



AN ASSESSMENT OF FUNCTIONING OF **CHIWOG ZOMDU**

A Case of Dorithasa, Gengo and Dangreygang Chiwogs



DEPARTMENT OF LOCAL GOVERNANCE
MINISTRY OF HOME AND CULTURAL AFFAIRS



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DECENTRALISATION AND LOCAL GOVERNANCE PROJECT (DLGP)

DEPARTMENT OF LOCAL GOVERNANCE (DLG),
MINISTRY OF HOME AND CULTURAL AFFAIRS
AND HELVETAS, BHUTAN

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ABBREVIATIONS AND ACRONYMS/DEFINITION

DYT	: Dzongkhag Yargay Tshogchung
FGD	: Focus Group Discussions
GYT	: Gewog Yargay Tshogchung
IDI	: In-Depth Interviews
KII	: Key Informant Interviews
LFA	: Logical Framework Approach
FYP	: Five-Year Plan
Gewog	: County
Chiwog	: Territorial constituency for the election of Tshogpas to the Gewog Tshogde
Gup	: Head of Gewog
Mangmi	: Deputy Head of Gewog
Tshogpa	: Cluster of village representative
Zomdu	: Meeting of residents of villages or communities

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Executive Summary

It has been more than 68 years since the initiation of decentralisation policy in Bhutan with the formation of Tshogdu in 1953 by the Third Druk Gyalpo. It received a new impetus with the establishment of the Dzongkhag Yargay Tshogchung in 1981 and the Gewog Yargay Tshogchung in 1991. The need to decentralise and devolve power and authority to facilitate people's participation in their own development was subsequently pronounced by the Constitution of the Kingdom of Bhutan in 2008.

Although these initiatives have helped in empowering elected Local Government functionaries, anecdotal evidence reveals that the Chiwog Zomdu is often plagued by poor participation, weak evidence-based planning, and lack of capacity to formulate plans.

It is against this backdrop that this study aims to enhance the quality of the Chiwog Zomdu as an important part of local governance by:

- (i) providing baseline information on the functioning of the Chiwog Zomdu;
- (ii) implementing the Chiwog Zomdu enhancement interventions; and
- (iii) evaluating the impact of the interventions.

Methodology

The study used Mixed Method Research. Quantitative data were gathered through a structured questionnaire and qualitative data through focus group discussions, in-depth interviews, and key informant interviews.

Two approaches were adopted, one each to establish baseline indicators and to evaluate the impact of interventions. A total of 221 households were selected from three heterogeneous Chiwogs representing the eastern, western, and central regions of the country. The quantitative survey was administered to selected households from the three Chiwogs and the interviews for the qualitative data were engaged the Local Government functionaries.

Key Findings

- Although all community people are aware of the Chiwog Zomdu, they are not able to define it clearly.
- The Chiwog Zomdu facilitates decisions by consensus, which reflect the interest of the majority.
- Open discussion in the Chiwog Zomdu promotes transparency and accountability.
- Most of the time, the people are not notified about the agenda for the Chiwog Zomdu.
- There is no designated place for the Chiwog Zomdu. Therefore, it is often held in the Tshogpa's house or any place he/she identifies.
- Four fifth (76.0%) of the Chiwog Zomdu attendees are men and one fifth (22.2%) are women.
- Although everybody is given an equal opportunity to speak in the Chiwog Zomdu, well-spoken and vocal participants dominate the discussion.
- 99.5% of the respondents reported that the Chiwog Zomdu is gender-balanced, ensuring gender equality in its conduct.
- 64.6% of the respondents reported that decisions are taken unanimously in the Chiwog Zomdu.
- While gewog officials think that the Chiwog Zomdu is serving its purpose well, community members think that there is room for improvement.
- 72.9% of the people think that the Chiwog Zomdu is very important and serves them well.
- It is reported that the efficiency, relevance, and inclusiveness of the Chiwog Zomdu can be improved if the local leaders, who conduct the Zomdus, are trained. Only 17.2% of the respondents are trained.

Key Recommendations

1. The role of Tshogpa has evolved over the years and become very critical. However, their capacity has remained the same. In this context, the following measures are recommended:
 - o capacity building of Tshogpas in facilitation skills including communications for effective conduct of Chiwog Zomdu.
 - o a decent hall/space and refreshments during Chiwog Zomdu to encourage Tshogpas and villagers to participate.
 - o an office space with basic facilities like computer and internet to optimise the productivity of Tshogpa and deliver effective and efficient services.
2. Tshogpa's standard procedures for the Chiwog Zomdu need to be put in place to improve the grassroots participation in development activities.
3. Explore the use of e-platforms to promote civic participation and improve channel of communications.
4. Use community engagement tools for inclusive and effective Chiwog Zomdus.

CHAPTER

01

BACKGROUND

1.1 Background

The success of decentralisation and democratisation lies in the success of grassroots participation. The primary objective of the decentralisation policy is to devolve powers from the centre to the Local Governments to facilitate the engagement of the grassroots in the decision-making process. To realise this goal, the Dzongkhag Yargay Tshogchung (DYT) was instituted in 1981 and the Gewog Yargay Tshogchung (GYT) in 1991, devolving the power to plan and implement development activities to the dzongkhag and gewog authorities respectively. Over the years, these Local Government bodies have been given increasing administrative and financial autonomy.

With the revision of the DYT and GYT Chathrims in 2002, significant steps were taken towards decentralisation. The chairmanship of the Dzongkhag Tshogdu was transferred from the Dzongdag to an elected Gup. Subsequently, decentralised gewog-based planning was introduced whereby Local Governments developed their Five-Year Plans (FYP) based on activities identified by the grassroots at the gewog level.

The Local Government Act 2007 was a significant milestone in expanding the Local Government reforms. It provided an overarching legal framework for Local Governments and re-assigned the functions and responsibilities from the centre to the dzongkhags and gewogs. The administrative, financial, and regulatory functions of Local Governments were further elaborated in the Local Government Act 2009.

However, prior studies on local governance indicate minimal meaningful participation by the grassroots in the decision-making processes owing to a range of factors. Even the proceedings and deliberations of the Dzongkhag Tshogdu and Gewog Tshogde are not communicated properly to the grassroots. The grassroots are reluctant to attend meetings and participate meaningfully. In fact, they are fatigued by numerous ad hoc meetings.

In an earnest effort to address the issue of ineffective the Chiwog Zomdu, two interventions have been implemented, namely (i) Funding of the Chiwog Zomdu, and (ii) Facilitation skills development for Tshogpa.

1.2 Purpose

To enhance the quality of the Chiwog Zomdu as an important part of local governance.

1.3 Objectives

1. To provide baseline information on the functioning of the Chiwog Zomdu.
2. To track changes continuously and systematically from baseline conditions to desired outcomes of the two interventions to make the Chiwog Zomdu effective and meaningful. The two interventions are:
 - a. Funding of the Chiwog Zomdu;
 - b. Facilitation skills development of Tshogpa.
3. To assess the operation and/or outcomes of the two interventions by validating what results were achieved, and how and why they were or were not achieved in pursuit of making the Chiwog Zomdu optimally relevant, effective, efficient, and sustainable.

CHAPTER

02**OVERALL OUTLINE
OF THE STUDY**

A three-phase research study was undertaken to comprehensively achieve the purpose and meet the study's objectives.

2.1 Phase 1: Baseline Survey

To establish an information base and assess the current status, including the progress and effectiveness of the Chiwog Zomdu.

2.2 Phase 2: Monitoring Exercise

To continuously and systematically observe and track changes from baseline conditions of the two interventions by assessing performance through analysis and comparison of indicators over one year.

2.3 Phase 3: Impact Evaluation

To validate what results were achieved and how and why they were not achieved by evaluating achievements or outcomes by comparing indicators before and after the intervention.

CHAPTER

03

METHODOLOGY AND RESULTS

3.1 Baseline Survey

3.1.1 Design and Methodology

The assessment was undertaken using Mixed Method Research wherein both quantitative and qualitative data were collected concurrently in one phase, analysed separately and the findings synthesised. Quantitative data were collected via a structured questionnaire while the qualitative data were gathered through focus group discussions (FGD), in-depth interviews, and key informant interviews.

Two approaches for establishing baseline indicators and evaluating impact were developed after the endline survey. The baseline indicators were established by computing descriptive statistics such as frequency, percentage, and cross-tabulation to describe and summarise baseline data and indicators. The impact of the interventions was evaluated through the non-experimental approach because of the lack of control/comparison groups, which is necessary for experimental or quasi-experimental designs.

3.1.2 Sampling Procedures

From the three regions of western (Thimphu, Paro, Haa, Samtse, Chukha, Punakha, Gasa); central (Wangduephodrang, Dagana, Tsirang, Zhemgang, Trongsa, Bumthang); and eastern (Lhuntse, Mongar, Pema Gatsel, Samdrup Jongkhar, Sarpang, Trashigang, Trashiyangtse), three heterogeneous Chiwogs, one each from each of the three regions were selected.

A total of 221 households were selected – 35 households from Dorithasa Chiwog, Gakidling Gewog, Haa Dzongkhag; 60 households from Dangreygang Chiwog, Semjong Gewog, Tsirang Dzongkhag; and 126 households from Gengo Chiwog, Merak Gewog, Trashigang Dzongkhag.

The quantitative survey was administered to the selected households of the three

Chiwogs, while the participants for the qualitative interviews were the Local Government functionaries such as Tshogpa, Mangmi and Gup.

3.1.3 Limitations

Since the three sample Chiwogs were selected using purposive sampling procedures, their findings cannot be generalised to their respective regions or to the whole nation. The conclusions drawn and the recommendations made are only for the three Chiwogs.

3.1.4 Results and Findings

3.1.4.1 Demographic Characteristics

The household characteristics presented in Table 1 are those of both baseline and endline survey respondents.

