communities asserted their views for more effective local bodies than other castes. There is significant difference on the measures for effective local bodies among the respondents from different castes. *(See Annex 3.3 for details)*

3.2.6 People’s Perception of Good Practices of VDCs/DDCs and Municipalities (Multiple Choice Question)

The survey reveals that respondents do not have a very high level of approval of government services. Some of the major good practices highlighted by the respondents are easy acquisition of different kinds of certificates (27%) followed by inclusive and participatory decision-making processes (21%) and timely completion of development projects (18%). In addition, releasing timely social security allowances (18%), providing timely budget information to the public (17%), planning activities through public consultation (16%), timely budget release (14%) and providing timely relief support (14%) are some of the major tasks respondents remember positively.

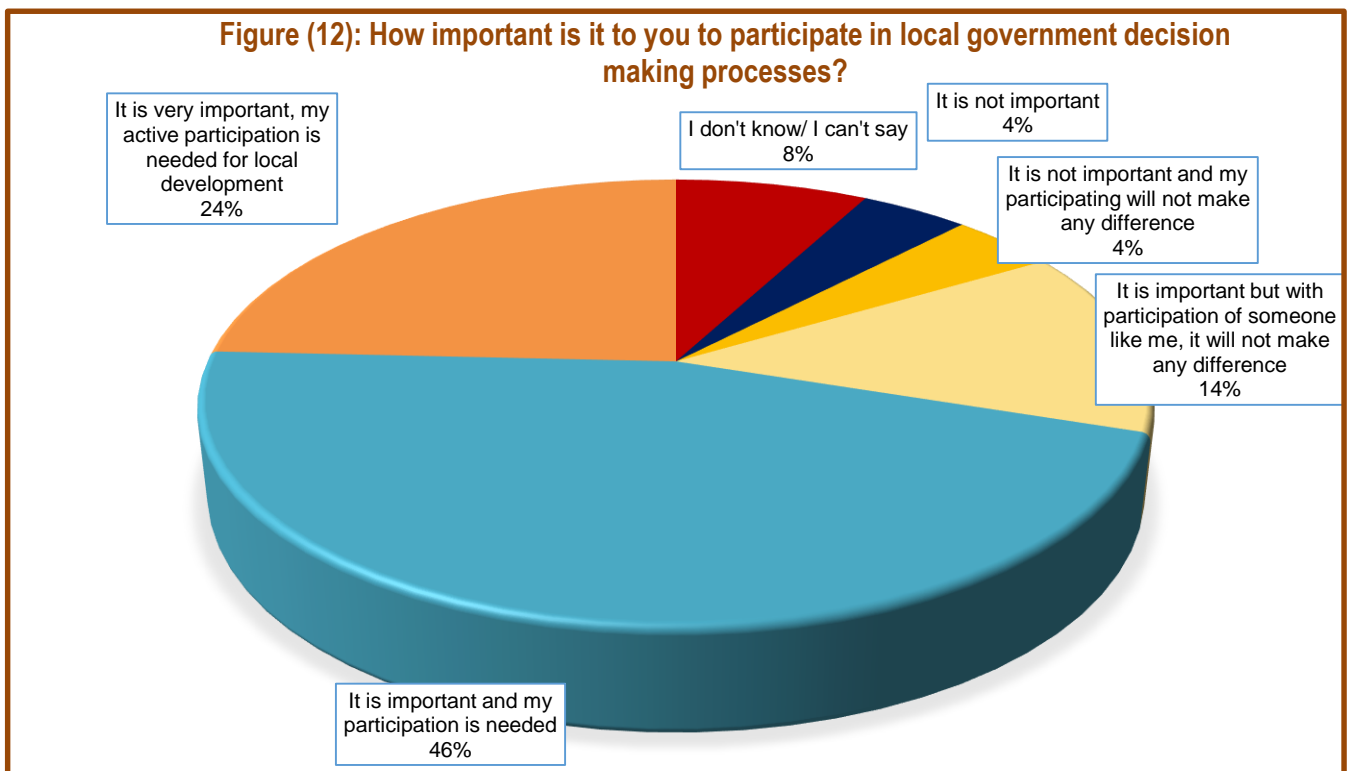


Male respondents generally consider government services as better than female respondents. Twenty seven percent of the respondents said that the local government offices issue certificates easily. 21 percent of the respondents think that the government follows inclusive/participatory decision-making processes. Those having positive views of government services comprise 65 percent men and 35 percent women. This result is similar to all the good practices of local government bodies in all districts. The data shows that the respondents with higher education backgrounds have a better perception of government work compared to respondents with less education. *(See Annex 3.4 for details).*

3.3 Public Participation in Local Development

3.3.1 Importance of Public Participation in Local Government's Decision-Making Process

Respondents were asked how important it is for community people to participate in local decision-making bodies. The data shows that 46 percent of the respondents said that their participation is important and necessary. 24 percent of the respondents said that it is very important for them to participate and their active involvement is essential in local development, but 14 percent of the respondents said that it is important to participate but their participation would not make any difference in the decision-making process. This clearly shows that people have a positive perception of the need of their participation and are willing to take part in local decision-making processes. However, there is significant difference across districts. A large proportion of respondents (41%) in Kathmandu believe that it is important to participate in local decision making processes, whereas very few people (11%) in the Banke district think it is important.



Respondents with a higher education have a better understanding of the importance of peoples' participation in decision-making in local bodies. The perception on local participation is positively associated with the educational level of the respondents. There is a significant gap among the respondents of different education as fifty percent of university graduates are positive towards their role in local development while the percentage is a meagre (15%) among the illiterate. Moreover, notable differences are also observed in the perception of the need of participation between different castes. Of the total respondents, only 37 percent of Muslims and 25 percent of Dalits said that it is important and their participation is needed. *(See Annex 4.1 for details)*

3.3.2 Public Participation in Decision Making Processes at the Local Level

Half of the respondents did not participate in any of the local decision making processes over the last year. The gender disaggregated data shows that there is a difference between men (44%) and women (56%) when it comes to participating in the local decision-making mechanisms. Kathmandu fares worst with only 28 percent reporting any participation in the local decision-making processes, whereas Dhanusha boasts 75 percent participation in local decision-making bodies. The caste/ethnicity disaggregated data shows that a

significant proportion of Janajatis (62%) report no participation in the local decision-making processes or express their opinions during meetings, followed by Brahmin/Chhetri (48%), Tharu (45%) and Muslim (37%). *(See Annex 4.2 for details)*

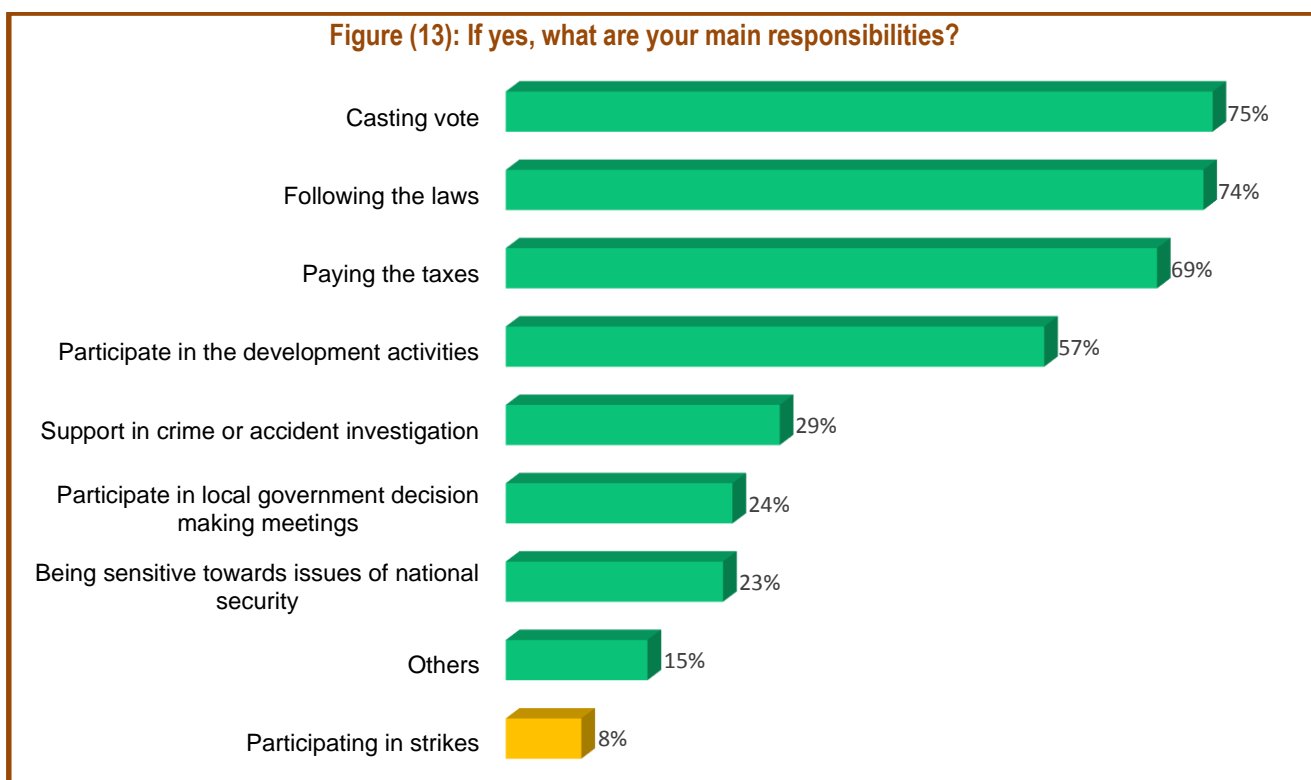
Table (3): Have you participated in any of the meetings or decision making process of the ward/VDC/municipality in the last one year?

	Male		Female		Total	
	N	%	N	%	N	%
I don't want to say	12	2%	8	2%	20	2%
I did not participate	337	44%	298	56%	635	50%
I did not participate but my family members participated	36	5%	45	8%	81	6%
I participated but I only listened to the discussion	66	9%	39	7%	105	8%
I participated and I put forth my views	177	24%	93	18%	270	21%
I participated and I clearly put forth my views in the decisions being made	120	16%	47	9%	167	13%
Total	748	100%	530	100%	1278	100%

3.3.3 Citizen Accountability towards the Nation and the Society

Almost all respondents (96%) express a sense of accountability towards the country and society. The data also shows that there is no significant variation between different age groups, caste/ethnicity, gender and educational status on the question of citizen accountability towards the nation and society. *(See Annex 4.3.1 for details)*

Of those who expressed their sense of accountability, a large majority of the respondents (75%) said that casting a vote during an election is one of their major responsibilities as a citizen followed by abiding by the laws (74%), and paying taxes (69%). Similarly, participation in development activities (57%) and assisting and cooperating in crime or accident investigations (29%) and so on, are considered part of their responsibility as citizens. There is no major difference in citizen accountability across gender and occupation.



A higher sense of responsibility in participating in development, support in crime investigations, issues of national security etc., are also associated with the higher level of education of the respondents. However, a higher sense of responsibility in casting a vote is inversely associated with the higher level of education. Of those who responded, 75 percent feel that casting a vote is their major responsibility, including the highest, 88 percent among the illiterate and the lowest 73 percent among the SLC/+2 graduates. Brahmin/Chhetris express a higher sense of responsibility than other castes. There is a significant difference in taking responsibilities between the respondents from different castes on casting a vote, with 18 percent difference between the highest, the Tharu (86%), and the lowest being the Dalits (68%). There is also a difference concerning participation in decision making at the local level (21 percent difference between the highest group, the Muslims (32%) and the lowest, the Tharu (11%). *(See Annex 4.3.2 for details)*

3.3.4 Important Work (Multiple Choice Question)

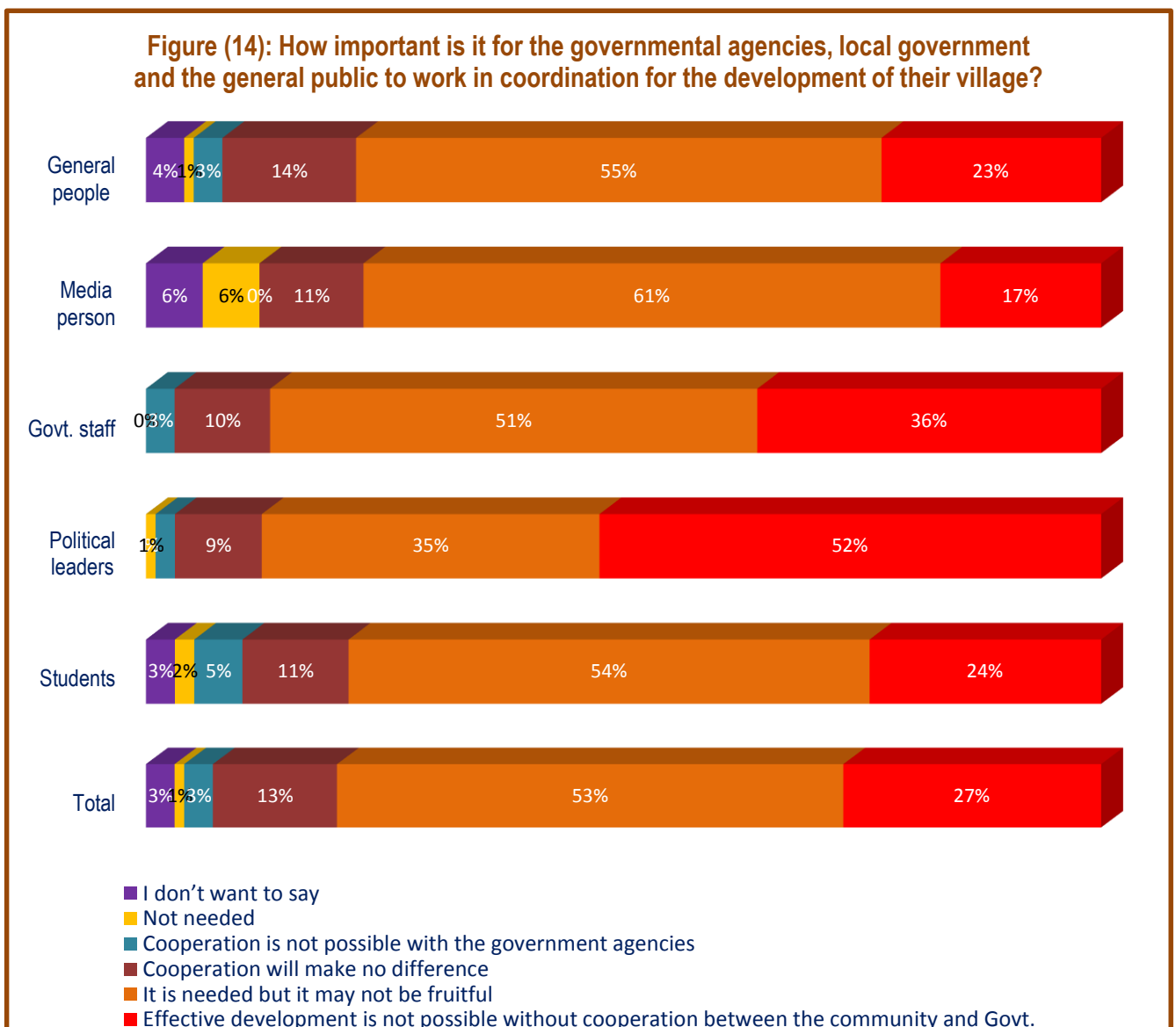
When asked about what is the most important type of participation, 49 percent state community participation in development, 32 percent said participation in simplifying services provided by local bodies and making the provision of services easier, while 35 percent consider their participation in raising public awareness regarding development and effective leadership as important. Additionally, 30 percent of the respondents believe it is important to participate in planning/meetings of the VDC/DDC, participate in activities to minimize political influence/intervention and promote financial transparency in local agencies. A large proportion of the respondents in Morang (65%) believe that public participation in development is important compared to Dhanusha (26%).

Table (4) In terms of your participation, for development, which among the following are more important to you?