Table 1: Household demographic characteristics

Household Characteristics	Number	Percentage (%)
Dzongkhag/Gewog/Chiwog		
Haa/Gakidling/Dorithasa	35	15.8
Trashigang/Merak/Gengo	126	57.0
Tsirang/Semjong/Dangreygang	60	27.1
Total	221	100.0
Sex		
Female	86	38.9
Male	135	61.1
Total	221	100.0
Age		
18-27	47	21.3
28-37	42	19.0
38-47	29	13.1
48-57	48	21.7
58-67	38	17.2
68-77	14	6.3
78-87	3	1.4
Total	221	100.0

Household Characteristics	Number	Percentage (%)
Marital Status		
Married	148	67.0
Never married	51	23.1
Divorced	16	7.2
Widowed	6	2.7
Total	100	100.0
Education Level		
No formal education	145	65.6
Primary education	34	15.4
Higher Secondary (Class XII)	16	7.2
Non-formal education	11	5.0
Middle secondary (Class X)	9	4.1
Bachelor's degree	3	1.4
Lower secondary (Class VIII)	3	1.4
Total	221	100.0
Occupation		
Farmer/housewife	173	78.3
Student	40	18.1
Business	4	1.8
Armed forces personnel	2	0.9
Civil servant	2	0.9
Total	221	100.0

3.1.4.2 Baseline Values and Indicators

3.1.4.2.1 Awareness

To gauge their awareness and understanding of the Chiwog Zomdu, survey respondents were first asked if they were aware of the Chiwog Zomdu. If they were aware of it, then they were asked about their understanding of it. Although all the respondents reported that they were aware of the Chiwog Zomdu, they expressed various views about it, which did not reflect the true meaning of the Chiwog Zomdu. The Chiwog Zomdu is conducted to solicit views of a chiwog for discussion in the Gewog

Tshogde and Dzongkhag Tshogdu, which will be synthesised into inputs for Five-Year Plans.

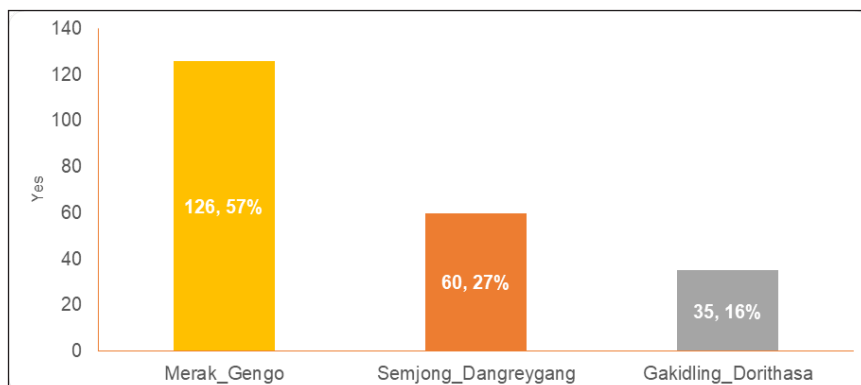


Figure 1: Awareness of the Chiwog Zomdu

Meaning of Chiwog Zomdu

Most respondents think that the Chiwog Zomdu is an important forum in which activities are planned for the development of the community. Development activities planned in the Chiwog Zomdu include the construction of farm roads, irrigation canals, and the production and marketing of agricultural and livestock products. The Chiwog Zomdu is also seen as an opportunity for the people to meet government representatives who are responsible for planning development activities in their communities. The meeting is an opportunity to exchange opinions, discuss solutions to community issues, and respond to emergencies and disasters.

Moreover, the respondents say the Chiwog Zomdu is an important meeting to plan development activities such as water supply are discussed, and decisions made at the grassroots level. It is also considered a forum to address the needs of different communities. Decisions are made by consensus, which reflects the interest of the majority. Only issues raised in the Chiwog Zomdu can be taken to the Gewog Tshogde for further deliberation. It is through the Chiwog Zomdu that information on national and local development activities are disseminated to the public. The Chiwog Zomdu empowers community people and gives them the responsibility and ownership of their own community development. Open discussion in the Chiwog Zomdu promotes transparency and

accountability for planning, budgeting, and execution of development activities. These are the respondents’ definitions of the Chiwog Zomdu.

Difference between the Chiwog Zomdu and other Zomdu

An overwhelming number of respondents say the Chiwog Zomdu is not different from other types of zomdu conducted in their Chiwogs, except for one participant who says the Chiwog Zomdu attracts more participants than other zomdu. Some think that the Chiwog Zomdu discusses only issues related to the chiwog while other zomdu discuss district or national issues.

For some respondents, the difference lies in who presides over, observes, and attends the zomdu. They say that the Chiwog Zomdu is presided over by the Tshogpa on the directive of the Gup, and only chiwog residents attend it. On the other hand, other zomdu are presided over by any local leader, and any individual from the gewog may attend it.

Chiwog Zomdu Timing

While the timing for the Chiwog Zomdu may be different for different Chiwogs, it cannot be different for different individuals in the same chiwog. Except for Dangreygang Chiwog, the respondents from the other Chiwogs reported attending Chiwog Zomdu at different times of the year.

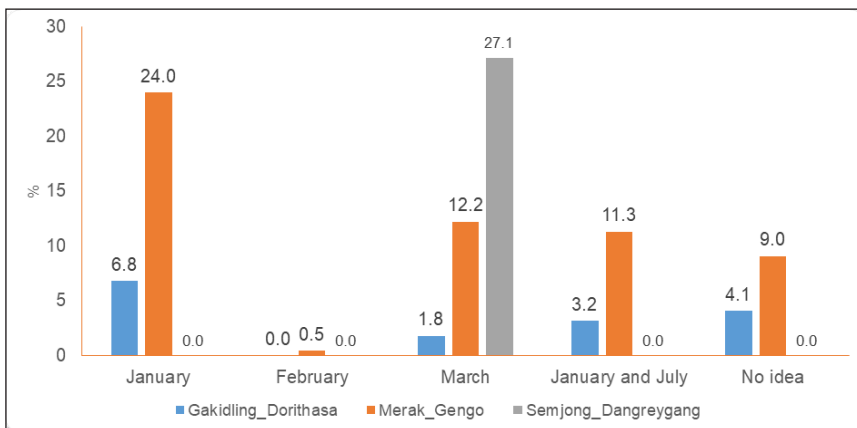


Figure 2: Timing of Chiwog Zomdu

Some respondents reported attending more than five Chiwog Zomdu in the last 12 months. The average number of Chiwog Zomdu is two to three times a year.

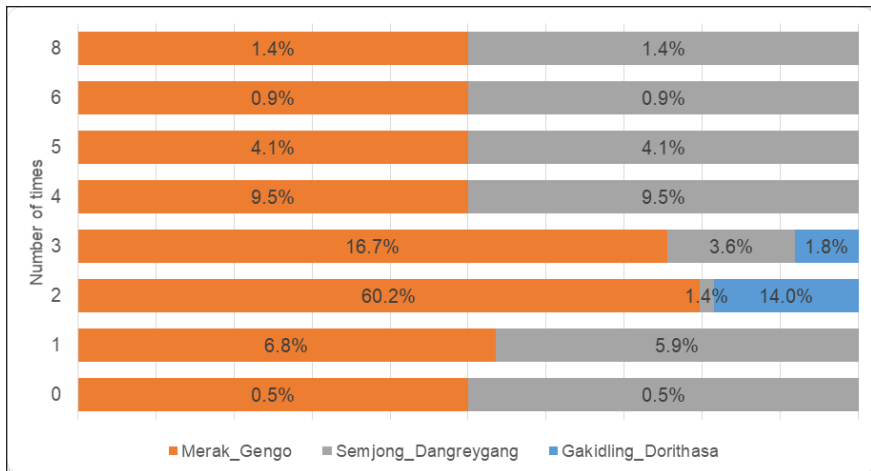


Figure 3: Frequency of Chiwog Zomdu attended

Purpose of Chiwog Zomdu

Only a small number of respondents reported that the purpose of the last zomdu they had attended was to make decisions on or share information about chiwog development plans and programmes.

On the reasons for attending the Chiwog Zomdu, they reported that it was important for their development as the community got information on activities related to farming, agriculture, and livestock. The respondents felt that the Chiwog Zomdu offered them an opportunity to raise their concerns, address their needs, share their opinions, and helped them make informed decisions. The Chiwog Zomdu also makes the community aware of the community services they are entitled to and ensures that everyone is included. Only a few view the Chiwog Zomdu as obligatory whether the issues discussed are important or not. Some reported that the Chiwog Zomdu enabled them to know how much budget is allocated to development activities in their chiwog.

3.1.4.2.2 Notification and Agenda

A zomdu is conducted to enhance the participation of citizens at the grassroots level and to solicit views for discussion in the Gewog Tshogde and Dzongkhag Tshogdu. However, the respondents reported that the Chiwog Zomdu is conducted whenever there are important issues to discuss or information to be disseminated to the people. Gewog officials issue directives to respective Tshogpas to conduct the Chiwog Zomdu. The Tshogpa informs the date, time, and place of the zomdu to the people in person, through phone calls, or WeChat groups. Sometimes, the agenda is shared before the meeting. But most of the time, the people are not informed about the meeting's agenda. A Chiwog Zomdu is held either in the Tshogpa's house, an open area or at any convenient place identified by the Tshogpa. In some Chiwogs, a Chiwog Zomdu is announced one day to one week in advance, but it is often held on an ad hoc basis in some. People are asked to contribute points for discussion.

All Chiwogs have a WeChat group, which has become a virtual platform for the Chiwog Zomdu. The group constantly engages the community people in the discussion.

Religious influence is strong in the villages. Therefore, sometimes, an auspicious day is identified for the Chiwog Zomdu. The Chiwog Zomdu is held between 9 am and 5 pm with an hour-long lunch break. Factors that determine the duration of the Zomdu is the list of points submitted for discussion and the degree of deviation from the points.

Only sometimes households are informed in advance about the purpose of a Chiwog Zomdu as depicted in Figure 4.

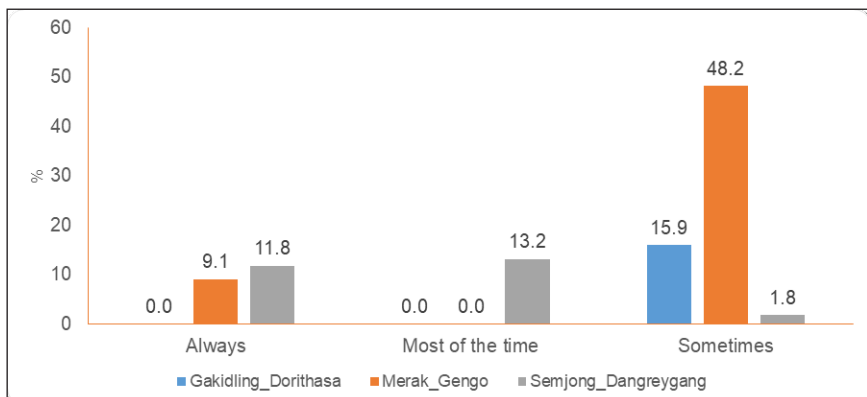


Figure 4: Prior notice about Chiwog Zomdu

3.1.4.2.3 Zomdu Attendees

Fathers (68.8%) mostly attend the Chiwog Zomdu as indicated in Figure 5. A little more than one fifth (22.2%) of the Chiwog Zomdu attendees are women, as indicated in Table 2. Four fifth (76.0%) of the attendees are men and more than half (57.8%) of them fall between 48 and 67 years of age.