	Students		Political leaders		Govt. Job		Media person		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
I don't know/ can't say	24	8%	0	0%	0	0%	2	11%	84	11%	110	9%
Community participation in development	149	52%	42	49%	64	45%	9	50%	363	49%	627	49%
Planning/ meeting of the VDC/DDC	74	26%	35	41%	47	33%	8	44%	219	29%	383	30%
Participation in discouraging corruption	111	39%	44	51%	70	50%	6	33%	306	41%	537	42%
Participation in making the services of the local agencies simple and easy	90	31%	29	34%	39	28%	6	33%	240	32%	404	32%
Participation to free the local agencies of the political influence/intervention	83	29%	27	31%	52	37%	4	22%	213	29%	379	30%
Financial transparency of the local agencies	63	22%	27	31%	51	36%	7	39%	235	32%	383	30%
Public awareness regarding development and effective leadership	98	34%	45	52%	55	39%	4	22%	239	32%	441	35%
Awareness of the general public regarding their rights	58	20%	41	48%	20	14%	1	6%	153	21%	273	21%
Right to services as per the charter of the governmental agencies	44	15%	16	19%	21	15%	3	17%	93	12%	177	14%
Take the marginalized groups to the decision making level	26	9%	17	20%	23	16%	2	11%	99	13%	167	13%
Others	23	8%	4	5%	14	10%	2	11%	42	6%	85	7%
	288		86		141		18		745		1278	100%

3.3.5 People’s Perception of the Importance of Coordination between Government Line Agencies, Local Governments and Citizens in Development Work

Respondents understand the importance of coordination between government line agencies, local governments and citizens, but are relatively pessimistic on the result of the coordination effort. In response to 'how important is it for the government agencies, local governments and the citizens to work in close coordination for local development?' 27 percent said that effective development is not possible without cooperation between the community and the government agencies. More than half (53%) of the respondents said it is needed but may not be fruitful. There is significant difference between the districts as 53 percent in Kathmandu believe that effective development is not possible without cooperation between the community and government agencies as compared to Kaski (8%). Similarly, 73 percent in Morang believe that there is a need for this but it may not be useful compared to 31 percent in Kathmandu. Respondents in Morang seem less optimistic than those in Kathmandu in terms of the usefulness of the actual coordination.

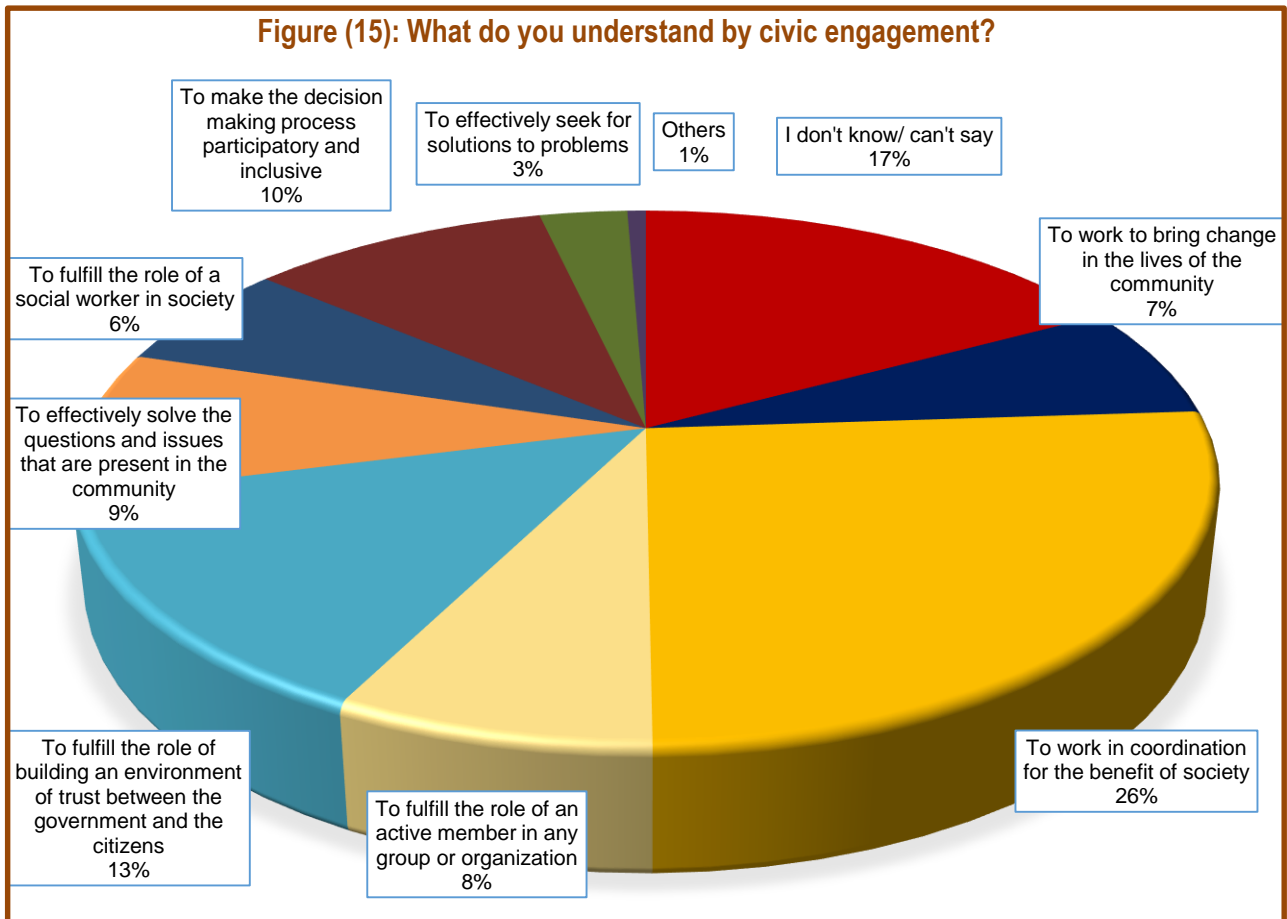


The gender disaggregated data shows that there is no significant difference between the opinions of men and women respondents towards the importance of coordination between the government agencies and the citizens. The data also shows that political leaders (52%) and government employees (36%) are more optimistic

than citizens (23%) and people involved in the media (17%), on the importance of coordination between the government and citizens. There is also no significant difference of opinion across age groups.

3.3.6 People’s Understanding of the Meaning of Civic Engagement

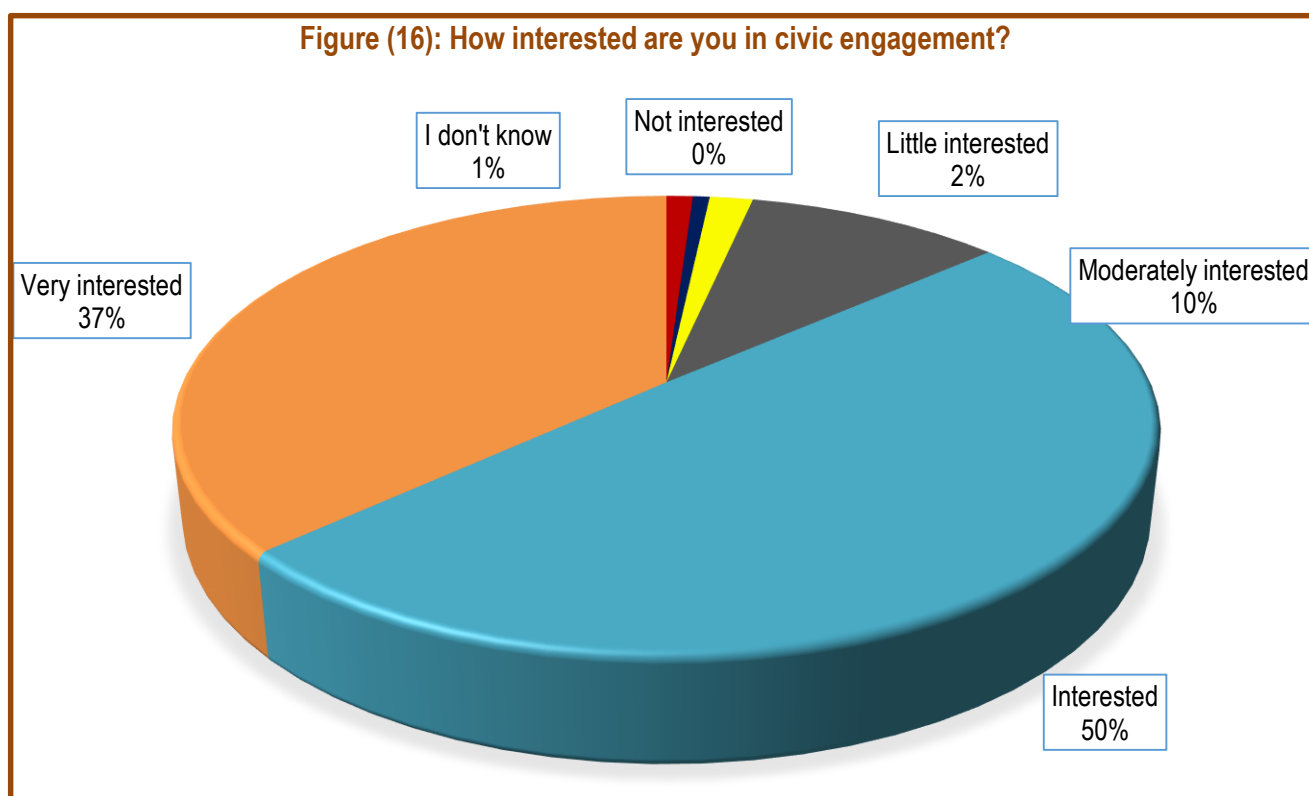
Not many respondents have a clear understanding of the actual meaning of civic engagement. When asked about what they understand by civic engagement, 26 percent said it means to work in coordination for the benefit of society, while 13 percent said that it means to fulfill the role of building an environment of trust between the government and the citizens. However, 17 percent of the respondents have no idea what civic engagement means. Comparatively, respondents from Dhanusha and Banke appear to have a better understanding of civic engagement compared to the respondents from the other districts.



3.3.7 Public Interest in Civic Engagement

Asked how interested they are in participating in civic engagement activities, a total of 87 percent of respondents said that they are either interested (50%) or highly interested (37%). For those who were interested in civic engagement, there was a significant difference among the respondents from different districts. (The highest was 69% in Kaski and the lowest was 30% Kathmandu). Similarly, among those who were very interested there was also a significant difference between different districts. (Highest was 44% in Morang and lowest was 14% in Banke). Female respondents seemed to be more interested compared to the male respondents. However, there was no big difference between men and women.

Figure (16): How interested are you in civic engagement?



3.4. Perception of the General Community towards Taxes

3.4.1 Tax Payment to Government

In order to figure out the people's practice of paying tax, respondents were asked whether they are paying taxes or not. An overwhelming majority (86%) reported that they are paying taxes regularly. However, Kathmandu (13%) and Kaski (12%) were the two districts where a comparatively larger proportion of respondents admitted to paying no taxes.

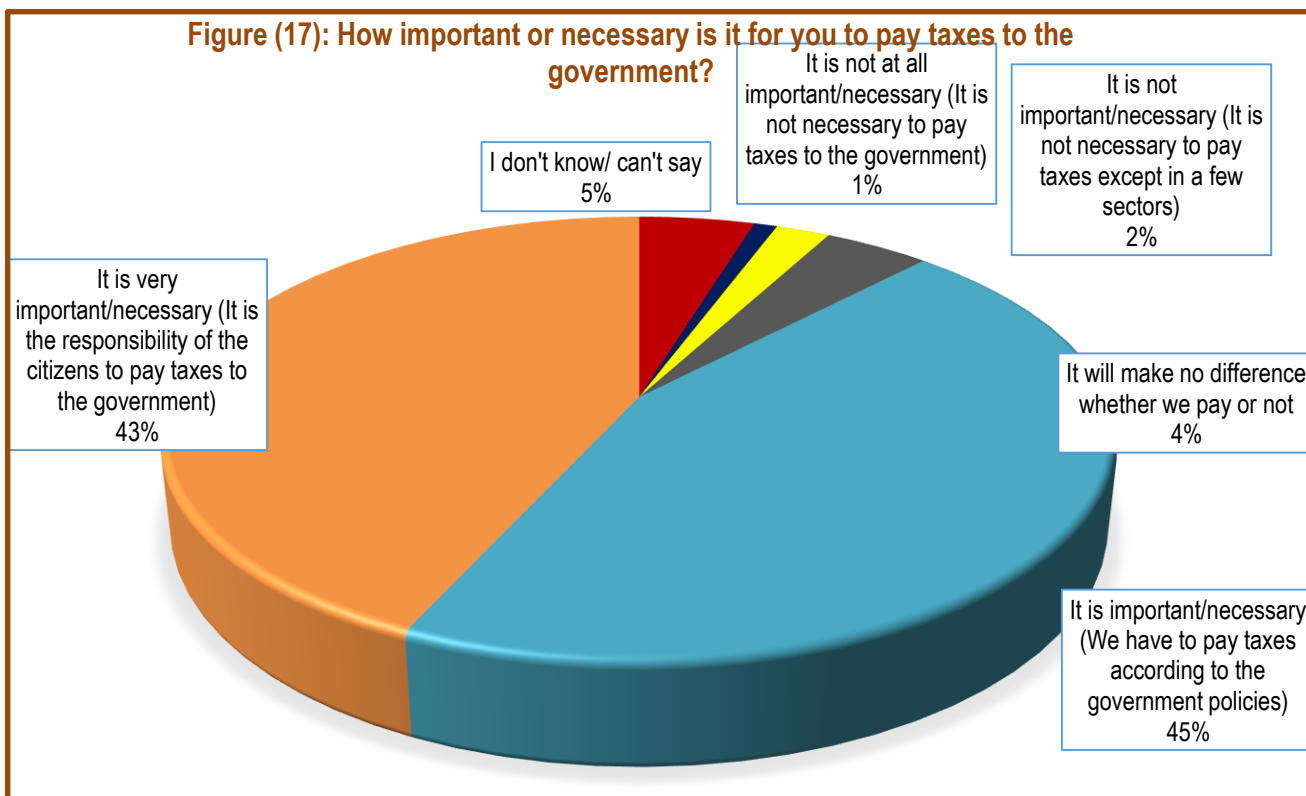
Table (5): Do you pay tax to the government?

	Morang		Dhanusha		Kathmandu		Kaski		Banke		Kailali		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Don't know	3	1%	2	1%	7	2%	14	9%	3	2%	19	8%	48	4%
I don't want to say	2	1%	3	2%	2	1%	0	0%	0	0%	5	2%	12	1%
Yes	199	91%	157	88%	261	84%	121	79%	159	95%	201	80%	1098	86%
No	15	7%	16	9%	39	13%	19	12%	6	4%	25	10%	120	9%
Total	219	100%	178	100%	309	100%	154	100%	168	100%	250	100%	1278	100%

3.4.2 Importance of Paying Tax

Among the taxpayers, 88 percent of respondents think that it is very important necessary to pay taxes according to the tax law and policies.