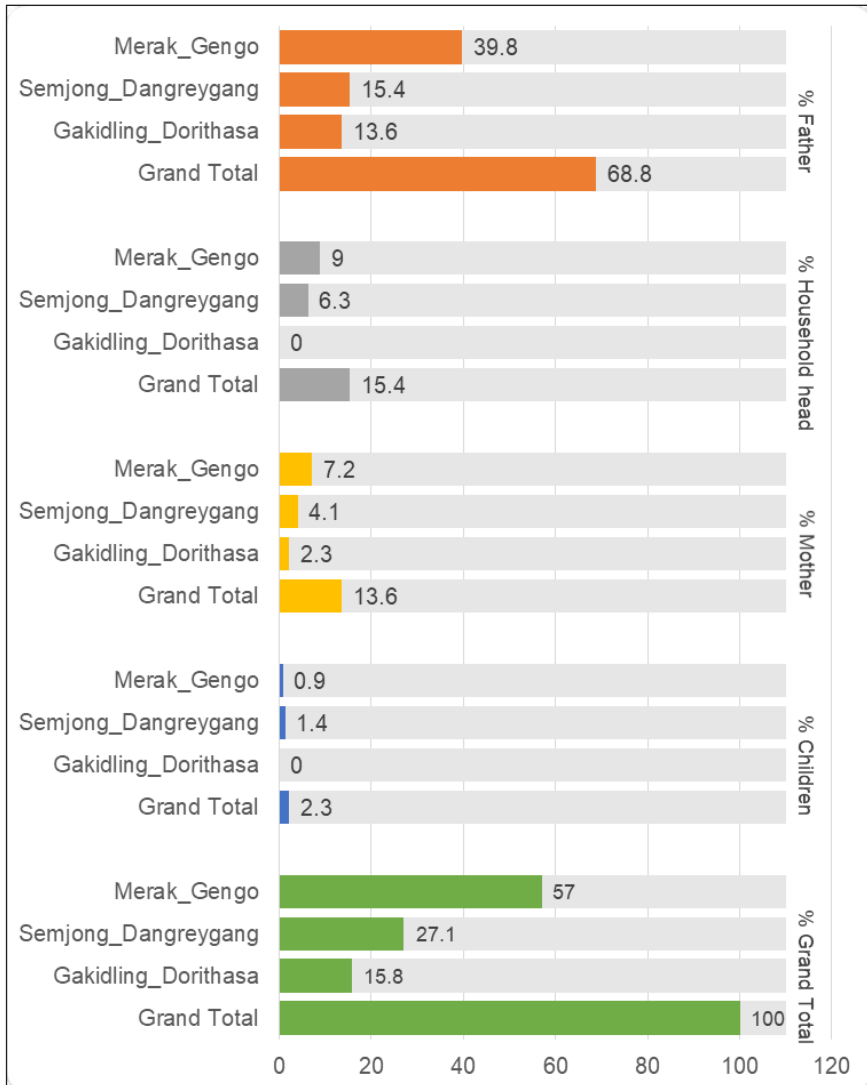


Figure 5: Attendees of Chiwog Zomdu

Table 2: Demographic profile of the Zomdu attendees

Chiwog Zomdu Attendee Characteristics	Gakidling Dorithasa	Merak Gengo	Semjong Dangreygang	Total
Sex (%)				
Female (%)	2.7	14.5	5	22.2
Male (%)	11.3	42.5	22.2	76.0
Both (%)	1.8	0	0	1.8
Total (%)	15.8	57	27.1	99.9
Age (%)				
18-27	0.0	1.4	0.5	1.9
28-37	0.5	7.2	6.3	14.0
38-47	3.2	8.1	4.1	15.4
48-57	4.5	18.1	7.2	29.8
58-67	5.9	17.6	4.5	28.0
68-77	1.8	4.1	3.6	9.5
78-87	0.0	0.5	0.9	1.4
Total	15.8	57.0	27.1	99.9
Education Level (%)				
No formal education	14.0	0.0	0.0	14
Primary education	0.0	1.4	3.2	4.6
Higher Secondary (Class XII)	0.0	0.5	1.4	1.9
Non-formal education	1.8	55.2	21.7	78.7
Middle secondary (Class X)	0.0	0.0	0.9	0.9
Total	15.8	57.0	27.1	99.9
Occupation (%)				
Farmer/housewife	15.8	56.6	26.2	98.6
Business	0.0	0.5	0.9	1.4
Total	15.8	57.0	27.1	99.9

3.1.4.2.4 Conduct of Business

Not everyone from the three Chiwogs is definite about who chairs the Chiwog Zomdu. There are individuals from both Merak and Semjong, who think that the Gup and Mangmi also chair the Chiwog Zomdu even though the proportion is not significantly high.

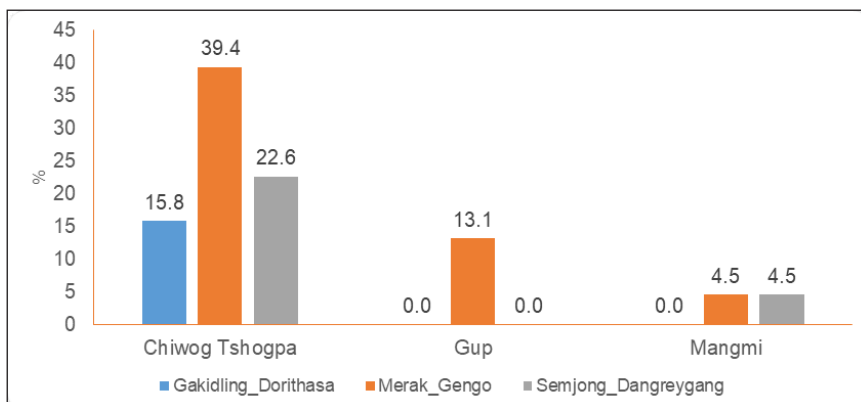


Figure 6: Chiwog Zomdu Chairperson

One-fourths (24.5%) of the respondents reported that the Chiwog Zomdu is conducted at a convenient place in terms of proximity and comfort, as shown in Figure 7. Since Chiwogs have no designated Chiwog Zomdu hall, zomdus are conducted at a place identified by the Tshogpa or one convenient for most households. A slightly more than one tenth (14.1%) of the respondents complained that it is never conducted at a convenient place.

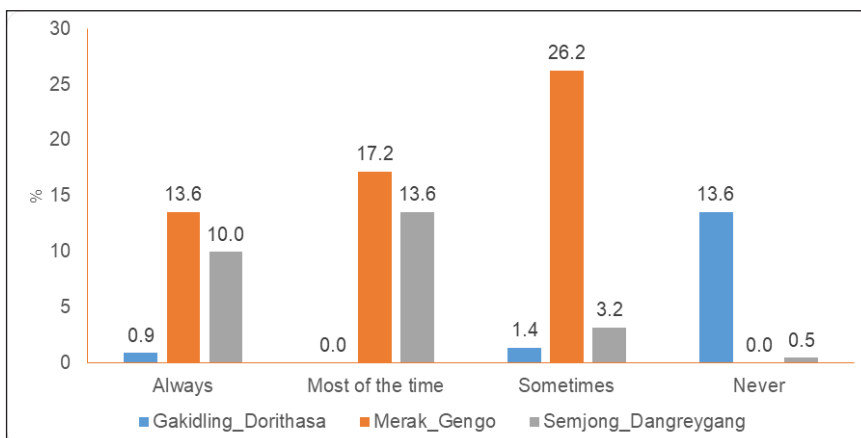


Figure 7: Place of Chiwog Zomdu

On whether the Chiwog Zomdu is conducted at a convenient time when people are free to attend it, 63.7% of the respondents stated that it is usually conducted at a convenient time. The percentage of respondents who mentioned always, sometimes, and never are 27.5, 5.8 and 2.9, respectively.

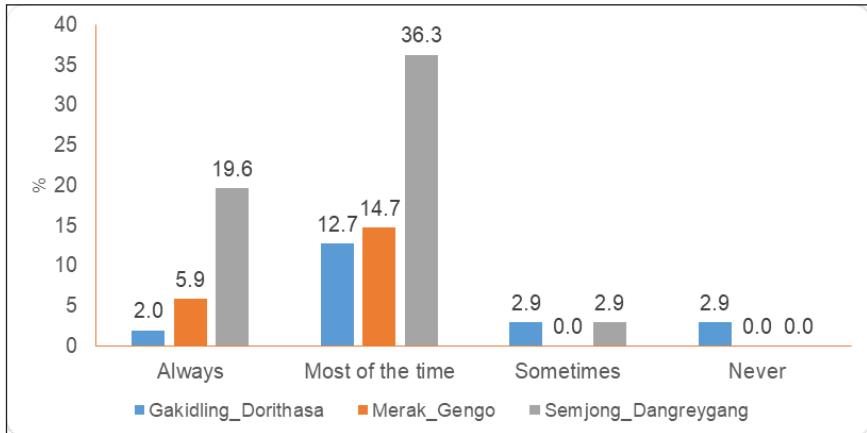


Figure 8: Chiwog Zomdu timing

While the primary objective of the Chiwog Zomdu is not the promotion of active participation, around one-sevenths (15.3%) of the respondents strongly agree that it encourages people to participate actively. The percentages of the respondents who agree and who neither agree nor disagree are 69.6 and 15, respectively.

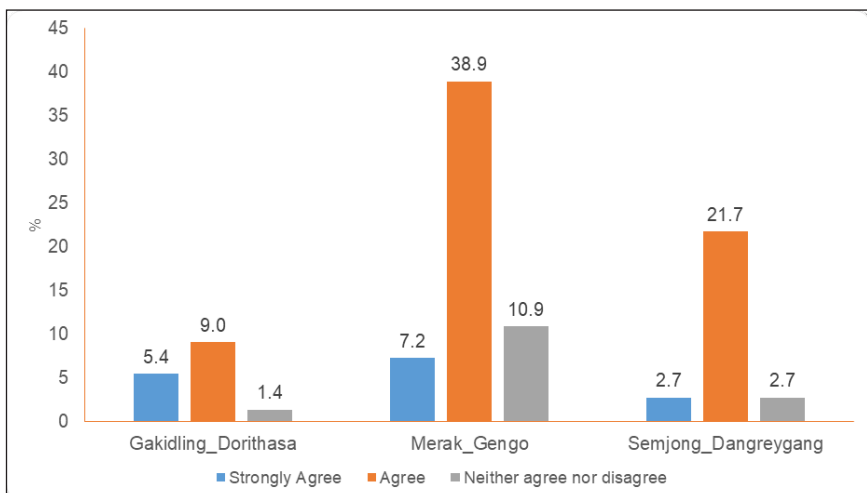


Figure 9: Chiwog Zomdu participation

Although everybody is given an equal opportunity to speak in the Chiwog Zomdu, it is often well-spoken participants who take up maximum time as there is no system of allocating time for speakers. There is a practice of fellow participants encouraging better and influential speakers to speak on their behalf. This practice deprives many participants of the opportunity to talk in the zomdu. Almost all the respondents (97.3%) agree that they are given equal opportunity to speak in the Chiwog Zomdu, but they do not take the opportunity and encourage others to speak on their behalf, as shown in Figure 10.