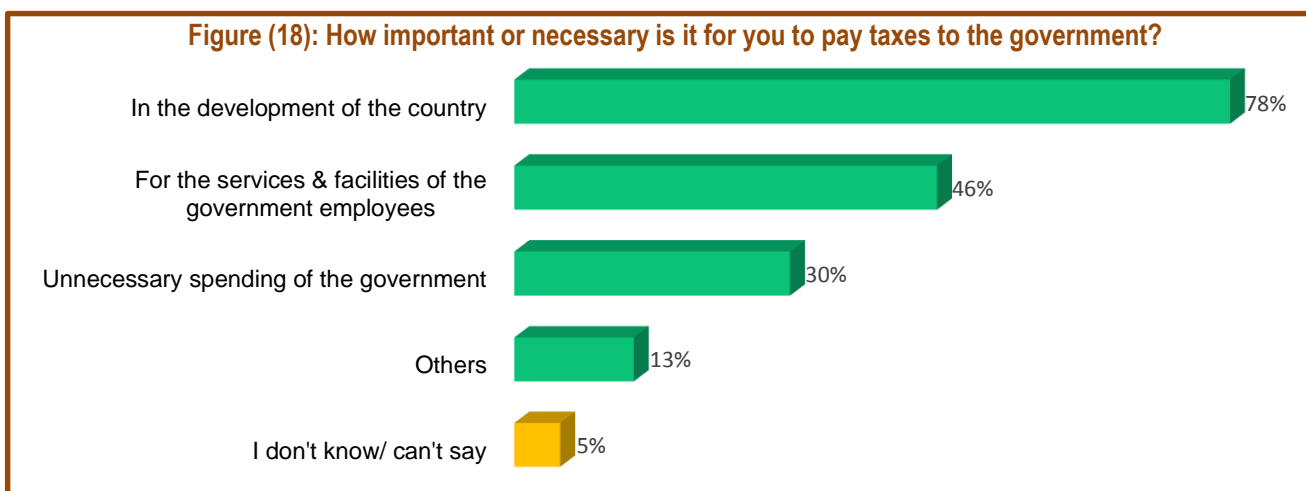
It is interesting to note that only 51 percent of the respondents with a Bachelor's degree or above believe it is the responsibility of the citizens to pay taxes to the government. (*See Annex 5.2 for details*). However, this value is still higher than the overall percentage.



3.4.3 Respondents' Understanding of the Utilization of Tax by the Government (Multiple Choice Question)

More respondents believe that tax is utilized for the development of the country and for the payment for services and facilities to government employees. Most respondents (78%) believe that tax paid by them goes for the development of the country and 46 percent believe that the tax money goes for the payment of the public services and facilities as well as paying remuneration to government employees. However, 30 percent think that taxes are spent on unnecessary things or are inappropriately spent.

The respondents' understanding of the utilization of taxes collected from them varies largely between the districts. 91 percent of the respondents in Banke perceive that their taxes go to the country's development, but only 68 percent in Kathmandu share this opinion. Likewise, 56 percent of the people in Kaski think that tax is used for the services and facilities of government employees while only 34 percent of the people in Morang have a similar view. Likewise, the notion of taxes being unnecessary spent also varies with 53 percent of the respondents in Dhanusha and 20 percent in Kaski expressing this opinion.



There is no significant difference between the perception of male and female respondents or across age groups regarding the understanding of how tax money is spent.

However, the understanding of tax money utilization also differs significantly among the different professions. Among the people who identified their profession as politics (92%) largely believe that the tax goes for the purpose of development while very few media professionals (67%) think it is used for development (25 percentage point differences). Their views of tax being spent on services and facilities of government employees also vary largely. (38% difference between the highest, political workers (66%), and the lowest being media professionals (28%)).

Respondents with a higher-level education also have a better understanding of tax utilization. The level of understanding of tax utilization varies across the different levels of educational qualifications. Among university graduates, 82% believe tax is utilized in the development of the country and varies largely from the respondents with only a primary education (58%). (24% difference between the highest University graduates and the primary educated).

There are also large differences in the understanding of tax being spent for services and facilities of government employees between higher education graduates (50%) and the lowest among the illiterate (15%). (35% difference between the higher education graduates and the illiterate). SLC or plus two graduates (33%) to the lowest illiterate group (18%) also think differently on whether tax goes for unnecessary spending of the government. (15% difference between the highest of SLC/+2 and the lowest illiterate).

In comparison to other castes, Muslims and Brahmin/Chhetris have a higher level of understanding of tax utilization. There is a significant difference among the respondents from different castes regarding their belief that tax is utilized for the development of the country. 85 percent of Muslim respondents think that tax is utilized for development while only 69 percent of Janajatis share this view. 52 percent of Muslims and 41 percent of Dalits think that tax goes for services and facilities of government employees. Likewise, 39 percent of Muslims and 29 percent of Brahmin/Chhetris said that tax goes on unnecessary spending of the government. *(See Annex 5.3 for details)*

3.5. Information Regarding Local and Central Government and Expectations and Suggestions

3.5.1 Level of Understanding about Local Government (Multiple Choice Question)

There seems to be a weak understanding on the role of local government among the respondents. Thirty-one percent of the respondents reported that they only have a basic knowledge about the role of government and 27 percent said they only know a little. 21 percent of the respondents believe that they have an understanding about most of the roles of the government while 11 percent said that they 'don't know anything about the local government'.

Only nine percent of the respondents are well informed about the work, responsibilities, and rights of the central government. The data shows that only 30 percent of the respondent's from all the six districts believe that they either know most of the local government's duties or are well-informed about the work of the local government. The remaining 70 percent of the respondents either know very little about the role/work of the local government or claim to have no knowledge.

Respondents from Dhanusa and Banke have a better understanding of local government as 28 percent of the respondents in Dhanusha said that they are well-informed and have a good understanding of most things concerning the role of local government. The district-wise data shows that Dhanusha (48%) has the highest awareness of the role of local government followed by Morang (41%), Kailali (37%), Kathmandu (22%), Banke (18%) and Kaski (13%).

Figure (19): How well do you understand the role of local government?

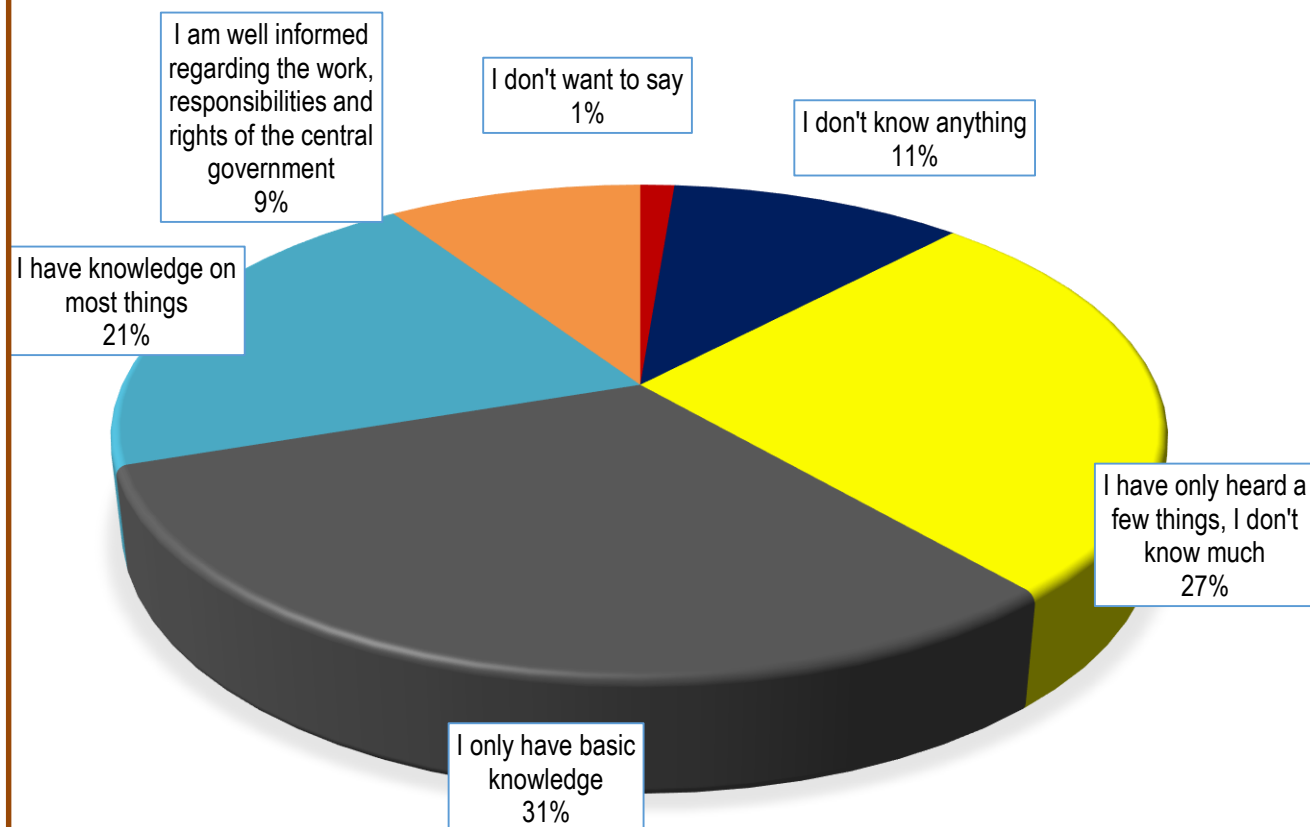
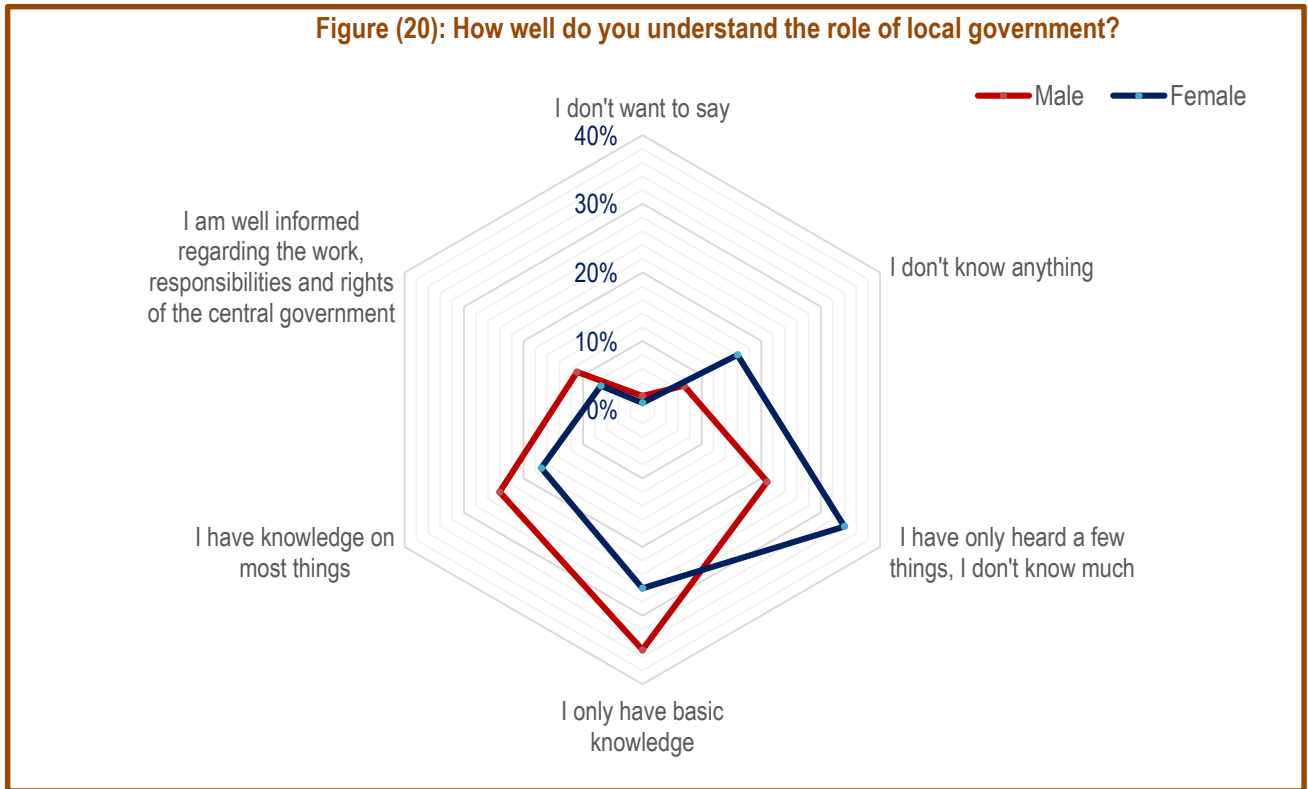


Table (6): How well do you think that understand the role of local government?

	Morang		Dhanusha		Kathmandu		Kaski		Banke		Kailali		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
I don't want to say	2	1%	1	1%	7	2%	1	1%	0	0%	5	2%	16	1%
I don't know anything	24	11%	20	11%	37	12%	17	11%	13	8%	27	11%	138	11%
I have only heard a few things, I don't know much	43	20%	31	17%	102	33%	70	45%	33	20%	61	24%	340	27%
I only have basic knowledge	60	27%	41	23%	95	31%	46	30%	92	55%	64	26%	398	31%
I have knowledge on most things	72	33%	41	23%	48	16%	16	10%	24	14%	66	26%	267	21%
I am well informed regarding the work, responsibilities and rights of the local government	18	8%	44	25%	20	6%	4	3%	6	4%	27	11%	119	9%
Total	219	100%	178	100%	309	100%	154	100%	168	100%	250	100%	1278	100%

The gender disaggregated data shows that male (68% i.e., I only have basic knowledge (32%) + I have knowledge on most things (25%) + I am well informed regarding the work, responsibilities and rights of the local government (11%)) respondents understand the role of local government better than female respondents (46%=26% + 15% + 5%). Overall, Brahmin/Chhetris (66%) and Muslims (63%) understand local government better than other caste groups. By profession, political leaders (90% i. e., I only have basic knowledge (40%) + I have knowledge on most things (40%) + I am well informed regarding the work, responsibilities and rights of the local government (10%)) are the most aware followed by government job-holders (82%).

Figure (20): How well do you understand the role of local government?



3.5.2 Understanding of the Roles and Responsibilities of the Central Government (Multiple Choice Question)

When asked how well you understand the role of the central government, the responses differed according to location. Fourteen percent of the respondents said they don't know anything and 29 percent said they only have a basic knowledge. Twenty-one percent of the respondents said that they have knowledge on most things while only 9 percent reported that they are well informed regarding the work, responsibilities and rights of the central government.

A large number of people are not very aware of the role and responsibility of the central government. Respondents were asked for their opinion of the main roles and responsibilities of the central government. Of those who understand the roles and responsibilities of the central government, 55 percent said it is to protect people's freedom and rights, followed by 53 percent who said it is development, 52 percent said to run the country's daily administration, 48 percent said to implement the laws, and 44 percent said it is to develop and enforce the law and policies and so on.

Respondents from Banke and Kaski seem to have a better understanding about the roles and responsibilities of the central government. Of those who understand, there is a significant difference between the respondents of different districts; for example, the respondents who said it is to protect people's freedom and rights (43% difference between Dhanusha (24%) and Kaski (67%)), those who said it is development (14% difference), the implement the laws (16% difference), to develop and enforce the laws and policies (13% difference), the management of health, education, and social security (22% difference between Banke and Kailali (39%) and Dhanusha (17%)), the development of infrastructure (31% difference), and those who said it is to expand foreign relations (15% difference) and so on.

Men appear to have a slightly better understanding of the roles and responsibilities of the central government than women but there is not much difference in between men and women. (Maximum 5% difference)

Figure (21): How well do you understand the role of central government?

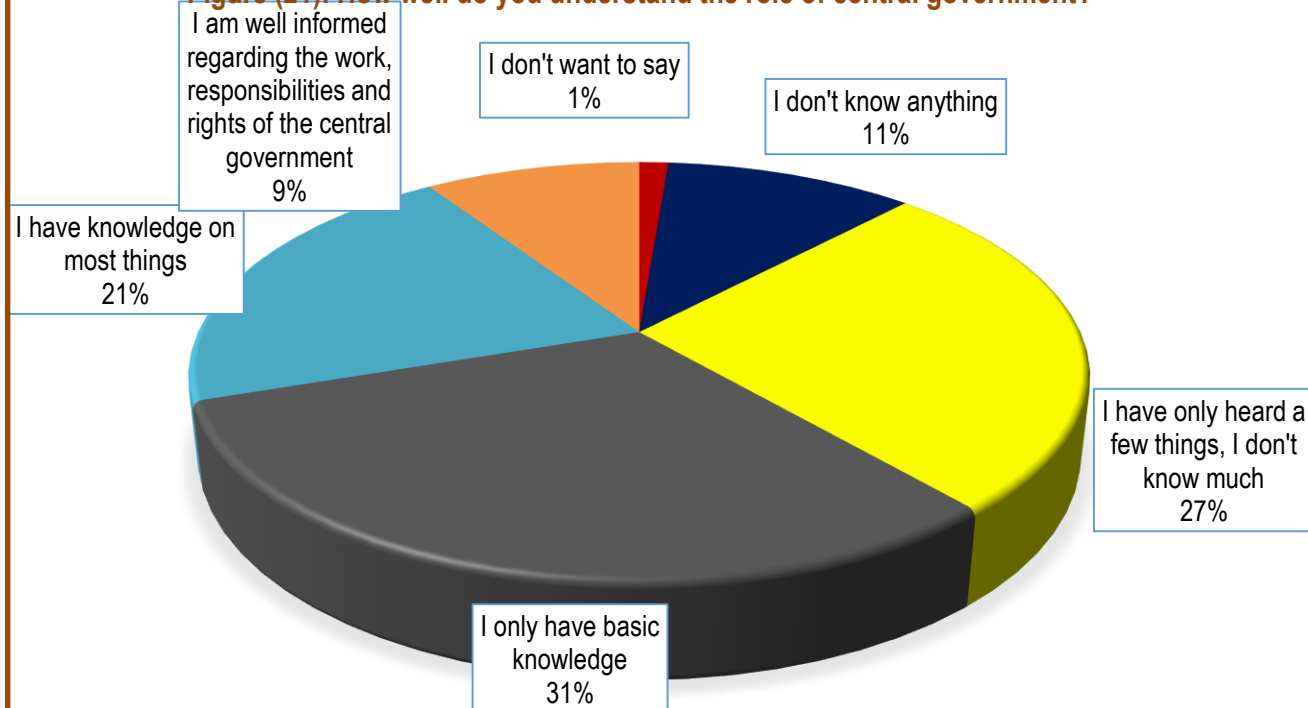


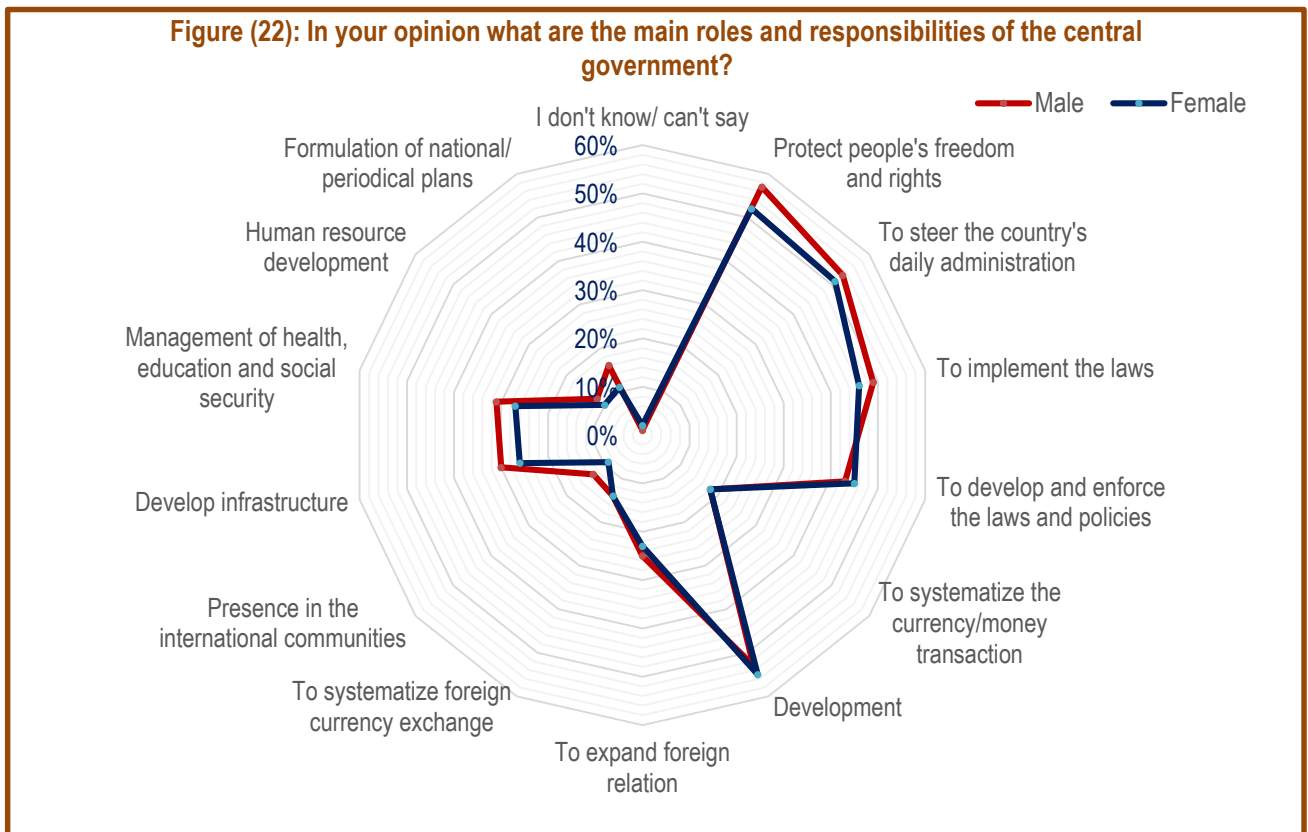
Table (7): In your opinion what are the main roles and responsibilities of the central government?

	Students		Political leaders		Govt. Job		Media person		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
I don't know/ can't say	9	4%	0	0%	0	0%	0	0%	10	2%	19	2%
Protect people's freedom and rights	105	44%	56	65%	80	60%	4	44%	354	58%	599	55%
To steer the country's daily administration	124	51%	49	57%	70	52%	4	44%	320	52%	567	52%
To implement the laws	107	44%	50	58%	71	53%	2	22%	291	47%	521	48%
To develop and enforce the laws and policies	104	43%	46	53%	70	52%	5	56%	249	41%	474	44%
To systematize the currency/money transaction	44	18%	21	24%	26	19%	2	22%	101	16%	194	18%
Development	121	50%	55	64%	63	47%	5	56%	335	55%	579	53%
To expand foreign relations	58	24%	28	33%	36	27%	1	11%	142	23%	265	24%
To systematize foreign currency exchange	19	8%	18	21%	25	19%	2	22%	87	14%	151	14%
Presence in the international community	27	11%	9	10%	12	9%	1	11%	73	12%	122	11%
Develop infrastructure	64	27%	43	50%	42	31%	6	67%	154	25%	309	29%
Management of health, education and social security	61	25%	43	50%	29	22%	2	22%	188	31%	323	30%
Human resource development	25	10%	6	7%	18	13%	1	11%	76	12%	126	12%
Formulation of national/ periodical plans	25	10%	21	24%	23	17%	1	11%	80	13%	150	14%
Others:	14	6%	8	9%	10	7%	1	11%	27	4%	60	6%
	241		86		134		9		614		1084	100%

Overall, political leaders, government job-holders and media professionals seem to have a better understanding of the roles and responsibilities of the central government. Understanding varies across the people of different professions. Sixty five percent among the political leaders share the view that the central government has to protect people's freedom and rights while only 44 percent of students have the same view which makes a difference of 21 percent. Similar differences are observed among those who said it is development (17% difference), to steer the country's daily administration (13% difference between Political leaders (64%) and government job holders (47%)), to implement the laws (36% difference between media professionals (22%) and political leaders (58%)), to develop and enforce the laws and policies (15% difference between the media professionals (56%) and the others (41%)), the management of health, education, and social security (28% difference between political leaders (50%) and media professionals (22%) and government job holders), the development of infrastructure (42% difference between media professionals (67%) and others (25%)), and those who said it is to expand foreign relations (22% difference) and so on.

The respondents aged between 15-29 years have a better understanding about the roles and responsibilities of central government, but there is no significant gap among the respondents from the different age groups.

Generally, respondents with a Bachelor's degree or above have a better understanding of the roles and responsibilities of the central government. Of those who understand the role and responsibility of the central government, there is a significant difference among the respondents based on education attainment; those who said it is to protect people's freedom and rights (21% difference between the illiterate (67%) and SLC/+2 educated (46%)), it is development (30% difference between the illiterate and Bachelors or above), to manage the country's daily administration (23% difference between the illiterate (33%) and Bachelor's or above (56%)), to implement the laws (16% difference), and those who said it is to develop and enforce the laws and policies (23% difference between the primary educated (23%) and Bachelor's or above (46%)) and so on.



Overall, Dalits, Brahmin/Chhetris and the other group have a better understanding of the roles and responsibilities of the central government. Of those who understand the roles and responsibility of central government, there is significant difference among the respondents of different castes; those who said it is to

protect people’s freedom and rights (34% difference between Dalits and Muslims), it is development (25% difference between Dalits and Muslims), to steer the country’s daily administration (15% difference), to implement the laws (13% difference), managing health, education, and social security (24% difference between Dalits and Muslims), it is the development of infrastructure (27% difference between Tharus and Muslims), and those who said it is to expand foreign relations (18% difference between Dalits and Janajatis) and so on. *(See Annex, 6.2.1 and 6.2.2 for details)*

3.5.3 Respondents’ Understanding of the Current National Issues (Multiple Choice Question)

Most of the respondents (66%) believe that unemployment is the major issue the nation is facing and 54 percent think inflation and the delay in writing the constitution are the biggest problems. Likewise, 24 percent view natural disasters as a national issue. The respondents from Banke and Morang have a comparatively better understanding on current national issues. District-wise disaggregated data show that 77 percent of the respondents in Kaski followed by 74 percent of the respondents in Morang and 52 percent of the respondents in Kathmandu consider the problem of unemployment, whereas 64 percent in Morang, 60 percent in Kathmandu and 37 percent of the respondents in Kaski view the delay in writing the new constitution as the most important current national issues. Similarly, 64 percent of the respondents in Dhanusha and 36 percent of the respondents in Kathmandu consider inflation as the biggest current national issue.

Table (8): In your opinion, what are the current national issues?

	Morang		Dhanusha		Kathmandu		Kaski		Banke		Kailali		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
I don't want to say	2	1%	2	1%	14	5%	2	1%	4	2%	9	4%	33	3%
Natural disasters	39	18%	9	5%	87	28%	24	16%	64	38%	85	34%	308	24%
Negative effects of climate change	19	9%	36	20%	28	9%	21	14%	53	32%	48	19%	205	16%
Problem of unemployment	161	74%	118	66%	160	52%	119	77%	106	63%	176	70%	840	66%
Unplanned/unorganized migration	20	9%	36	20%	29	9%	6	4%	4	2%	25	10%	120	9%
Inflation	122	56%	114	64%	111	36%	96	62%	110	65%	139	56%	692	54%
Delay in writing the new constitution	140	64%	92	52%	186	60%	57	37%	91	54%	123	49%	689	54%
Transition period	22	10%	37	21%	24	8%	16	10%	24	14%	18	7%	141	11%
Lack of public security	14	6%	20	11%	15	5%	16	10%	4	2%	19	8%	88	7%
Lack of quality of health	12	5%	6	3%	9	3%	10	6%	4	2%	20	8%	61	5%
Initiation towards other basic needs of people	24	11%	9	5%	52	17%	11	7%	1	1%	15	6%	112	9%
Others	17	8%	3	2%	26	8%	23	15%	0	0%	5	2%	74	6%
	219		178		309		154		168		250		1278	100%

3.5.4 Expectations of the People of the new Constitution

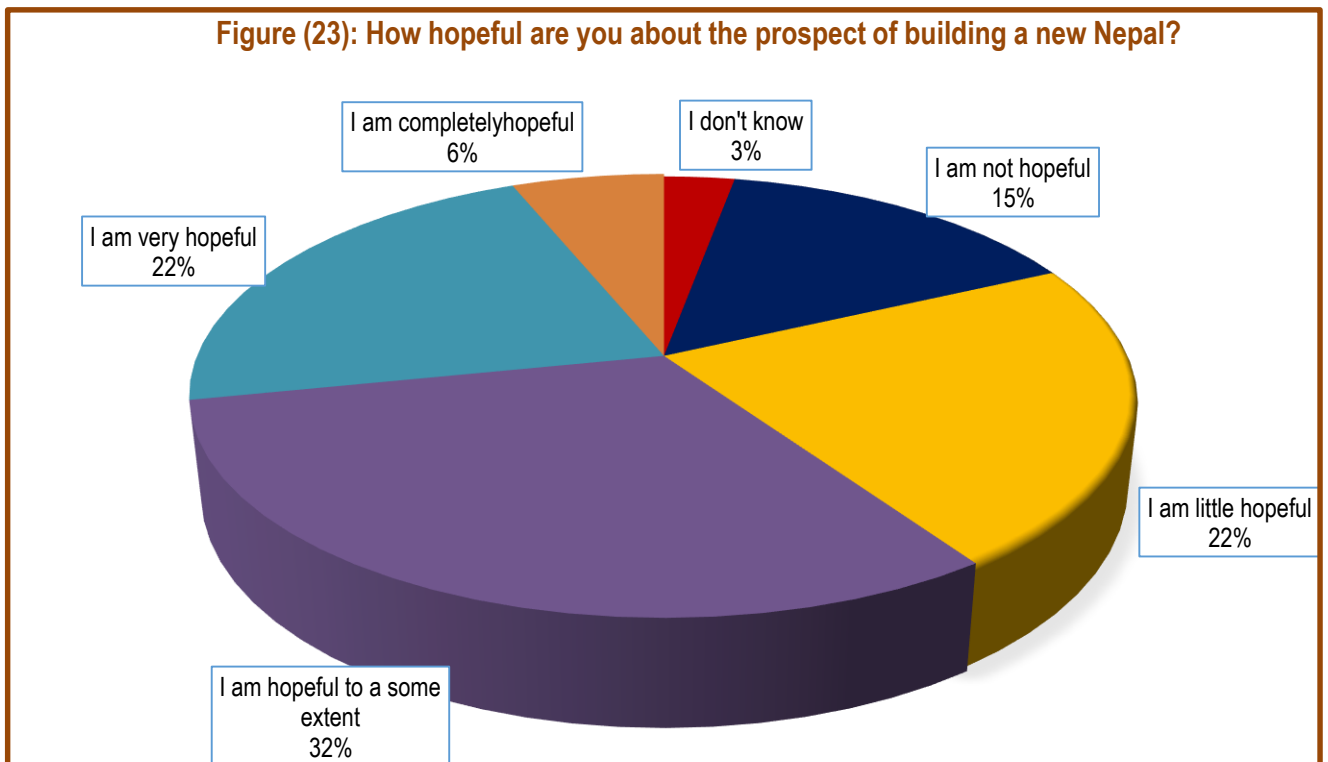
Respondents are neither very hopeful nor despondent towards the development prospects after the promulgation of the new constitution. They appear to be in a ‘wait and see’ frame of mind. In response to ‘what do you think will change when the constitution is written?’. Thirty-one percent said the country will be economically and socially stronger if the constitution is promulgated and implemented. Twenty-one percent think that Nepal will be very good both economically and socially as soon as the constitution is promulgated. Similarly, 18 percent said the constitution will not make any difference while 14 percent said the constitution will be an outline for the transformation or good development of the nation. Of these, 11 percent are not hopeful of the constitution saying it will not be written and 5 percent had no comment on the issue.

3.5.5 Prospects of Building a New Nepal

When asked about how hopeful are they about the prospect of building new Nepal, 31 percent respondents said they are hopeful to some extent while 22 percent said they are very hopeful and another 22 percent state that they are little hopeful. However, 15 percent of the respondents said that they are not hopeful about the prospect of building a new Nepal.

The district disaggregated data shows that respondents in Dhanusha (93%), Kailali (87%), both Morang and Banke (83%), Kathmandu (78%) and Kaski (69%) are optimistic about a new Nepal (I am little hopeful + I am hopeful to some extent + I am very hopeful + I am completely hopeful).

The Gender disaggregated data shows that more male respondents (85%) than the female respondents (78%) are optimistic about the new constitution.