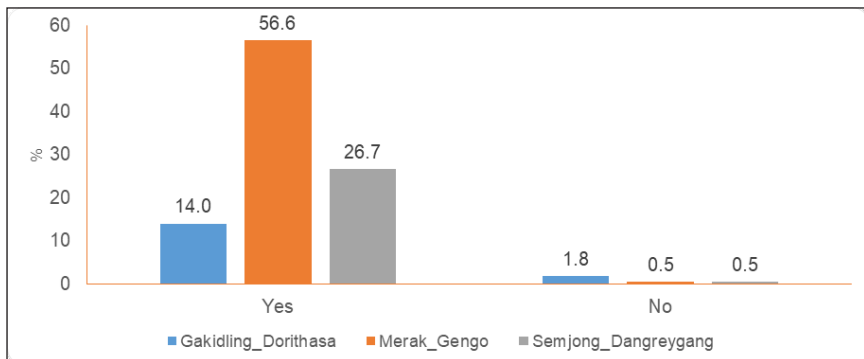


Figure 10: Equal opportunity in the Chiwog Zomdu

The Chiwog Zomdu is gender-balanced. Almost all the respondents (99.5%) from the three Chiwogs reported gender equality in the conduct of the Chiwog Zomdu, as shown in Figure 11. Even though everyone has an equal opportunity to participate in the discussion, women often take a back seat. Respondents say this can be attributed to Bhutan's age-old tradition of men taking the lead in public forums.

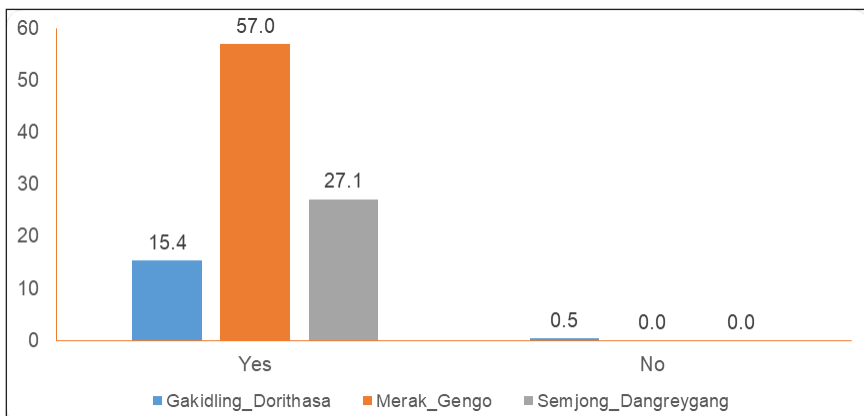


Figure 11: Gender equality in the Chiwog Zomdu

Importance of People’s Participation in Decision-making

In terms of their understanding of the importance of people's participation in decision-making, the respondents reported that all development activities in the communities, such as providing services, start from expressing needs and raising concerns. The Chiwog Zomdu allows people to participate, voice their opinions, express their needs, and plan development activities. It also allows people with local knowledge to make informed decisions. Different needs of the people can be shared, and activities are planned accordingly. The Chiwog Zomdu empowers the people by allowing them to take ownership of their own development plans and avoid blaming the authorities for not providing relevant services. It helps feed the central government with accurate data and information about the grassroots. It also ensures greater transparency in the process of planning and implementing development activities.

Nearly four-fifths (78.3%) of the respondents reported that they spoke in the Chiwog Zomdu, and only one fifth reported not speaking in the zomdu. Only a few of those who spoke were happy that their voices were heard.

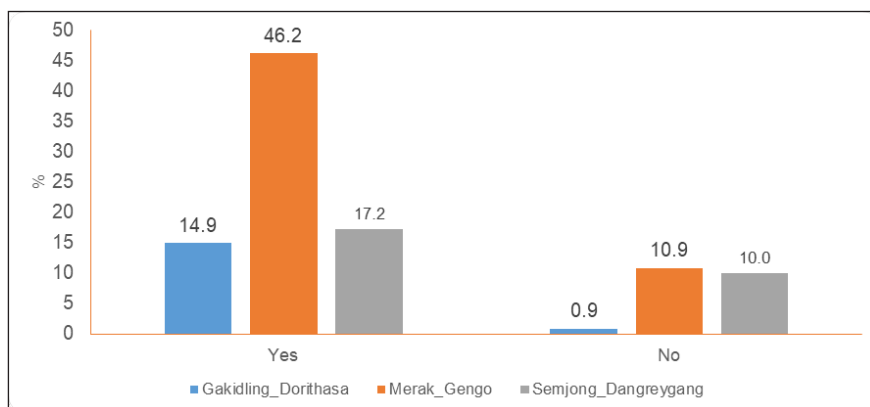


Figure 12: Your say in the Chiwog Zomdu

Decision at a Zomdu

Even though the respondents cannot clearly explain how decisions are arrived at in a Chiwog Zomdu, 64.6% of them reported that decisions are made unanimously. The percentages of the respondents, who cited

decisions as evidence-based, majority-based, and as vetoed by the chair are 30.3, 3.7 and 1.5, respectively.

Elaborating further, the respondents said this is how unanimous decisions benefit the community. Unanimous decisions imply the recognition of common concerns and needs, which represent the interest of most people. It also helps avoid conflicts and unites the community towards common goals. Development activities can be implemented smoothly on time with cooperation from all community members, which eventually promotes peace and harmony in the community.

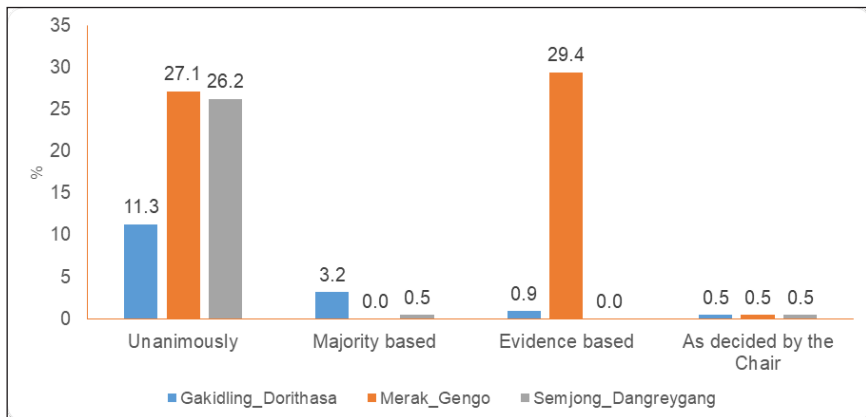


Figure 13: Decisions at the Chiwog Zomdu

Regarding the quality of decisions made in the Chiwog Zomdu, 64.2% of the respondents rated it as average, 27.6% good, 7.3% very good and 0.5%, poor.

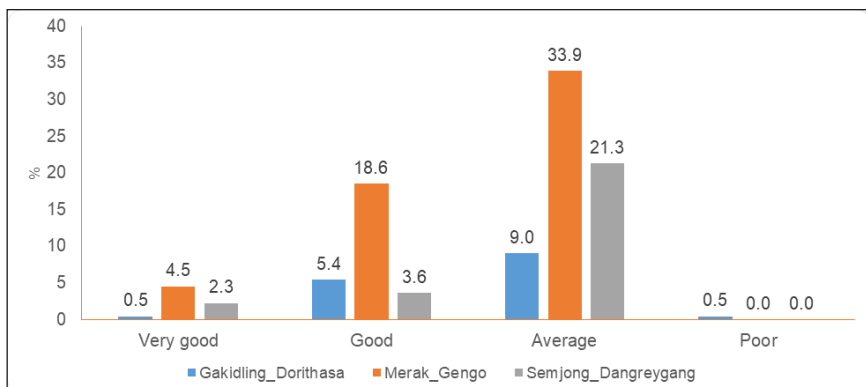


Figure 14: Quality of decision-making in the Chiwog Zomdu

Decisions made in the Chiwog Zomdu goes to the Gewog Tshogde in the form of minutes for deliberation and approval. Around one third (31.7%) of the respondents reported that the chances of implementing the decisions made by Chiwog Zomdus are very high because of the review and finalisation processes. The percentages of the respondents who believe that the chances for the implementation of the chiwog's decisions are 'somewhat' and 'very little' are 67 and 1.4, respectively.

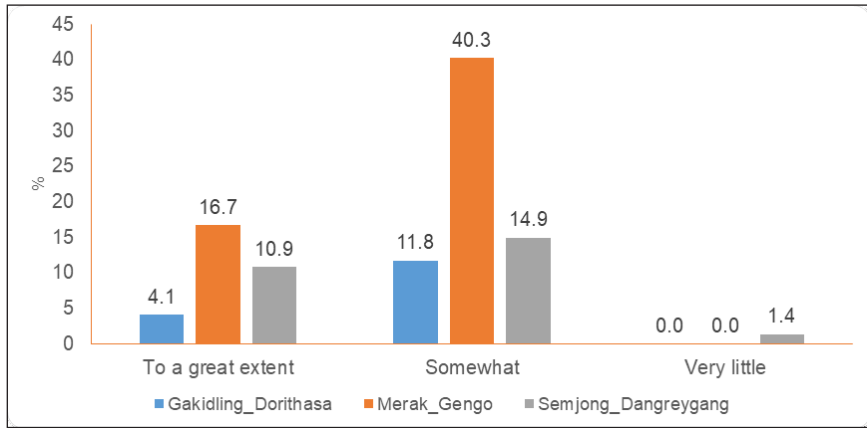


Figure 15: Chiwog Zomdu decision implementation

Satisfaction with the status of Chiwog Zomdu

The respondents' satisfaction with the current status of the Chiwog Zomdu varies at different levels. Officially, the consensus is that the current Chiwog Zomdu is serving its purpose well, especially with good leadership of the Gup, Mangmi, and Tshogpa. However, when asked individually in an informal setting, the respondents indicated that there is room for improvement and that not everyone is satisfied with how the Chiwog Zomdu is conducted, activities planned, implemented, and how people's opinions are taken into consideration.