3.6 Perception of the Community towards Elections

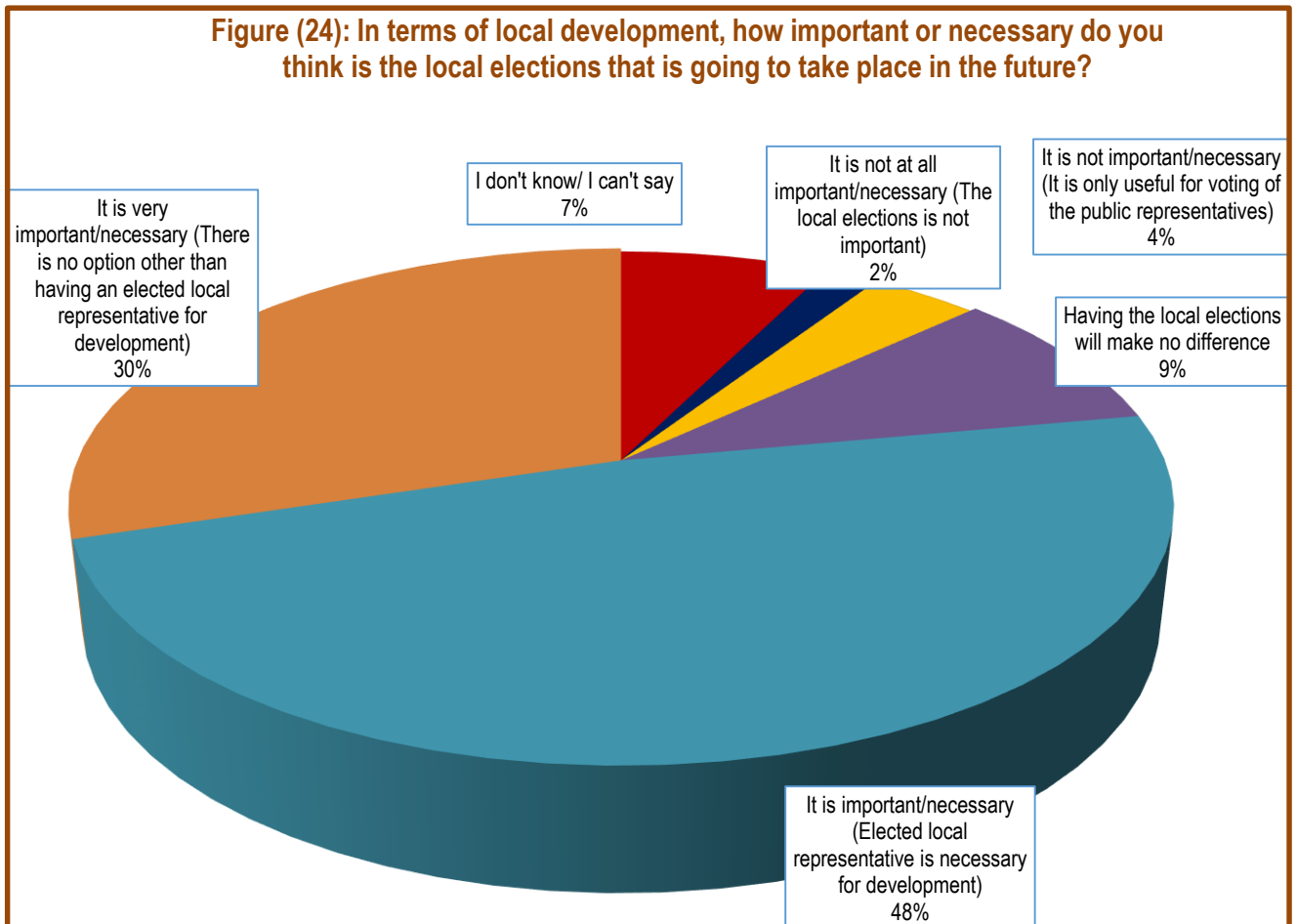
3.6.1 Importance of Elections in Local Development

Respondents, in general, have a positive perception towards local elections. In total, 48 percent of respondents believe that elected local representatives are necessary for development (it is important/necessary), 30 percent think that there is no other option than having an elected local representative for development (it is very important/necessary). However, nine percent said having local elections would make no difference.

The respondents of Banke feel the strongest concerning the importance of elections in local development. The district disaggregated data shows that there is a significant difference among the respondents' perceptions towards the importance of elections for local development. Seventy one percent of the respondents in Banke said elected local representatives are necessary for local development. Fifty five percent in Kaski, 54 percent in Kailali, 43 percent in Dhanusha, 41 percent in Morang and 36 percent of the respondents of Kathmandu reported similar views towards locally elected representatives. Fifteen percent of the respondents in Banke, 21 percent in Kailali, 15 percent in Kaski, 27 percent in Dhansha, 42 percent in Morang and 45 percent in

Kathmandu express the view that there is no alternative to having an elected local representative for development.

Male respondents give greater importance to elections in local development compared to women. Gender-wise disaggregated data reveals a larger number of men consider elections important for local development compared to women. Thirty six percent of the male respondents said there is no option other than having elected local representatives for development but only 21 percent of the female respondents agree.

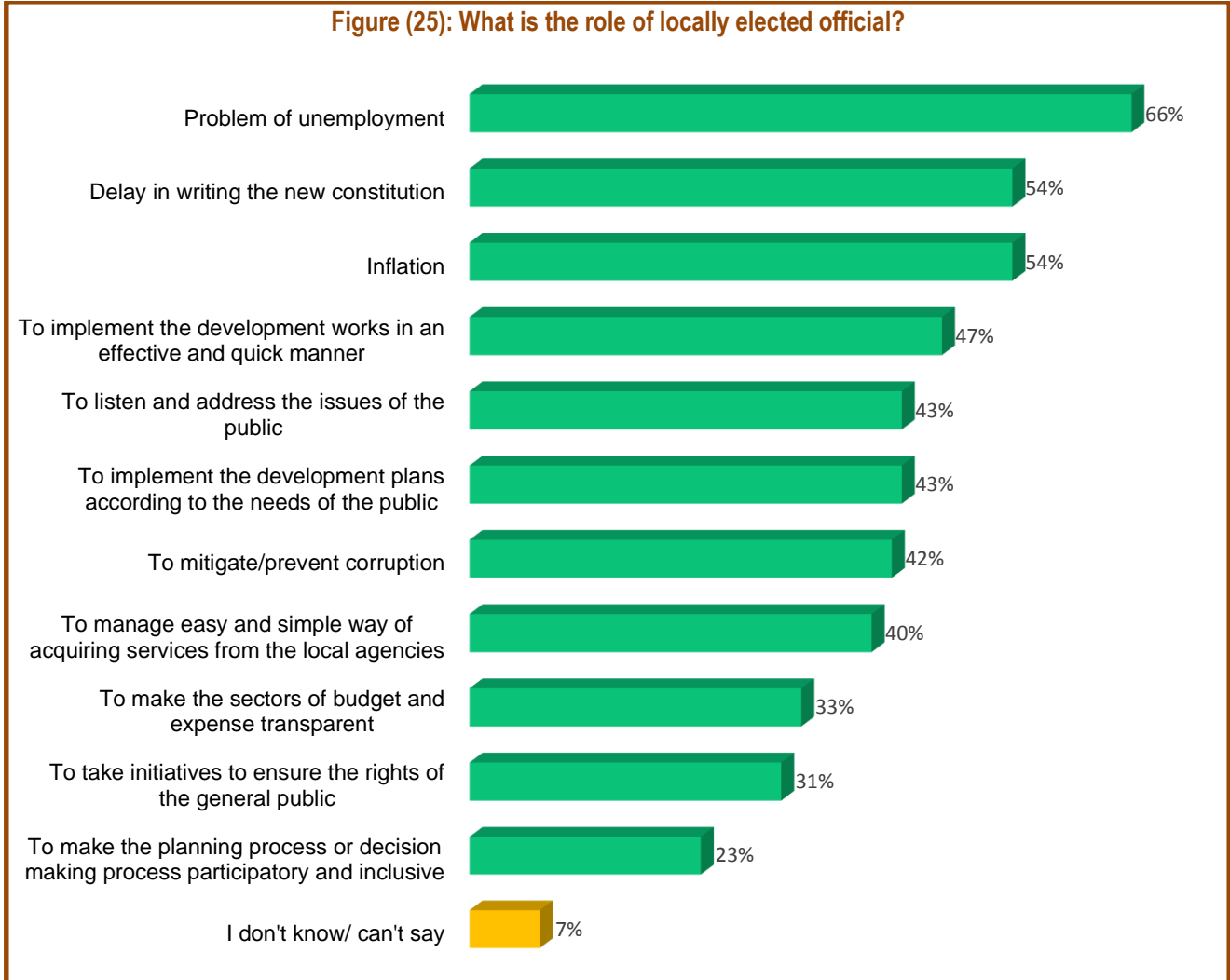


3.6.2 The Role of Locally Elected Officials (Multiple Choice Question)

The survey shows that respondents have a basic understanding of the role of locally elected officials. Almost half (47%) of the respondents said that the role of locally elected officials is to implement development work in an effective and efficient manner. Similarly, 43 percent said that the roles include the implementation of development plans in accordance with the needs of the public and consulting with them to address public issues while 42 percent believe that it is important to mitigate/prevent corruption. Moreover, 40 percent said that their role is to manage an easy and simple way of acquiring services from the local agencies and 7 percent do not know/ cannot say what the roles are of locally elected officials.

More male respondents understand the role of locally elected officials than female respondents. However, there is no significance difference between men and women on the understanding of the roles of locally elected officials. The gender data shows that 51 percent of men and 43 percent of women respondents said that the role of locally elected official is to implement development works in an effective and quick manner.

Figure (25): What is the role of locally elected official?



3.7 Perception of the General Community Regarding Good Governance

3.7.1 Respondents' Understanding of Good Governance (Multiple Choice Question)

Respondents, in general, understand the rule of law and absence of corruption as 'good governance'. Forty-two percent of the respondents understand good governance to mean the rule of law while 41 percent consider it as the absence of corruption. Likewise, 34 percent of the respondents state it is the government's accountability towards the public and 27 percent said 'good governance' means respecting human rights and 26 percent believe it is financial transparency. Likewise, 25 percent of the respondents understand it as 'public access to information' and 20 percent think it is following rules and regulations. Nineteen percent understand it as a guarantee of citizens' rights while 16 percent think it is simpler and easier access to facilities from the related agencies and another 16 percent said it was public governance.

The district disaggregated data shows that largest proportion of respondents from Banke understands more about good governance, followed by Dhanusha and Morang. The data shows that a significant proportion of the respondents in Morang (51%) and Kaski (51%), Banke (44%), Dhanusha (39%), Kathmandu (36%) Kailali (35%) understand good governance as the rule of law. Respondents in Banke (74%), Kathmandu (28%), Kaski (29%), Kailali (37%), Dhanusha (39%) and Morang (46%) said good governance is the absence of corruption. Data disaggregated by occupation shows that, more political leaders understand the meaning of good governance, followed by government job holders, media professionals and students, respectively. There is significant variation among respondents from different occupations regarding their understanding of good governance. *(For details see table 9 below)*

Table (9): What do you understand by good governance?

	Students		Political leaders		Govt. Job		Media person		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
I don't know/ can't said	37	13%	0	0%	4	3%	7	39%	118	16%	166	13%
Accountability of the government towards the public	91	32%	31	36%	61	43%	7	39%	240	32%	430	34%
Absence of corruption	116	40%	43	50%	60	43%	6	33%	295	40%	520	41%
Simple and easy facilities from the related agencies	42	15%	16	19%	25	18%	2	11%	115	15%	200	16%
Rule of law	108	38%	52	60%	63	45%	8	44%	301	40%	532	42%
Access to information for the general public	73	25%	30	35%	38	27%	4	22%	179	24%	324	25%
Financial transparency	68	24%	28	33%	43	30%	4	22%	192	26%	335	26%
Guarantee the rights of the general public	50	17%	28	33%	28	20%	5	28%	133	18%	244	19%
Respecting human rights	71	25%	30	35%	49	35%	4	22%	188	25%	342	27%
Following rules and regulations	52	18%	38	44%	29	21%	3	17%	133	18%	255	20%
General community's access to decision making process	16	6%	16	19%	6	4%	1	6%	64	9%	103	8%
Public governance	39	14%	18	21%	22	16%	2	11%	127	17%	208	16%
Social harmony	13	5%	10	12%	9	6%	0	0%	41	6%	73	6%
Unanimous decision	12	4%	10	12%	9	6%	2	11%	40	5%	73	6%
Inclusive policies	14	5%	14	16%	14	10%	0	0%	52	7%	94	7%
Activeness of the district administration	8	3%	5	6%	4	3%	1	6%	22	3%	40	3%
End of corruption	25	9%	18	21%	23	16%	2	11%	69	9%	137	11%
End of employment issues	33	11%	9	10%	10	7%	2	11%	55	7%	109	9%
Effective role of media	18	6%	12	14%	7	5%	1	6%	27	4%	65	5%
My own role as a citizen	20	7%	5	6%	9	6%	0	0%	22	3%	56	4%
Others	15	5%	3	3%	5	4%	0	0%	20	3%	43	3%
	288		86		141		18		745		1278	100%

The education disaggregated data shows that respondents with higher educational backgrounds understand better about good governance. Forty seven percent with a higher education background understand good governance as the 'rule of law', 44 percent SLC/+2 pass outs and 6 percent of the illiterate also understand the same. Similarly, respondents from the Brahmin/Chhetri caste understand more about good governance. The disaggregated data shows that there is significant difference on the understanding of good governance among the respondents of different castes. Forty six percent of Muslims, 44 percent of Brahmin/Chhetri, 34 percent of the Dalits and 34 percent of the Janajatis and 29 percent of Tharus understand good governance as the absence of corruption. **(See Annex 8.1.1 for details)**

3.7.2 Why is Good Governance Necessary? (Multiple Choice Question)

Respondents think that requirements for good governance are following the rule of law, preventing corruption, and maintaining discipline for effective control etc. Of those, 51 percent said good governance is maintaining and following the rule of law followed by 46 percent who said preventing corruption, the lack of discipline and making the control effective. Likewise, 33 percent think good governance is an increase in public participation, 32 percent to ensure human rights, 31 percent for ensuring transparency and accountability, and 29 percent think it is to protect and respect citizens' rights to public social services and also to establish peaceful and able administration.

A significant number of respondents think more factors are responsible for good governance. Sixty four percent of the respondents from Morang think it is necessary to maintain and follow the rule of law to maintain good governance. Likewise, 23 percent from Dhanusha, 62 percent from Kathmandu, 56 percent from Kaski, 60 percent from Banke, and 38 percent from Kailali think that good governance is required to follow the laws of the nation and establish the rule of law. i. e., 41% difference between the highest respondents in Morang (64%) and the lowest respondents in Dhanusha (23%). Those who said it is necessary to increase public participation were from Morang (35%), Dhanusha (34%), Kathmandu (14%), Kaski (33%), Banke (56%), and Kailali (38%) (42% difference between the lowest respondents in Kathmandu and the highest respondents in Banke who think it is necessary to increase public participation).

The occupation disaggregated data shows that there is a significant difference on respondents' understanding of the factors responsible for good governance. Seventy-three percent of media professionals think good governance is necessary to maintain and follow the rule of law and 58 percent of political leaders have a similar opinion. Likewise, 57 percent of government job holders and 46 percent of the students think alike. Twenty two percent of the media professionals, 38 percent of the political leaders, 32 percent of government job-holders and 5 percent of the students think that the good governance ensures citizens' rights to public social services.

Educational disaggregated data shows that there is no clear relation between educational status of respondents and their reasoning on good governance. Respondents who think good governance is necessary to follow the laws of the nation and establish rule of law have Bachelor's or above degrees (58%), SLC/+2 (46%), secondary education (46%), primary education (36%) and illiterate (45%). Respondents who said good governance ensures citizens' rights to public social services (29%) are interestingly of Bachelor's or above degree (29%), SLC/+2 (30%), secondary educated (34%), primary educated (7%) and illiterate (55%).

Of those who responded, the caste/ethnicity disaggregated data show that significant proportion of the Brahmin/Chhetri (55%) reported good governance is to follow the laws of the nation and establish the rule of law followed by Janajatis (52%), Dalits (41%), Tharus (28%) and Muslims (21%). **(See Annex 8.1.1 for details)**

3.7.3 Tools of Good Governance in Service Delivery (Multiple Choice Question)

Asked what tools are used in their community for good governance in terms of service delivery, 62 percent of the respondents said public hearings and 50 percent agree with having a Citizen Charter. Likewise, 45 percent said public or social investigations are important tools and 26 percent said citizen report cards. However, 16 percent of the respondents do not know/cannot say what are the best tools to create and maintain good governance in terms of service delivery.

Respondents in Banke and Kailali better understand the tools used for good governance in terms of service delivery. Respondents of different districts gave differing responses on the tools used for good governance in terms of service delivery. Sixty seven percent of the respondents in Morang report the use of public hearings followed by 56 percent in Dhanusha and 51 percent in Kathmandu, 61 percent in Kaski, and 77 percent in Banke agree with the use of public hearings as a tool used in service delivery in their districts. Likewise, 48 percent of the respondents of Morang, 39 percent of Dhanusha, 39 percent of Kathmandu, 43 percent of Kaski, 75 percent of Banke and 58 percent of Kailali said that the Citizen Charter is important in service delivery in their respective districts.

A larger number of men responded regarding the tools used in good governance in terms of service delivery compared to women. Sixty six percent of men and 57 percent of women reported the use of public hearings while 54 percent of men and 43 percent of women reported the use of the Citizen Charter in the service delivery for good governance.

Table (10): What are the tools used for good governance in terms of service delivery?

	Male		Female		Total	
	N	%	N	%	N	%
I don't know/ can't say	89	13%	86	20%	175	16%
Citizen Charter	368	54%	184	43%	552	50%
Public or social investigation	320	47%	182	42%	502	45%
Citizen report card	192	28%	102	24%	294	26%
Public hearing	451	66%	244	57%	695	62%
	681		431		1112	100%

Overall, more political leaders and government job-holders comment on the tools of good governance in terms of service delivery. Profession-wise disaggregated data show that political leaders (77%) followed by government job holders (70%), Media professionals (64%), others (61%) and students (56%) reported public hearings as the most useful tool. Media professionals (64%) followed by political leaders (60%), government job holders (58%), others (48%), students (43%) and so on state the Citizen Charter is a useful tool.

Of all the respondents who commented on the tools of good governance used for service delivery, the group between 30-45 years appear to understand it better. However, there is no significant difference on the tools of good governance used for service delivery between the different age groups. (Maximum 9% difference)

Respondents with higher qualifications responded better to the question about the tools of good governance. Of those who replied, education-wise disaggregated data show that there is significant differences between the responses. The respondents who said it is public hearings are the illiterate (18%), primary educated (36%), secondary educated (54%), SLC/+2 educated (59%) and Graduated or above (70%). (Please see table 11 for details)

Table (11): What are the tools used for good governance in terms of service delivery?

	Illiterate		Primary/ Informal education		Secondary education		SLC/+2		Bachelors or above		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
I don't know/ can't said	4	36%	16	36%	12	18%	79	17%	64	12%	175	16%
Citizen's charter	4	36%	17	38%	35	54%	221	46%	275	54%	552	50%
Public or social investigation	3	27%	7	16%	22	34%	214	45%	256	50%	502	45%
Citizen report card	2	18%	8	18%	14	22%	144	30%	126	25%	294	26%
Public hearing	2	18%	16	36%	35	54%	284	59%	358	70%	695	62%
	11		45		65		478		513		1112	100%

Tharus better understand the tools of good governance used for the service delivery. There is significant difference in their response as the disaggregated caste/ethnicity data show that respondents who said the tools for good governance is public hearings are 79 percent Tharu, followed by Dalit (68%), Brahmin/Chhetri (64%), Muslim (54%) and Janajati (52%). (See Annex 8.1.3 for details)

3.8. General Perception towards Leadership

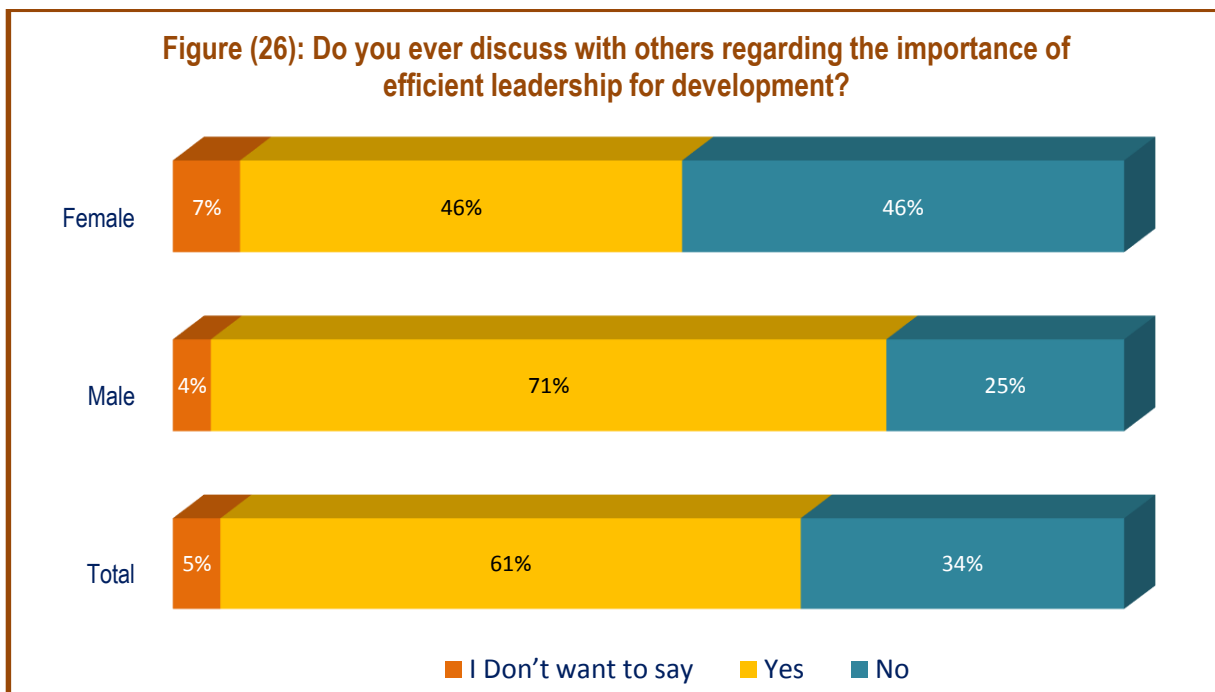
3.8.1 Public Discussion on the Importance of Efficient Leadership for Development

Most of the respondents discuss the importance of efficient leadership for development. Asked if they discuss the importance of efficient leadership for development with others, 61 percent of the respondents said they do but 34 percent of them said no, whereas 5 percent did not want to comment.

Respondents in Banke discuss the importance of efficient leadership for the development much more than other districts. District-wise disaggregated data show that there is significant difference in respondents'

discussion of the importance of efficient leadership for development in the different districts. Respondents who discuss efficient leadership are 58 percent in Morang, 74 percent in Dhanusha 53 percent in Kathmandu, 43 percent in Kaski, 81 percent in Banke, and 62 percent in Kailali. (38% difference between the Kaski with the lowest and the highest Banke).

More men are engaged in public discussions on the importance of efficient leadership for development. There is a significant difference concerning public discussion between men (71%) and women (46%).



Not surprisingly, political leaders engage more in public discussions on the importance of efficient leadership for development. The participation in public discussion on the importance of efficient leadership for development differs among the different professions. (54% difference between the lowest – media professionals 33% – and the highest, political leaders 87 percent) 87 percent of political leaders discuss with the general public and 75 percent of government job-holders discuss with other people and 55 percent of students also discuss publically.

The respondents with higher education, above graduation, discuss the importance of efficient leadership for development more. A significant number of higher education and graduate respondents (72%) discuss with other people and 59 percent SLC/+2 graduates and 51 percent secondary education holders, 34 percent primary educated and 15 percent of the illiterate take part in discussions.

Generally, respondents from the Muslim community discuss the importance of efficient leadership for development more than other groups. There is significant difference in public discussion on the importance of efficient leadership for development among the respondents from different castes. Respondents who discuss most with others are 70 percent Muslim followed by 66 percent Brahmin/Chhetri, 61 percent Dalit and 47 percent Janajati and 47 percent Tharu. **(See Annex 9.1.1 for details)**

Table (12): Do you ever discuss with others regarding the importance of efficient leadership for development?

	Students		Political leaders		Govt. Job		Media person		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
I Don't want to say	15	5%	0	0%	2	1%	2	11%	46	6%	65	5%
Yes	158	55%	75	87%	106	75%	6	33%	433	58%	778	61%
No	115	40%	11	13%	33	23%	10	56%	266	36%	435	34%
Total	288	100%	86	100%	141	100%	18	100%	745	100%	1278	100%

The respondents clearly discuss more with their friends and relatives on the importance of efficient leadership for development. The disaggregated data shows that respondents discuss with their friends effectively (19%) many (49%), moderately (16%), rarely (4%) none (7%). Similarly, respondents discuss with relatives effectively (16%) many (19%), moderately (27%), rarely (18%) none (19%). (See Annex 9.1.2 for details)

Table (13): If yes, who do you usually discuss with?

	Can't say		No		Rarely		Moderately		Many		Effectively		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Friends	34	4%	56	7%	31	4%	123	16%	384	49%	150	19%	778	100%
Relatives	9	1%	150	19%	141	18%	209	27%	147	19%	122	16%	778	100%
Local leaders	16	2%	177	23%	112	14%	181	23%	196	25%	96	12%	778	100%
Government staff	18	2%	217	28%	143	18%	192	25%	149	19%	59	8%	778	100%
Journalist/Media	15	2%	223	29%	118	15%	186	24%	157	20%	79	10%	778	100%
Security	27	3%	333	43%	155	20%	147	19%	82	11%	34	4%	778	100%
Elected representatives	15	2%	258	33%	125	16%	157	20%	145	19%	78	10%	778	100%
Rights workers	9	1%	250	32%	171	22%	182	23%	119	15%	47	6%	778	100%
Others	50	6%	315	40%	101	13%	169	22%	99	13%	44	6%	778	100%
Total	193	3%	1979	28%	1097	16%	1546	22%	1478	21%	709	10%	7002	100%

3.8.2 Gender-Wise Capacity and Qualification for Efficient Leadership

In response to the question of whether or not both men and women are capable and qualified in terms of efficient leadership, 66 percent said men and women are equally capable, 10 percent said men are ahead due to the lack of opportunities given to women, 9 percent think men and 9 percent think women are more capable, and 2 percent think neither have any leadership skills.

The majority (66%) of the respondents think that both women and men are equally capable of efficient leadership. There is a significant difference on the gender-wise capacity and qualification for leadership among the respondents who are from different districts. Respondents who said both are equally capable in terms of efficient leadership (66%) are from Morang (90%), Dhanusha (51%), Kathmandu (75%), Kaski (58%), Banke (43%), and Kailali (65%).

Overall, a greater number of men feel that women and men are equally capable in terms of efficient leadership. Disaggregated data shows that there is no significant difference on the gender basis for capable and efficient leadership among the male and female respondents. (Maximum of 8% difference)

More political leaders (81%) followed by Government job holders (75%) and Media professional (72%) believe that women and men are equally capable in terms of efficient leadership. Respondents with a higher education also believe that women and men are equally capable of leadership. Respondents who believe that both men and women are equally are Bachelor's or above degrees (71%), SLC/+2 (65%), secondary education (58%), informal/primary education (57%) and illiterate (53%).

Table (14): In terms of efficient leadership, are both women & men capable and qualified?

	Male		Female		Total	
	N	%	N	%	N	%
Can't say	29	4%	25	5%	54	4%
Both do not have the leadership skills	13	2%	7	1%	20	2%
Men are ahead due to the lack of opportunities given to women	53	7%	81	15%	134	10%
Compared to men, women are more capable	52	7%	61	12%	113	9%
Compared to women, men are more capable	89	12%	23	4%	112	9%
Women and men are equally capable	512	68%	333	63%	845	66%
Total	748	100%	530	100%	1278	100%

In addition, many (71%) Janajatis believe that women and men are equally capable in terms of efficient leadership. The disaggregated data shows that a significant portion of Janajatis (71%) said that both men and women are equally capable of leadership followed by Brahmin/Chhetris (67%), Dalits and Tharus (57%) and Muslims (52%). **(See Annex 9.2 for details)**

3.8.3 Level of Acceptance of a (Possible) Female Prime-Minister in the Future

In response to the question, 'If the Nepali society will easily accept a female prime minister in future?' 82 percent of the respondents agreed, while 16 percent of them are not sure and 3 percent said that Nepali society will not accept a female prime minister. Respondents in Morang (87%), Dhanusha (85%), Kathmandu (76%), Banke (87%), Kailali (74%) and Kaski (88%) believe that Nepali society will easily accept a female prime minister in the future.

A significant proportions of political leaders (92%) followed by government job holders (90%), students (80%) and media professionals (78%) believe that the Nepali society will easily accept a female prime minister in future.

More respondents with higher educational status also believe that Nepali society will easily accept a female prime minister in future. A significance proportion of the respondents who cannot say whether or not Nepali society will easily accept a female prime minister in future are mainly illiterate (41%), primary educated (24%), secondary educated (17%), graduated (11%).

Table (15): Do you think the Nepali society will easily accept a female prime minister in the future?

	Students		Political leaders		Govt. Job		Media person		Others		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Can't say	48	17%	7	8%	13	9%	2	11%	132	18%	202	16%
Yes	231	80%	79	92%	127	90%	14	78%	593	80%	1044	82%
No	9	3%	0	0%	1	1%	2	11%	20	3%	32	3%
Total	288	100%	86	100%	141	100%	18	100%	745	100%	1278	100%

More Brahmin/Chhetris believe that the Nepali society will easily accept a female prime minister in future. There is significance difference on the easy acceptance of a female prime minister in Nepal among the respondents from different castes. Respondents who believe that the Nepali society will easily accept a female prime minister in the future are Brahmin/Chhetri (85%) followed by Janajati (80%), Dalit (80%), Muslim (80%) and Tharu (49%). **(See Annex 9.3 for details)**

In comparison to women (33%), more men (38%) believe that women themselves are not interested in becoming prime minister. Of those (32 respondents in total) who think that Nepali society will not accept a female prime minister (33%) are women and (31%) are men. Of those (32) who think that women cannot

direct/guide the country as capably as men, 27 percent are men and 17 percent are women, while 17 percent of female and 4 percent of male respondents make no comment regarding the question.

Table (16): If not, why?

	Male		Female		Total	
	N	%	N	%	N	%
Can't say	1	4%	1	17%	2	6%
No women in Nepal are capable of being a prime minister	8	31%	2	33%	10	31%
They cannot direct/guide the country like men	7	27%	1	17%	8	25%
Women themselves lack interest in this sector	10	38%	2	33%	12	38%
Others	0	0%	0	0%	0	0%
Total	26	100%	6	100%	32	100%

3.8.4 Gender Preference among Respondents for the Position of Prime Minister

When asked what gender do you prefer for the position of the future prime minister, 40 percent said that they will decide on the basis of their leadership capabilities, 37 percent said a man would be their preferred gender whereas 17 percent said they would prefer a woman.

Those respondents who think the prime minister in Nepal should be selected on the basis of their capabilities (40%) are from Kathmandu (51%), Morang (46%), Banke (39%), Kailali (34%), Dhanusha (33%), and Kaski (32%) Those who think a male is the appropriate gender for prime minister in Nepal are from Kathmandu (34%), Morang (35%), Banke (32%), Kailali (45%), Dhanusha (36%), and Kaski (38%).

Consequently, 53 percent of male and 22 percent of female respondents think that the prime minister in Nepal should be selected on the basis of their capabilities. The disaggregated data shows that a significant proportion of the women (31%) and a few men (7%) selected female as the appropriate gender for the prime minister of Nepal.