The discrepancy between the expected and actual performance of Chiwog Zomdu concerning its conduct and decision-making

The Chiwog Zomdu is expected to arrive at a decision through consensus, and whenever consensus is not achieved, a decision is made through a majority vote. But it is largely dominated by a few vocal individuals, or the

Gup already makes the decision.

Ideally, the Chiwog Zomdu is expected to be conducted with prior notice and have a quorum, which is not less than two-thirds of the total number of households in the chiwog. However, a prior notice of four days is seldom given, and it is often conducted on an ad hoc basis. Likewise, a quorum for the zomdu is rarely met.

To prevent a few individuals from influencing the outcome of the zomdu and to provide equal weighting to everyone's opinions, the Tshogpa must be trained on Chiwog Zomdu facilitation skills.

Importance of Chiwog Zomdu

A large majority of the respondents (72.9%) think that the Chiwog Zomdu is very important because it addresses their needs, provides a platform to raise their concerns and acts as a medium to get their message across to higher authorities. The remainder of the respondents either opted for 'fairly important' (16.4%) or 'important' (10.9%). None chose 'slightly important' and 'not at all important' as shown in Figure 16.

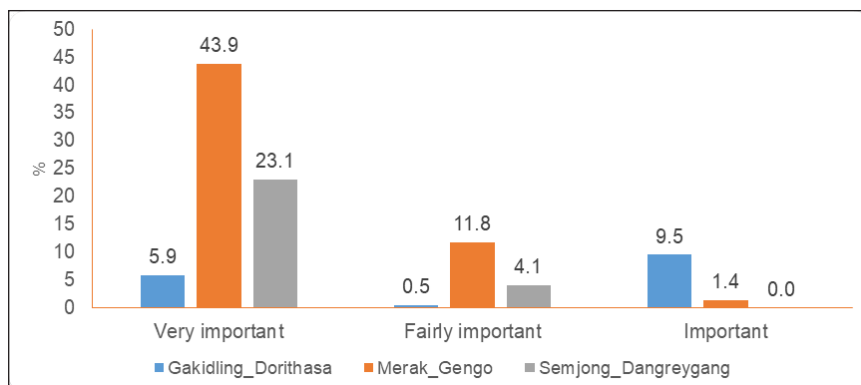


Figure 16: Importance of the Chiwog Zomdu

3.1.4.2.5 Impact

Overall, the impact of the Chiwog Zomdu is reported to be positive as it resulted in the successful implementation of many development activities. However, it must be noted that the respondents are not able

to distinguish between the Chiwog Zomdu and other types of zomdu. Therefore, it cannot be established that the respondents referred to the impact of the Chiwog Zomdu.

A zomdu, in general, has been successful in bringing positive changes to the community but it is uncertain to what extent it can be attributed to the Chiwog Zomdu. The Chiwog Zomdu can be more impactful if the Tshogpa can build consensus and prioritise submissions based on the needs of the majority, rather than serving the interest of the few.

The Chiwog Zomdu has resulted in better access to drinking and irrigation water, road maintenance, supply of improved quality seedlings, electricity, animal feed, subsidies, better communication facilities, transport system, improved footpaths, and other support such as greenhouses, CGI sheets and health services.

However, the side effects of zomdu include the waste of farming time and misunderstanding among community members and between the authorities when personal interests come into play. Zomdus also help raise issues about the lack of coordination between different agencies. For instance, the construction of roads destroys irrigation channels.

Just about 8 in 10 (77.8%) agree that zomdus successfully brings changes to the communities. The percentages of people who strongly agree and neither agree nor disagree are 9.9 and 12.3, respectively, as shown in Figure 17.

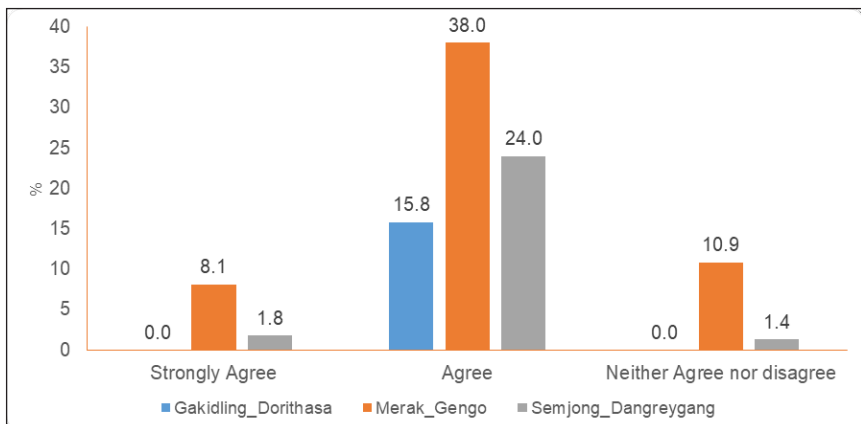


Figure 17: Success of the Chiwog Zomdu

Making the Chiwog Zomdu more effective, efficient, relevant, and inclusive

Public cooperation, regular and timely meetings, and circulating the agenda in advance are seen as crucial for effective zomdus. But time management, leadership, and the Tshogpa's ability to communicate effectively are seen as equally important. There are suggestions that avoiding unnecessary arguments will prevent the meeting from straying from the agenda and lead to timely completion and give opportunity for everyone to raise their voice.

There are also concerns that some people are not aware of local needs but feel obliged to attend zomdus. It is suggested that family members, who are aware of community issues, should attend zomdus instead of any random member for the sake of attendance. It is also suggested that mostly men attend zomdus, and most decisions are taken by them, depriving women of expressing women's needs, which results in unequal gender development practices.

Concerns are also raised about participants with oratory skills dominating the meeting, thus widening the gap between those who can express and those who cannot, undermining the objectives of the Chiwog Zomdu. There is a need to encourage those who remain quiet to express their opinions for inclusive decision-making. It has to be made clear to the people that they have the right to express themselves and are responsible for their community's development plans. There are suggestions to provide refreshments and lunch during zomdus to encourage participation. The respondents recommend conducting the zomdu in the layman's language so that people can understand its objectives.

It is reported that the effectiveness, efficiency, relevance, and inclusiveness of the zomdu can be improved if the local leaders, who conduct zomdus, are trained in making zomdus effective.

To make zomdu and/or the Chiwog Zomdu more effective, the participants suggest involving a maximum number of community members, family members with good local knowledge, and cooperation among local leaders. It is also important to elect capable leaders who will take into

consideration the opinions of participants who speak less. Overall, any agenda should reflect the common interest of the community. Cooperation among the community people is important for better and well-intentioned decisions. Households should refrain from sending any available family member, such as underage children, to zomdus as they are not in a position to understand what is discussed and decided.

In addition, the participants suggest that local leaders should be better educated.

3.1.4.2.6 Human Resource Capacity

The best of intentions and efforts will not bear fruit without the required human resource capacity. Capacity development of Local Government functionaries is crucial for effective functioning of the Chiwog Zomdu as well as other zomdus. Of the total respondents, only 17.2% of them received training related to development of plans and programmes at the chiwog level.

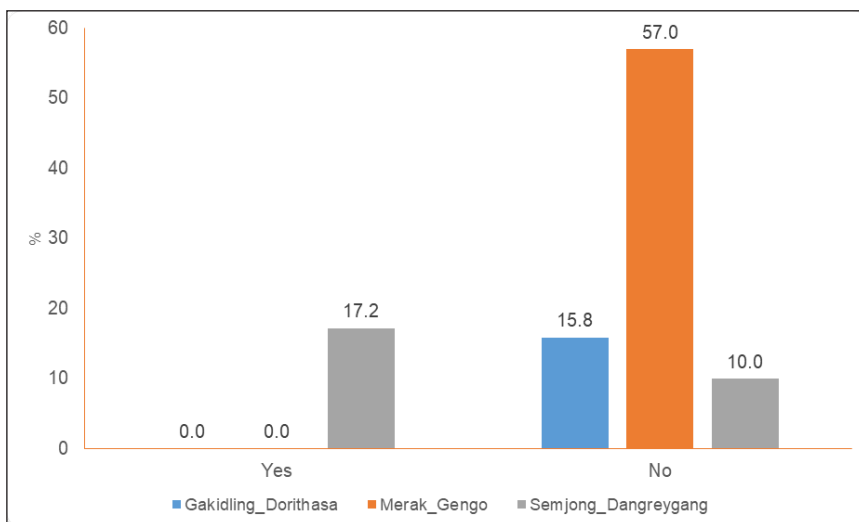


Figure 18: Training received

As shown in Figure 19, almost all the respondents who availed themselves of training reported that it helped enhance their participation in the Chiwog Zomdu.

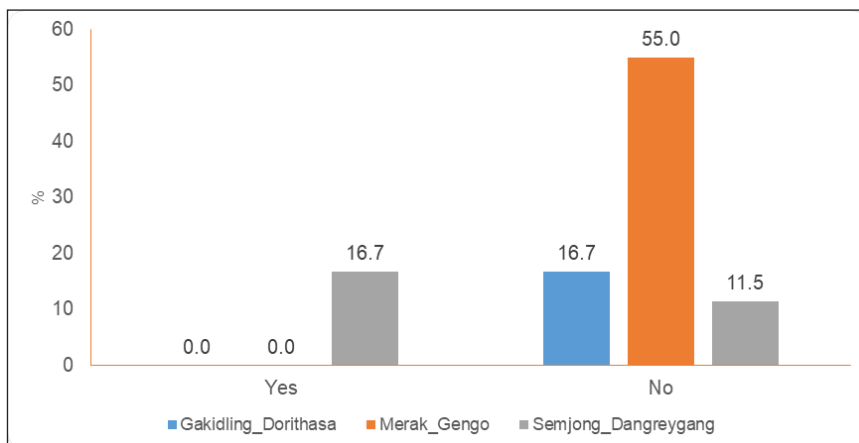


Figure 19: Effectiveness of training

3.1.5 Conclusion

1. Although households have heard about the Chiwog Zomdu, not many understand its exact meaning and its function. Moreover, they cannot differentiate the Chiwog Zomdu from other types of zomdu. This is evident because respondents from the same chiwog reported different timing, frequency, and purpose of the Chiwog Zomdu conducted in their chiwog in the last year. Some households are not aware that the Tshogpa is the chairperson of the Chiwog Zomdu. They believe that it is either the Gup or Mangmi.
2. The households are not always notified in advance of the zomdu and its agenda. Some households attribute low attendance in the zomdu to the eleventh-hour ad hoc notification. Certain households with no smartphone miss out on important information since most of the information is shared using social media apps, especially WeChat.
3. While the Chiwog Zomdu per se is gender-neutral and provides everyone an equal opportunity to speak, it is typically men and influential individuals who dominate the zomdu and whose voices get heard. This is more prevalent in the zomdu facilitated by a Tshogpa who lacks facilitation and moderation skills. Women participation is less because women themselves trust men's

leadership and confidence.