Respondents who want to decide the prime minister on the basis of their capabilities (average 40%) are mostly political leaders (84%) followed by media professionals (67%), Government job holders (60%) and students (38%). There is no single media professional who thinks that female is the appropriate gender for prime minister in Nepal. The respondents who want to decide the prime minister on the basis of their capabilities (40%) are mostly between 30-45 years (46%) followed by 15 – 30 years (41%) and of 45 years and above (21%).

Figure 27 Male Respondents

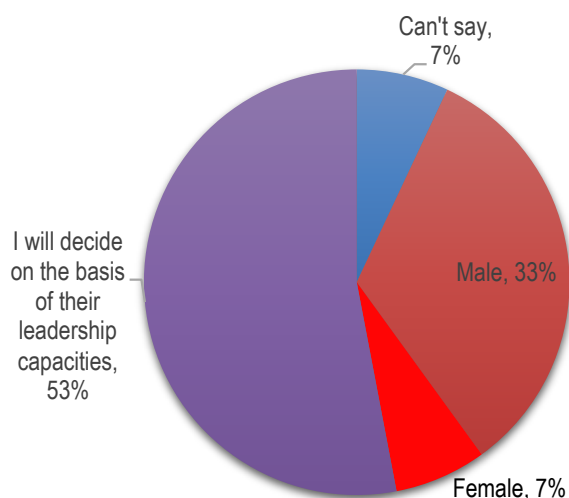
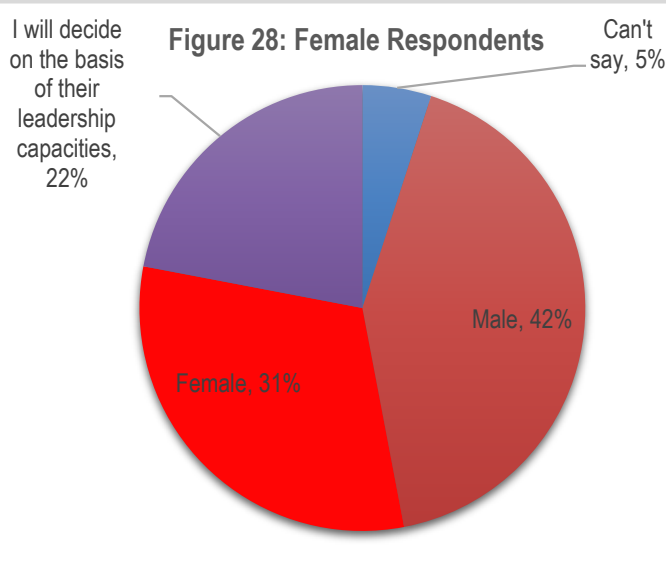


Figure 28: Female Respondents



There is a positive correlation between the level of education among the respondents and decision on the basis of leadership capabilities for the prime minister in Nepal. The disaggregated data shows that a significant proportion of the graduated or above (64%) would decide on the basis of leadership capabilities for the prime minister, followed by SLC/+2 pass outs (29%), secondary educated (16%) and primary educated (10%).

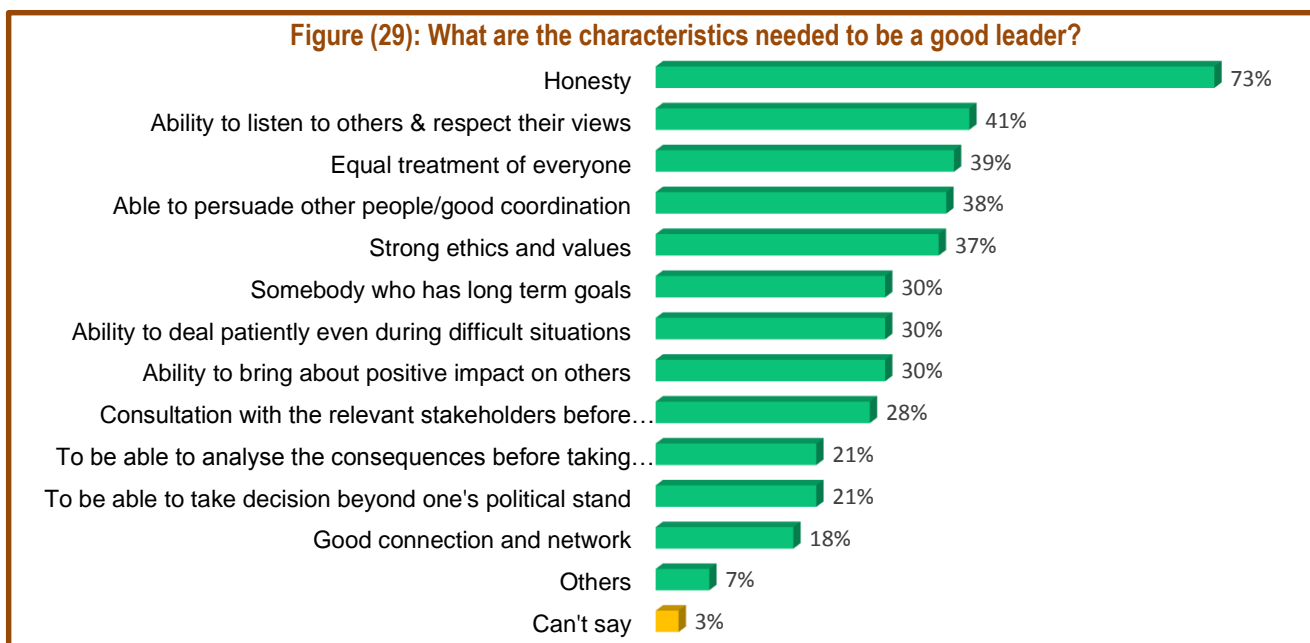
Table (17): If there were both male and female candidates, who do you think would be appropriate for the position of a prime minister?

	Illiterate		Primary/ Informal education		Secondary education		SLC/+2		Bachelors or above		Total	
	N	%	N	%	N	%	N	%	N	%	N	%
Can't say	4	12%	10	11%	9	11%	35	6%	21	4%	79	6%
Male	28	82%	58	64%	45	56%	229	42%	111	21%	471	37%
Female	2	6%	14	15%	14	17%	121	22%	60	11%	211	17%
I will decide on the basis of their leadership capacities	0	0%	9	10%	13	16%	160	29%	335	64%	517	40%
Total	34	100%	91	100%	81	100%	545	100%	527	100%	1278	100%

More respondents who want to decide on the basis of the capabilities for prime minister are Brahmin/Chhetris (47%) followed by Janajatis (37%), and both Muslims and Tharus each constitute (13%) and Dalits (11%). Those who choose male as the appropriate gender for the prime minister are mostly Tharus (61%) followed by Dalits (45%), Janajatis (39%), Muslims (35%) and Brahmin/Chhetris (34%). **(See Annex 9.5 for details)**

3.8.5 Characteristics Required to be a Good Leader in Nepal (Multiple Choice Question)

Respondents prefer honesty as one of the main characteristics of a good leader. According to the respondents, the good characteristics portrayed by a leader are honesty (73%) followed by the ability to listen to others and respect their views (41%), equal treatment to everyone (39%), ability to persuade other representatives/good coordination (38%) and strong ethics and values (37%), ability to have a positive impact on others (30%), ability to deal patiently even during difficult situations (30%), and having long term goals (30%) and so on.



District-wise, the respondents from Morang, Kaski and Banke have a better understanding of the characteristics required to be a good leader in Nepal. A significant proportion of the respondents in Morang (81%) followed by Kailali (78%), Banke (75%), Kaski (75%), Kathmandu (69%) and Dhanusha (58%) believe that

honesty is the major quality of a good leader. The disaggregated data show that respondents who viewed one of the good characteristics as the ability to listen to others and respect their views are mainly in Kaski (49%) followed in Banke (46%), Kailali (42%), Kathmandu (40%), Dhanusha (38%) and Morang (36%). **(See Annex 9.6 for details)**

The data indicates that more men have a better understanding of the required characteristics to be a good leader in Nepal. However, among the male and female respondents, there is no significant difference on the required characteristics for a good leader. (Maximum of 8% difference)

Table (18): What are the characteristics needed to be a good leader?

	Male		Female		Total	
	N	%	N	%	N	%
Can't say	17	2%	24	5%	41	3%
Honesty	545	73%	387	73%	932	73%
Strong ethics and values	295	39%	175	33%	470	37%
Able to persuade other people/good coordination	296	40%	192	36%	488	38%
Ability to listen to others & respect their views	307	41%	220	42%	527	41%
Ability to bring about positive impact on others	219	29%	159	30%	378	30%
Equal treatment of everyone	289	39%	208	39%	497	39%
Ability to deal patiently even during difficult situations	223	30%	157	30%	380	30%
Consultation with the relevant stakeholders before taking any decisions	224	30%	128	24%	352	28%
To be able to take decision beyond one's political stand	182	24%	86	16%	268	21%
To be able to analyze the consequences before taking any decisions	163	22%	102	19%	265	21%
Good connection and network	140	19%	96	18%	236	18%
Somebody who has long term goals	237	32%	150	28%	387	30%
Others	57	8%	35	7%	92	7%
	748		530		1278	100%

By profession, more political leaders and Government job holders appear to have a better understanding of the characteristics required to be a good leader in Nepal. The disaggregated data shows that a significant proportion of Government job holders (77%) said that honesty is the required characteristics for a leader followed by others (75%), students (68%) and political leaders and Media professionals both have (67%).

The impact of education seems to be positively associated with the understanding of the required characteristics to be a good leader. However, the understanding of honesty (73%) is not significant among the differently educated respondents (just 9% different). However, there is a significant difference among the respondents who understand the ability to listen to others and respect their views as the required characteristics of a good leader between the illiterate (32%), primary educated(42%), secondary educated (52%), SLC/+2 educated (42%) and Bachelor's or above (42%).

Overall, more Brahmin/Chhetris and Janajatis understand the required characteristics to be a good leader in Nepal. The data shows that significant proportion of Brahmin/Chhetri (74%) followed by Tharu and Dalit each (73%), Janajati (72%), and Muslim (50%) said that honesty is the required characteristics for good leaders. **(See Annex 9.6 for details)**

3.8.6 Model Leaders in Nepal

Of those who responded, 50% said that there is no model leaders, 39 percent said there are good leaders, whereas 11 percent said they do not know if there are any such leaders in Nepal.

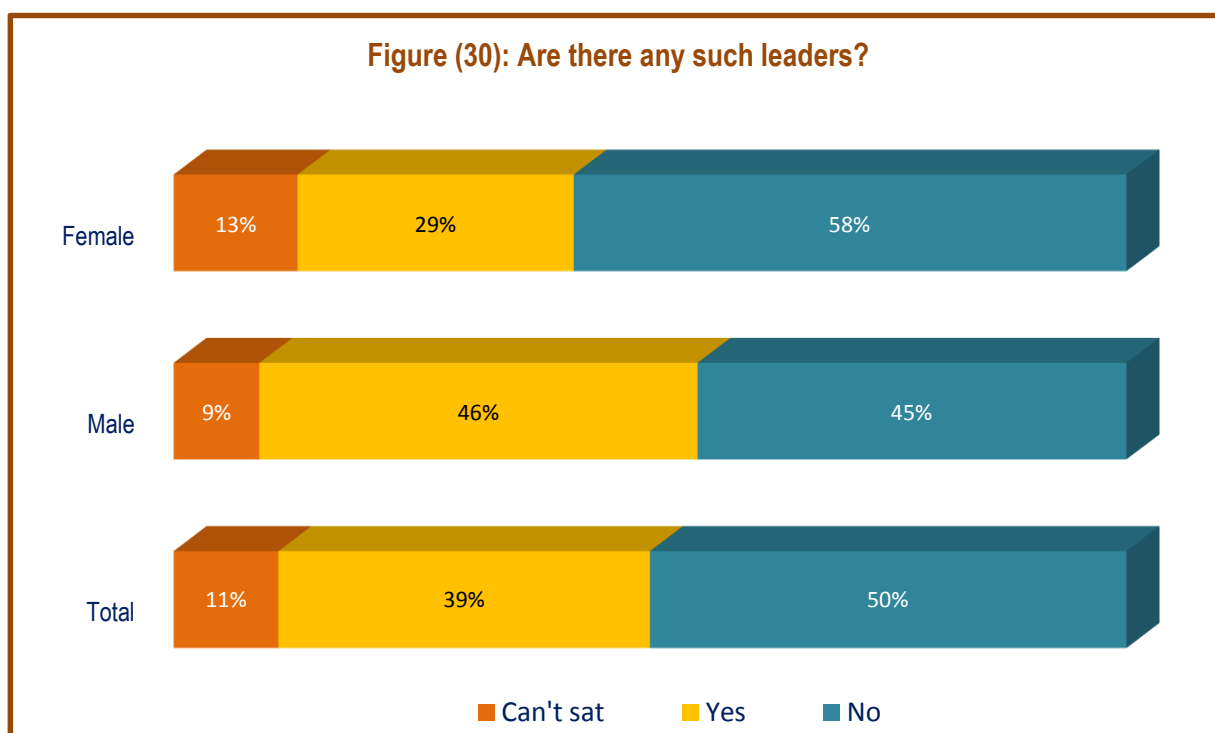
Generally, of those who responded, more from Kailali (53%) and Kaski (45%) believe that there are good leaders in Nepal (39%). A significant proportion of the respondents who think there are no good leaders in

Nepal (50%) are from Kathmandu (60%), Morang (56%), Dhanusha (55%), Kailali (43%), Kaski (39%), and Banke (38%).

Table (19): Are there any such leaders?

	Morang		Dhanusha		Kathmandu		Kaski		Banke		Kailali		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
I don't know/ Can't said	13	6%	11	6%	24	8%	24	16%	50	30%	11	5%	133	11%
Yes	81	38%	67	39%	92	31%	69	45%	51	31%	124	53%	484	39%
No	121	56%	94	55%	181	61%	60	39%	63	38%	101	43%	620	50%
Total	215	100%	172	100%	297	100%	153	100%	164	100%	236	100%	1237	100%

Of those who replied, more men (46%) compared to women (29%) believe that there are good leaders whereas more women (58%) compared to men (45%) believe that there are no model leaders in Nepal.



More Political leaders (49%) followed by Government job holders (49%), others (39%), students (35%) and Media professionals (12%) believe that there are good leaders, whereas a significant proportion of Media professionals (88%) followed by students (55%), others (49%), Government job holders (48%) and political leaders (40%) believe that there are no model leaders in Nepal.

In addition, more educated respondents believe that there are good leaders in Nepal. Of those who replied that there are good leaders in Nepal are graduated or above (47%) followed by SLC/+2 (35%), secondary educated (35%), primary educated (27%) and illiterate (7%).

Similarly, more Brahmin/Chhetris (44%) followed by Dalits (35%), Tharus (35%) Janajatis (30%) and Muslims (12%) believe that there are good leaders in Nepal. **(See Annex 9.7.1 for details)**

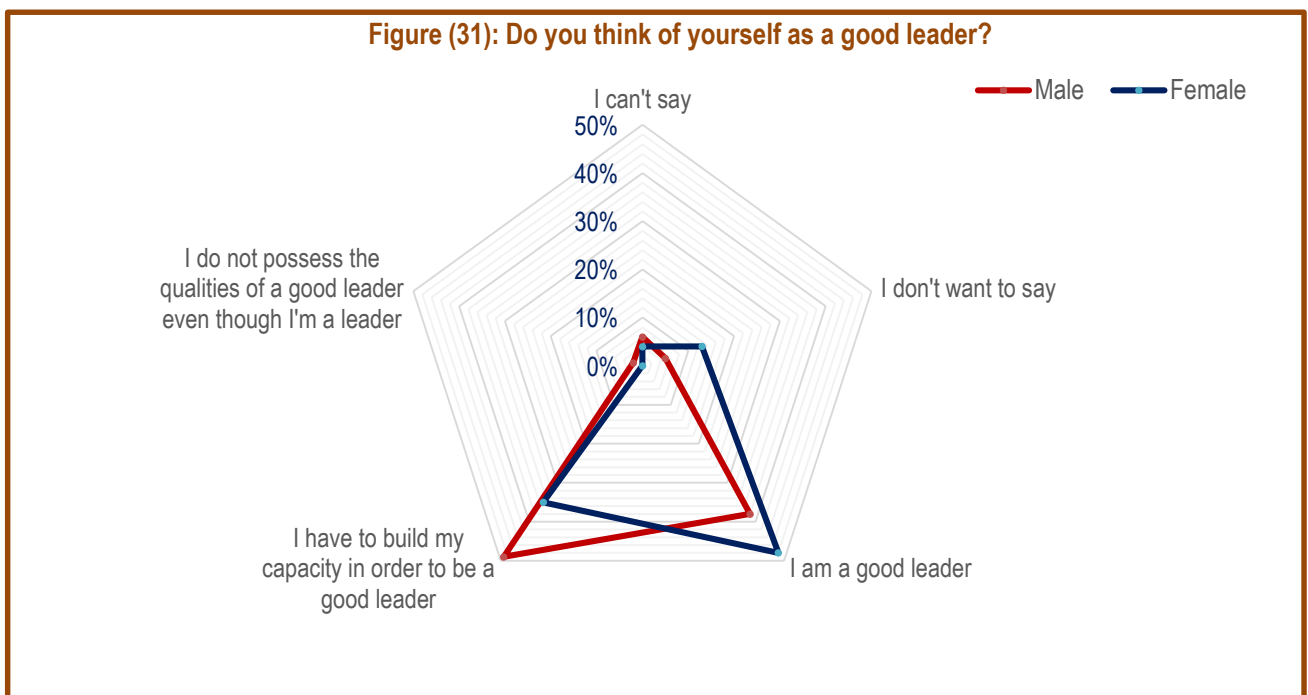
3.9 Perception of Having Leadership Qualities

Overall, of those who responded, more women (87%) than men (76%) think that they have leadership qualities. Respondents who think they do not possess such qualities are (4%) female and (16%) male respondents.

Table (20): Do you consider yourself to have leadership qualities?

	Male		Female		Total	
	N	%	N	%	N	%
I don't want to say	5	8%	2	9%	7	8%
Yes	48	76%	20	87%	68	79%
No	10	16%	1	4%	11	13%
Total	63	100%	23	100%	86	100%

Of the total response, more women (48%) than men (38%) think that they are good leaders. Among them, those who think they have to build up their capacity to be a good leader are (49%) men and (35%) women. 13 percent of female and 5 percent of male respondents do not want to comment on whether they are leaders or not.



Both men (75%) and women (75%) have a positive view on the aspiration of being a good leader. In terms of future leadership in the society, only 25 percent of the men and 22 percent of the women respondents do not aspire to be a leader in their community in the future.

Table (21): If not, do you aspire to be a leader in your community?

	Male		Female		Total	
	N	%	N	%	N	%
I can't say	1	3%	0	0%	1	2%
I don't want to say	0	0%	0	0%	0	0%
Yes	24	75%	6	75%	30	75%
No	7	22%	2	25%	9	22%
Total	32	100%	8	100%	40	100%

3.10. Public Acceptance in the Given Statements

Respondents were asked for their views on the several public statements. Respondents who replied they don't know about those statements were in the range of 4 percent to 10 percent for all the values that had been asked, while those who put their views on a certain level of agreement and disagreement are as follows:

- Respondents were asked to put their level of agreement or disagreement on the importance of following the rule of law. 48 percent and 41 percent respondents strongly agree on the importance of following the rule of law.
- Respondents were asked to put their level of agreement or disagreement on their duty to protect public property as their tax had been spent on building the properties. Of the total, 43 percent strongly disagree followed by 31 percent who disagree. 10 percent agree that it is the duty of the government to protect public properties built by the taxes paid by citizens.
- Respondents were asked to put their level of agreement or disagreement on their role in combating corruption. 58 percent said that they have no role to play in combating corruption followed by 27 percent who strongly agree.
- Respondents were asked to put their level of agreement or disagreement on whether their role is equally with the government in making a successful democracy. Of the total, 43 percent of the respondents disagree that citizens and the government have an equal role to play in the creation of a successful democracy, followed by 31 percent who remained neutral and 10 percent agree with the statement.
- Respondents were asked to put their level of agreement or disagreement on the work of the central government in their important affairs of life. 62 percent of the respondents agree that it is not relevant or important for them to know about Singha Durbar or the central government followed by 22 percent of those who strongly agree.
- Respondents were asked to put their level of agreement or disagreement on the benefits for all with the joint effort from the all genders and ethnic groups, who have an important role to play in a functioning democracy and a socially inclusive society. 57 percent agree that all genders and ethnic groups have an important role to play in a functioning democracy and a socially inclusive society benefits all, followed by 22 percent of those respondents who strongly agree.
- Respondents were asked to put their level of agreement or disagreement on whether it is important to understand what a candidate stands for before voting to them. 60 percent of the respondents agree that it is necessary to first find out what the candidate stands for before casting votes during an election, followed by 20 percent who strongly agree.
- Respondents were asked to put their level of agreement or disagreement on the effective development results that we can get in cooperation between government and the civil society. 58 percent of the respondents agree that effective development can be achieved through cooperation between government agencies and the civil society followed by 22 percent who strongly agree.
- Respondents were asked to put their level of agreement or disagreement on their lack of power and whether their participation makes no difference. 47 percent strongly disagree that they are powerless individuals and their participation will not make any difference followed by 31 percent who disagree with the statement.
- Respondents were asked to put their level of agreement and disagreement on the notion that corruption is a normal part of the way things are done in Nepal and cannot be changed. 47 percent strongly disagree that corruption is a normal part of the way things are done in Nepal and cannot be changed followed by 31 percent who disagree.
- Respondents were asked to put their level of agreement and disagreement on whether their responsibilities as a citizen remain as important as their rights. 63 percent agree that their sense of responsibility as a citizen is as important as their rights followed by 18 percent who strongly agree.

- Respondents were asked to put their level of agreement and disagreement on their feeling of a sense of civic responsibility to contribute to the country. 59 percent agree that a sense of civic responsibility is needed to contribute towards the country followed by 22 percent who strongly agree.
- Respondents were asked to put their level of agreement and disagreement on the possibility of collaborative work between citizen and the government for common goals. 61 percent agree that the government and citizens can work effectively together towards common goals followed 22 percent who strongly agree.
- Respondents were asked to put their level of agreement and disagreement on whether people from all genders and ethnic groups can be a good leader. 58 percent agree followed by 23 percent of those who strongly agree.
- Respondents were asked to put their level of agreement and disagreement on the inclusion of all genders and ethnic groups in public decision making processes. 59 percent agree that people of all genders and ethnic groups need to be included in public decision making followed by 24 percent of those who strongly agree.
- Respondents were asked to put their level of agreement and disagreement on cooperation and creating dialogue with the government, using power, or putting pressure on them as the only way to work together. 42 percent strongly disagree that there is no use in cooperating and having dialogue with the government, and the use of power and putting pressure on them is the only way followed by 28 percent who disagree.

[0 Don't know, 1: Strongly disagree, 2: Disagree, 3: Neither agree nor disagree, 4: Agree, 5: Strongly agree]

Statements	0	1	2	3	4	5
11.1 It is important to follow laws.	5%	3%	1%	2%	48%	41%
11.2 Since the governmental or public property is built by the taxes that I pay, it is my duty to protect them.	7%	43%	31%	7%	10%	2%
11.3 I do not have any role to play in combatting corruption.	4%	3%	3%	4%	58%	27%
11.4 citizens and government have equal role to play in making a successful democracy (+)	8%	43%	31%	6%	10%	3%
11.5 The work of the Singha Durbar or the Central Government is not relevant or important for me to know. (-)	6%	2%	3%	5%	62%	22%
11.6 People from all genders, ethnic groups have an important role to play in a functioning democracy and a socially inclusive society benefits all.	6%	3%	4%	7%	57%	22%
11.7 When voting in elections, I first find out what the candidate stands for.	7%	3%	3%	8%	60%	20%
11.8 We can get effective development results with cooperation BETWEEN government agencies and the civil society.	8%	3%	2%	7%	58%	22%
11.9 I am a powerless individual so my participation will not make any difference	10%	47%	31%	4%	7%	2%
11.10 Corruption is a normal part of the way we do things in Nepal and can't be changed.	10%	42%	27%	7%	11%	4%
11.11 My responsibilities as a citizen are as important as my rights.	8%	3%	3%	5%	63%	18%
11.12 I feel a sense of civic responsibility to contribute to my country.	9%	2%	2%	6%	59%	22%
11.13 Government and citizens can work effectively together towards common goals	8%	2%	2%	6%	61%	22%
11.14 People of all genders and ethnic groups can be good leaders	8%	3%	3%	5%	58%	23%
11.15 People of all genders and ethnic groups need to be included in public decision making	6%	2%	3%	6%	59%	24%
11.16 There is no use in cooperating and having dialogue with the government, using power and putting pressure on them is the only way. (-)	10%	42%	28%	5%	8%	6%

CHAPTER FOUR: CONCLUSION AND RECOMMENDATIONS

4.1. Conclusion

The working of the government at the local and national levels appears not to be satisfactory and failing to fulfill people's expectations. In the survey, around half of the respondents have some knowledge on local and central government and the majority of them are aware about local level planning and development, registration and certification and so on. Though people seem to be aware of their rights and duties, the government is not as accountable towards its citizens as it professes. People's participation in decision-making processes is very low; however, the respondents think that it is important to participate in development efforts, but about half of them do not even participate in their local communities and only a few of them actually provide their views during the decision-making processes.

Most respondents visit government offices in order to pay taxes and fees, for issues related to land and housing, to get certificates, and obtain passports among others. Although respondents have heard about the Citizen Charter, less than fifty percent have received a lesson or have acquired relevant information related to their work from the charter. Similarly, only half of respondents are satisfied with the work of government employees and they expect to have better services, easier processes, and reforms in service delivery. Only a few of them are satisfied with the work of local government in regard to the decision-making processes and inclusive democracy. The majority of respondents think that it is important to participate in development, but about half of them do not participate. However, most of the citizens think that they are accountable and the majority of them perform their duties and responsibilities as good citizens. Most of them pay tax but the majority pays tax at the time of purchase and as per the rules.

While half of the respondents have some knowledge on local and central government, and the majority are aware of local level planning and development, registration and certification and so on; the majority of respondents think that the government protects the rights of people involved in development, the daily operations of the government, rules and regulation etc. Most of the respondents also think that the most important current national issues are unemployment, the pending constitution drafting and long-transitional phase etc. Most of the respondents think that elections will bring changes to society and only a few disagree. The roles of locally elected officials, as viewed by participants, are to facilitate in development work, address local requirements, and prevent corruption and so on.

The majority of the respondents have discussed the importance of capable leadership in terms of leaders' qualities and qualifications. However, respondents have limited knowledge regarding good governance, such as the tools to achieve good governance and the underlying values. Honesty, listening to others, equal treatment, ability to persuade and coordinate, strong ethics and values, long-term vision, and the ability to bring a positive change are some fascinating points discussed concerning leadership. According to the respondents, the rule of law, corruption control, and government accountability are the components of real virtue. In regard to the perception of good governance, less than half of the respondents think it is about the rule of law followed by the control of corruption. Of the total, less than half of the respondents think it is solely government accountability; therefore, half of the respondents think that good governance is for the sake of the nation and to establish the rule of law followed by those who think that it is to prevent corruption and to increase public participation. Among those who have some knowledge of governance, half of the respondents know about the tools of governance, like the Citizen Charter, social investigations, and some were also aware of the citizen report card and so on.

The majority of respondents (64 percent) discussed the importance of efficient leadership and a few of them declined to discuss this topic. Among them, the majority of the respondents think that they are capable and qualified to become efficient leaders. A very significant majority of the respondents claim that they will accept a female prime minister in the future. Less than half of the respondents believe that the prime minister should be judged on the basis of leadership capacity not merely on gender priority. Among the characteristics of a

good leader, honesty is found to be the most preferred virtue followed by listening to others, equal treatment, ability to persuade and coordinate, strong ethics and values, long-term vision, and ability to bring positive changes. Less than half of the respondents think that current leaders possess those virtues while half of the respondents think they lack any qualities. Among the respondents, a large majority of the respondents believe that they have local leadership qualities and less than half of the respondents think that they have to develop their leadership qualities.

On awareness, most of the respondents agree on law and order, followed by a belief that combating corruption is necessary. Most of the respondents agreed on the work of Singh durbar or the Central Government. An overwhelming majority of the respondents believe that the people of all genders and ethnic groups should be included in public decision-making and they also believe that the government and citizens can work effectively together to achieving common goals. A very significant majority of the respondents know that their responsibilities as a citizen are as important as their rights, and feel a sense of civic responsibility to contribute to their country; and can be good leaders irrespective of their gender and ethnic group. A large majority of the respondents know that before voting, they should first explore the candidates before casting their votes, effective development results with cooperation between government agencies and civil society and people from all genders and ethnic groups have an important role to play in a functioning democracy and a socially inclusive society that benefits all.

4.2: Recommendations

The working of the government at the local and national levels seems to be less effective and less satisfactory than many people's aspirations. It requires a significant flow of information to the general public regarding the functioning of the central and local government. It is quite supportive that the public generally have high expectations from local and central government, which encourages local people to participate in decision making, development planning and so on. The survey reveals that the existing provisions and mechanisms for transparency and accountability in governance of public service delivery are not sufficient to bring about effectiveness of delivery. The Government is required to implement a 'Social Audit' to generate and share more reliable information about the experiences of service delivery. SFCG needs to incorporate such issues into the policy white paper, as it could play a crucial role in promoting citizens' rights/right to information and also encourage the public to increase their civic engagement in the future.

The survey shows that the Government has given priority to improving their governance through the Citizen Charter and other promotional activities. However, the public are not convinced that they receive effective and efficient services from the Government organizations. Therefore, SFCG should consider reducing the gaps by incorporating such issues into the radio and TV dramas. Some of the issues such as the functioning of local and central Government, political impunity, active participation of citizens in government activities, the rule of law, security issues and good governance, transparency etc., are recommended to be seriously considered and addressed in the radio and TV dramas. In addition to incorporating the gaps and needs into the project activities, it is recommended that the public's concerns and issues should be shared with Government officials and policy makers through policy papers and other appropriate media as this may also be highly beneficial. Therefore the policy and decision makers would also benefit in improving their service delivery mechanism by making their decisions and policies more practical by considering the citizen's demands and needs.

The Government is struggling with certain issues even though the public is aware of these shortfalls. For example, the survey shows that a large percentage of the population is aware of the taxation system and they agree that it is the responsibility of the citizens to pay taxes to the government. However, it is still a big issue and concern to the Nepal Government to inform the population of the taxation criteria. In this context, the media can play a bridging role to reduce the gaps, so that the significant eligible population can enter the taxation criteria. Likewise, the survey shows that there is an increasing trend of public frustration due to the delay in drafting the new constitution, political instability, and lack of elected leaders at the VDC level for long

period and this also increases the negative perceptions of the general public towards political leaders and the central government. This could result in the demotivation of the public in actively participating in government and other development activities. This is one of the actions that should be considered when informing and cooperating with policy makers and leaders; therefore, this may increase the interaction and dialogue between the citizens, the government and other invested parties.

The majority of respondents have discussed the importance of capable leadership in terms of leaders' qualities, but they lack any detailed knowledge on the tools required to deliver good governance, and the underlying principles and values that are the foundation of this system. As a tool of good governance, the Citizen Charter is not very effective in raising the awareness of the general public, which is the primary purpose it was developed and distributed to government offices. Therefore, much more effort is required to raise awareness among the general public of their rights and services available. Similarly, the effectiveness of government employees in ensuring good governance has to be supportive. Reforming local problems is a big issue that concerns the entire nation. Therefore, local elections are extremely important and required so the elected people could be utilized to expedite and simplify development work, address local requirements, and preventing corruption and so on.

The majority of the respondents should be made aware of the rule of law, ways of controlling corruption and other national issues. There is still a need to inform the general public on the tools of governance, such as the Citizen Charter, social investigations, and citizen report cards. It is also noted that information regarding the qualities of good leadership is still relevant to the public, and may be more relevant in solving the national problems for development requirements through empowering women and the capacity building of national, regional and local leaders.