4. According to the Local Government functionaries, the Chiwog Zomdu is held only when a quorum is met, and that attendance at a zomdu is recorded in a register maintained by the Tshogpa. They also assert that the zomdu makes every effort to take decisions by consensus and, if consensus is not reached, decisions are made through a majority vote. But on the contrary, the households attending the Chiwog Zomdu state that the outcome of the zomdu is often predetermined by the Gup or swayed by influential and vocal individuals. They also contend that quorum is rarely met and the minutes of the zomdu are seldom read out before the conclusion of the zomdu. No records of attendance or minutes of the zomdu could be found.
5. The effectiveness, efficiency, relevance, and inclusivity of the Chiwog Zomdu hinge on the Tshogpa's facilitation and moderation skills, including prioritisation and record-keeping skills.
6. Only a small number of Tshogpas and regular households have availed themselves of training on programme planning and development. The training they have attended helped enhance their participation in the Chiwog Zomdu.
7. Hypothetically, the funding of the Chiwog Zomdu would not make a noticeable difference in terms of participation because the households would attend the meeting if it were for the development of their own Chiwog and their wellbeing and empowerment.

3.2 Monitoring Exercise

The objective of the Monitoring Exercise was to continuously and systematically observe and track changes from baseline conditions of the two interventions by assessing performance through analysis and comparison of indicators over one year.

Changes in the Chiwog Zomdu were regularly monitored through inputs, activities, outputs or a logical framework and field reports as shown in Table 3.

The implementation of the two interventions, namely funding of the Chiwog Zomdu and facilitation skills development training for Tshogpas has been adversely

affected by the Covid-19 pandemic. The former could not be implemented at all while the full-scale implementation of the latter has been severely limited. Under such circumstances, it may not be worthwhile to evaluate the effect of Tshogpas' facilitation skills training under this project as its coverage has been limited. Therefore, the impact assessed is inclusive of all the training conducted by other agencies as well.

The impact was evaluated based on the eight result indicators of inclusivity, independence, involvement/participation, influence, transparency, resource accessibility, task definition, and structured decision-making, as shown in the logframe of Table 3.

3.2.1 LogFrame

Table 3: Logical Framework Approach (LFA)

Project Name:		Facilitation skills development training for Tshogpas			
Results	Indicator	Baseline	Target value	Endline	Measurement methods
Outcome 1	Inclusivity	22.2%	-	28.8%	Field survey
Outcome 2	Involvement/participation	97.3%	-	98.0%	- do -
Outcome 3	Transparency	64.6%	-	70.0%	- do -
Output 1	Independence	58.4%	-	60.2%	- do -
Output 2	Influence	31.7%	-	55.0%	- do -
Output 3	Resource accessibility	20.9%	-	45.8%	- do -
Output 4	Task definition	45.6%	-	50.0%	- do -
Output 5	Structured decision-making	48.8%	-	50.2%	- do -

3.3 Impact Evaluation

The objective of the evaluation was to validate what results were achieved, and how and why they were not achieved by measuring achievements through the comparison of indicators before (baseline) and after the intervention (endline).

3.3.1 Awareness

During both baseline and endline surveys, all respondents reported that they were aware of the Chiwog Zomdu as shown in Figure 20.

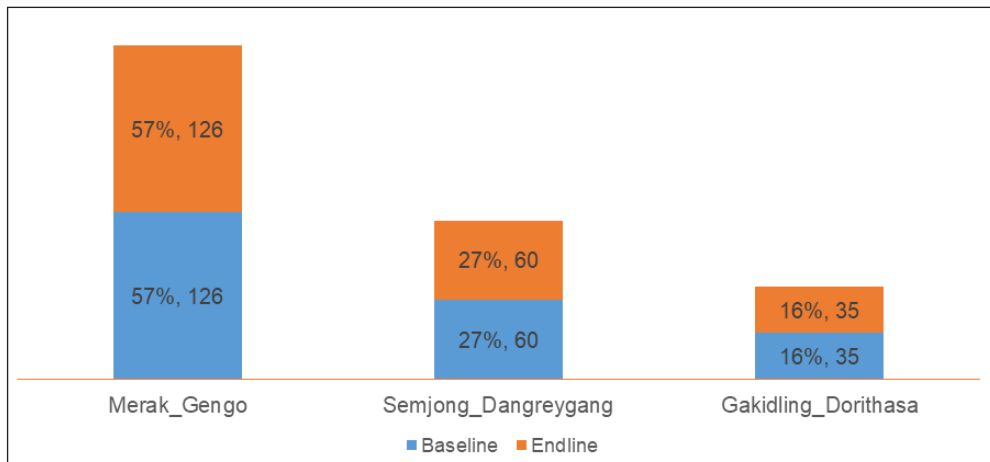


Figure 20: Awareness of the Chiwog Zomdu by baseline and endline

Meaning of Chiwog Zomdu and how it is different from other zomdus

By the time of endline survey, most of the respondents could define the Chiwog Zomdu and differentiate it from other zomdus.

Chiwog Zomdu Timing

The baseline survey response to the Chiwog Zomdu timing includes almost all the months while that of the endline includes March, July, and November only. The endline respondents have also reported that, generally, the Chiwog Zomdu is held quarterly.

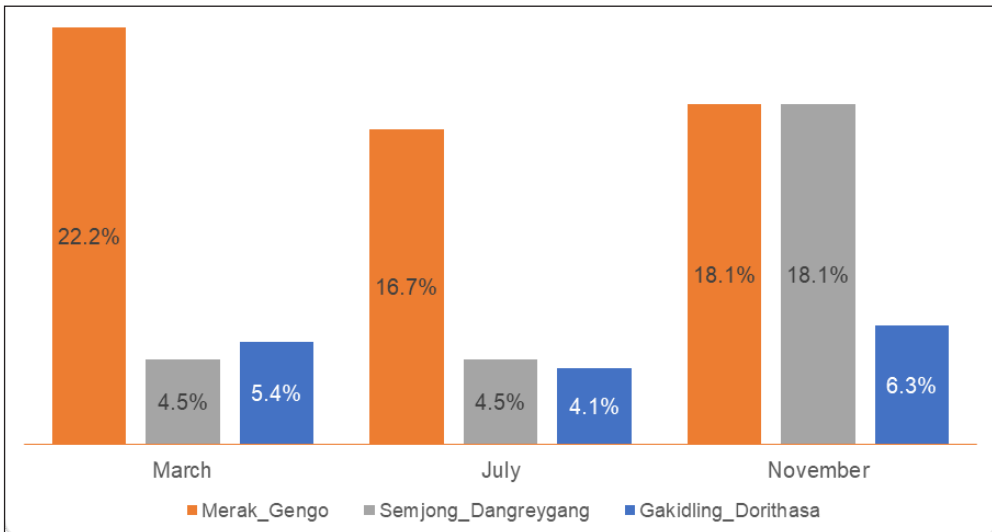


Figure 21: Timing of the Chiwog Zomdu by endline

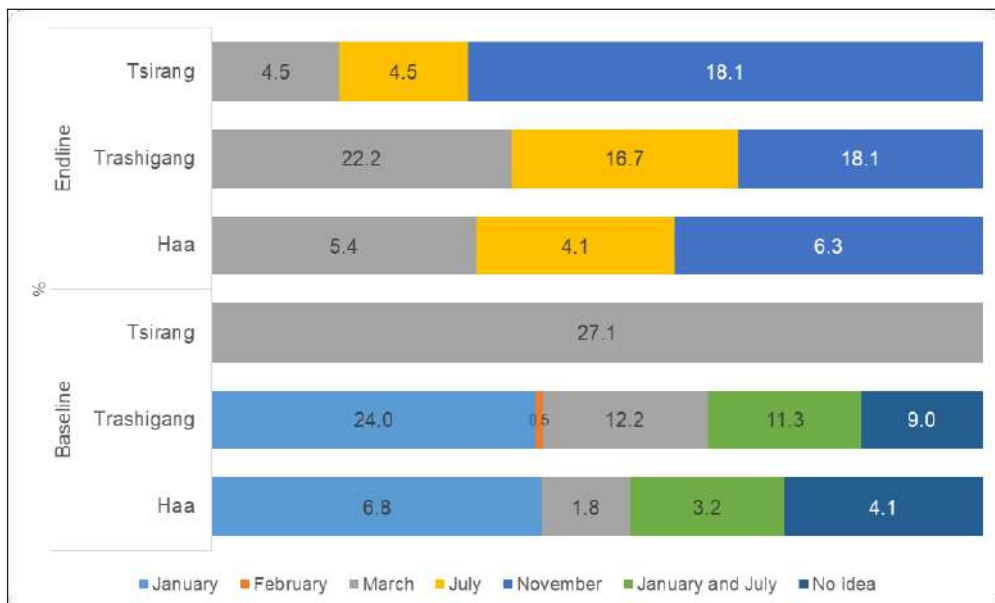


Figure 22: Timing of the Chiwog Zomdu by endline and baseline

Unlike in the baseline survey, no respondents in the endline survey reported attending more than five Chiwog Zomdus. This could be because, by the endline survey, they are clear about the definition of the Chiwog Zomdu.

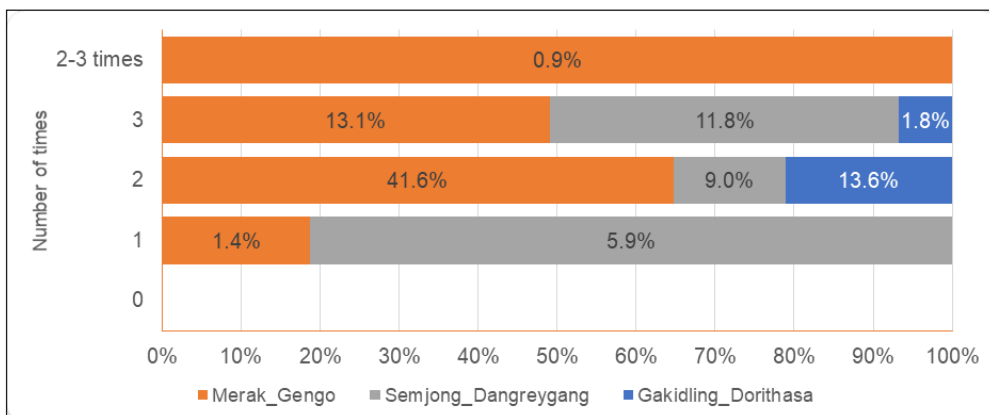


Figure 23: Frequency of the Chiwog Zomdu attended by endline

A two-tailed t-test was performed to compare responses of baseline and endline surveys.

Null Hypothesis (H₀): There is no significant difference between the responses of baseline and endline surveys.

Alternative Hypothesis (H_a): The responses are significantly different.

With the baseline response (mean = 2.5) and that of endline (mean = 2.2), the two mean values are different. To reject or accept the null hypothesis, three key statistics of t Stat, two tail p-value and the two-tail critical value were looked at. The t Stat being -4.56 which is less than -1.97 (critical value) and P(T<=t) being 8.4E-06 which is smaller than the significance level (α) of 0.05, it is concluded that the responses are significantly different.

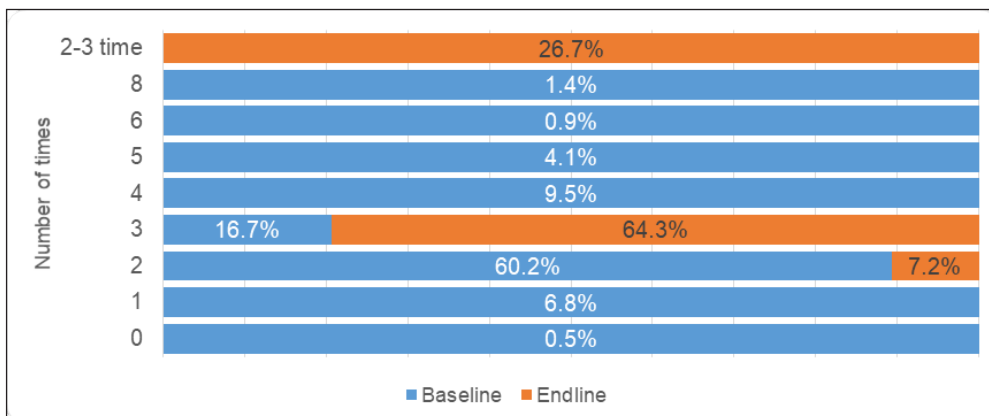


Figure 24: Frequency of the Chiwog Zomdu attended by baseline and endline

3.3.2 Notification and Agenda

There is no apparent improvement from the baseline values at an individual chiwog level, as shown in Figure 25, but the percentage of respondents who reported always receiving prior notification and agenda increased from 19.0 to 20.9, as indicated in Figure 26.

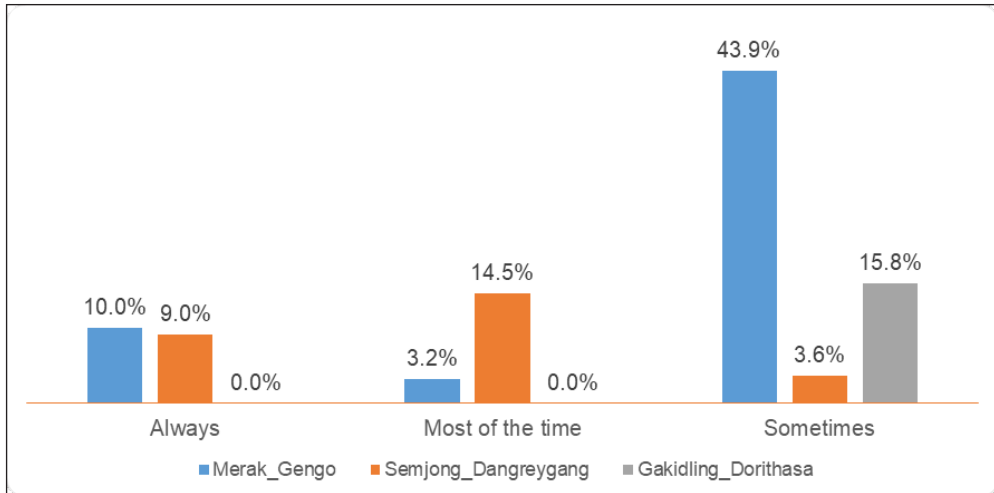


Figure 25: Prior notice about the Chiwog Zomdu by endline

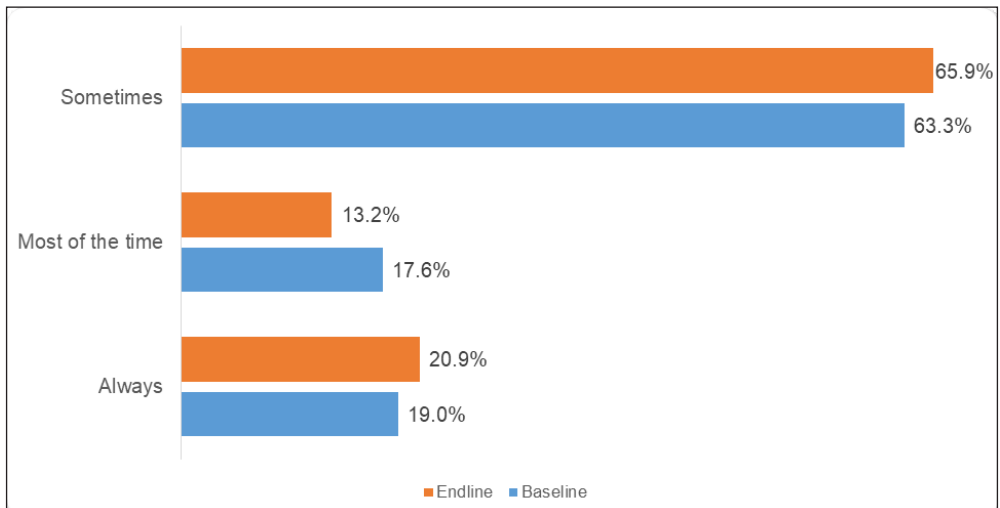


Figure 26: Prior notice about the Chiwog Zomdu by baseline and endline

3.3.3 Zomdu Attendees

No noticeable change has occurred in terms of the number of attendees of the Chiwog Zomdu from the baseline values. Whoever is available in the house at the time of the Chiwog Zomdu is attending it.

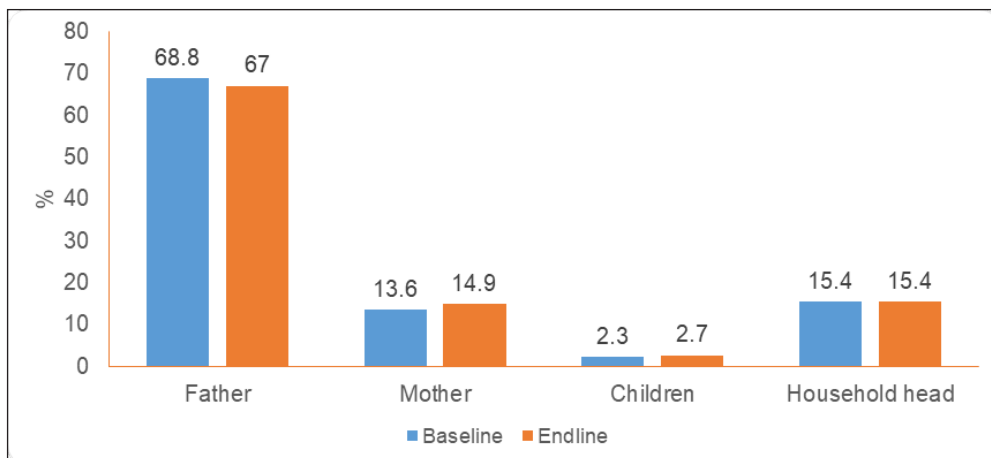


Figure 27: Attendees of the Chiwog Zomdu by baseline and endline

3.3.4 Conduct of Business

Not a single respondent in the endline survey reported that it was either the Mangmi or Gup who presided over the Chiwog Zomdu. By the endline survey, they are all aware that it was Chiwog Tshogpa who conducts the Chiwog Zomdu.

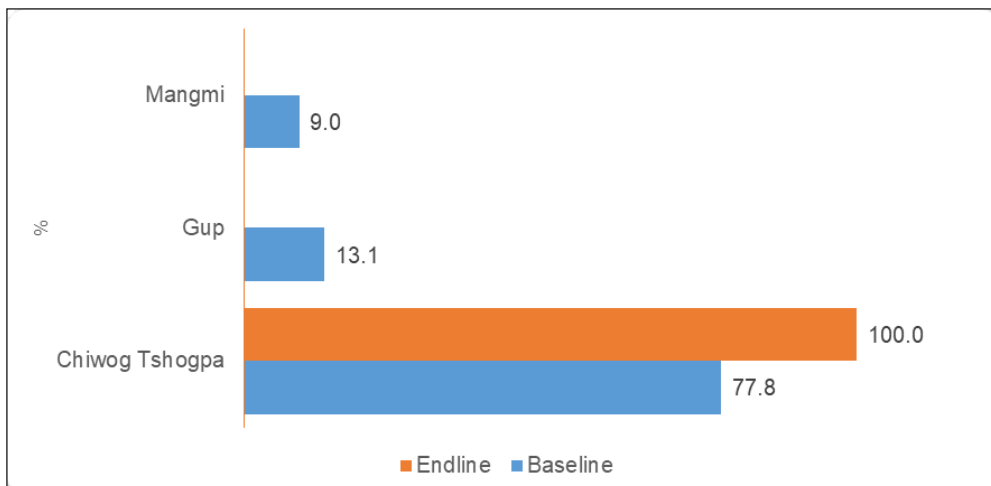


Figure 28: Chiwog Zomdu Chairpersons by baseline and endline

Figure 29 describes the percentage of respondents who spoke or did not speak during the Chiwog Zomdu in the last one year by baseline and endline values.

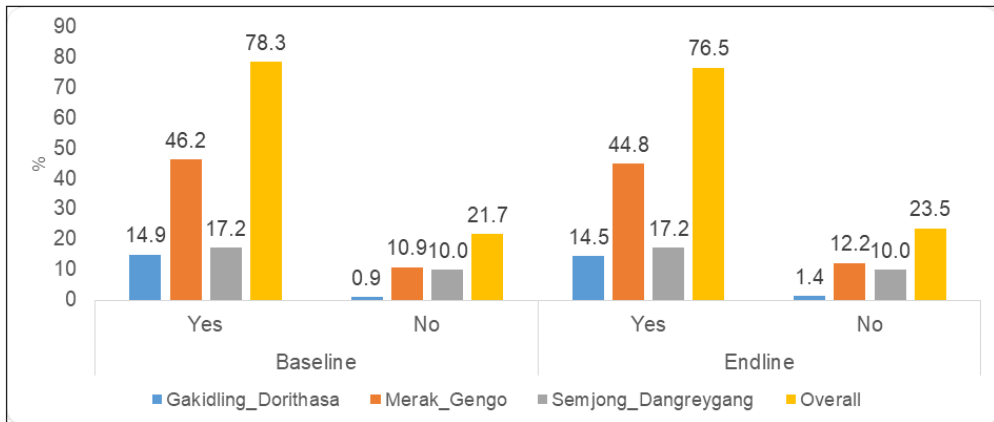


Figure 29: Your say in the Chiwog Zomdu by baseline and endline

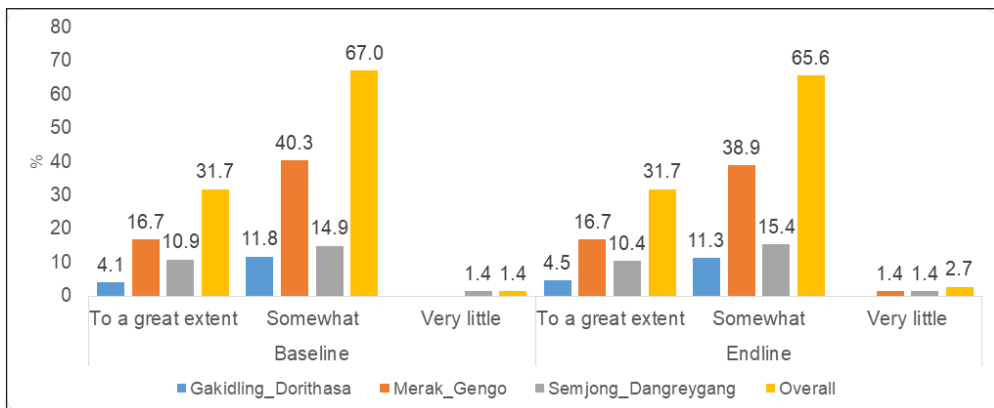


Figure 30: Chiwog Zomdu decision implementation by baseline and endline

Importance of Chiwog Zomdu

The overall percentages of the respondents who reported that the Chiwog Zomdu is very important shot up from 72.9 during the baseline to 75.1 in the endline. A small increase in percentage from baseline to endline is observed by chiwog-wise as well.

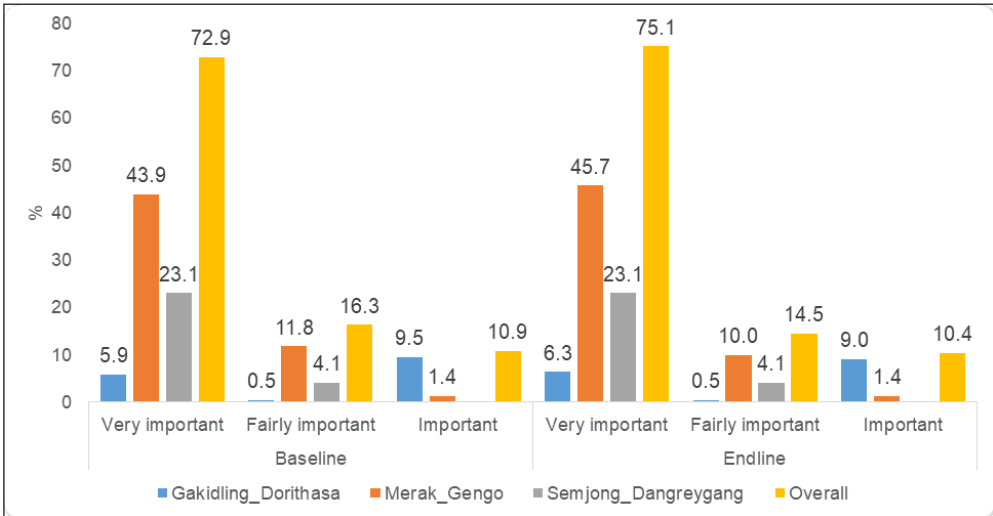


Figure 31: Importance of the Chiwog Zomdu by baseline and endline

3.3.5 Impact

The proportion of respondents that perceives that the Chiwog Zomdu is impactful or successful in bringing about positive developmental changes in the chiwog has also risen from baseline to endline, as shown in Figure 32.

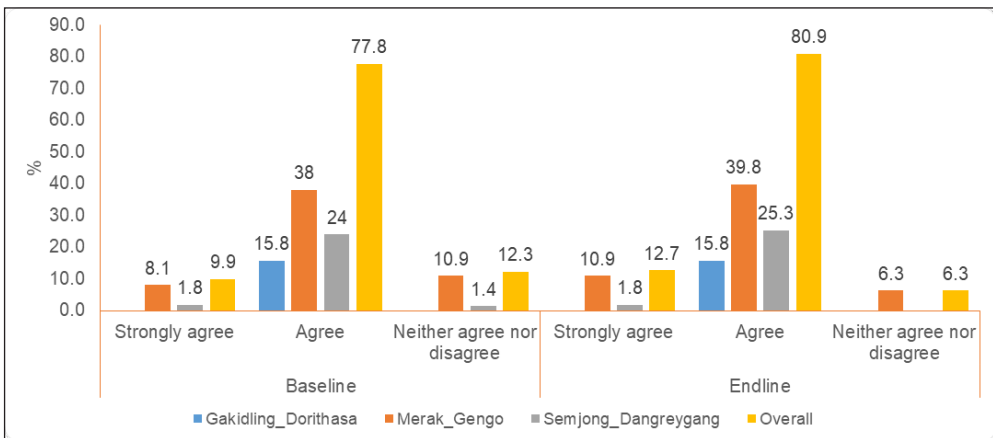


Figure 32: Success of the Chiwog Zomdu by baseline and endline

3.3.6 Human Resource Capacity

The proportion of respondents that received training related to the development of plans and programmes has almost doubled by the endline survey as shown in Figure 33.

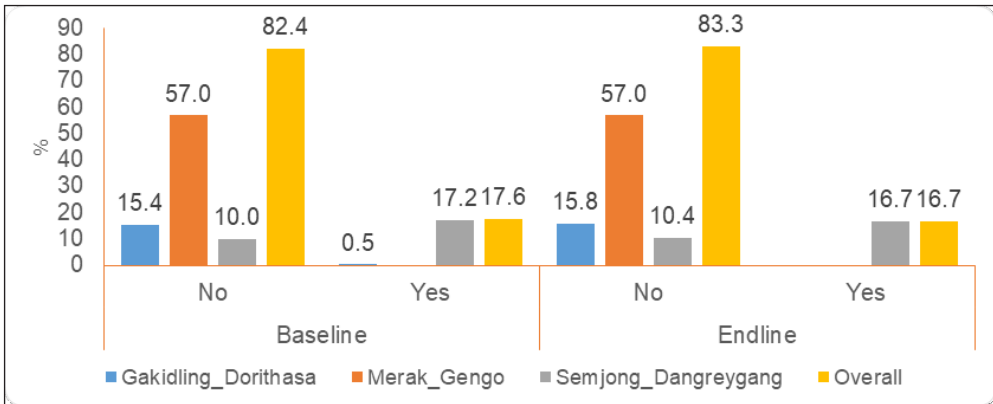


Figure 33: Training availed by baseline and endline

Chi-Square Test was performed to determine whether the baseline and endline responses are statistically different:

	Chi-Square	DF	P-Value
Pearson	0.176	1	0.675
Likelihood Ratio	0.324	1	0.569

With both Pearson’s p-value (0.675) and likelihood chi-square p-value (0.569), it is concluded that there is no significant association (accept null hypothesis) between the two responses at a significance level of 0.05. In other words, there is a significant increase in the percentage of respondents who attended training in the endline survey.

Essentially, all the training recipients found the training effective and relevant to the nature of their work.

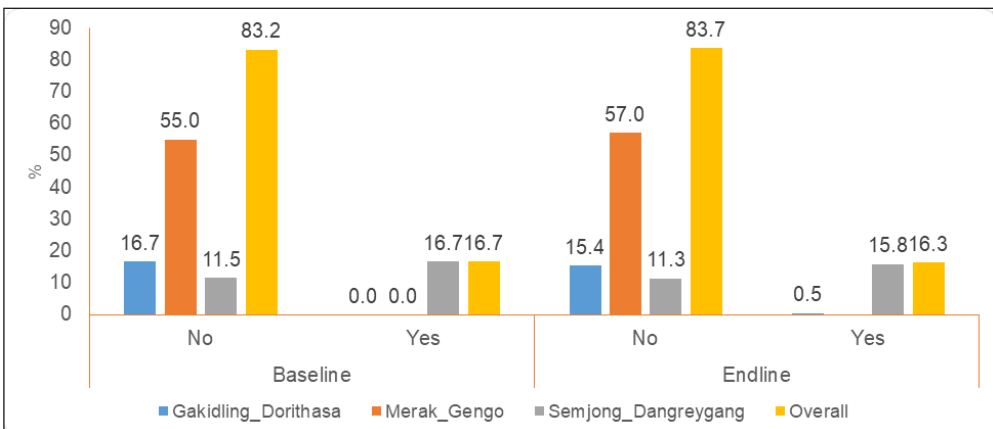


Figure 34: Effectiveness of training by baseline and endline

CHAPTER

04

RECOMMENDATIONS

1. The roles and responsibilities of the Tshogpa have seen a sea change in the last few years. From merely informing the households of a Chiwog about the Zomdu, the Tshogpa's role has evolved into a more complex task of facilitating and moderating the Chiwog Zomdu, including planning and prioritisation. But little has changed in terms of their capacity development and facilities. The number of Tshogpas who attended certain training and the frequency of training provided to Tshogpas is dismally low. The nature of the Tshogpa's work demands keeping records and documenting zomdu minutes, among others, but Tshogpas have neither an office space nor essential facilities such as computers/laptops necessary to perform their duties. A computer, office space and basic training on computing will help them optimise their productivity and efficiency.
2. Similarly, in absence of a Chiwog Zomdu hall, the zomdu is usually conducted in the Tshogpa's house. It is common knowledge that the Tshogpa must host the Zomdu and provide refreshments. Therefore, the households that do not have a decent house typically do not run for the Tshogpa knowing what getting elected entails. The absence of a Chiwog Zomdu hall is a deterrent against participating in the Tshogpa election for a certain section of society. Having a Chiwog Zomdu hall in the Chiwogs would remove this barrier and promote greater participation in the Tshogpa election.
3. Answering a hypothetical question, many households feel that the Chiwog Zomdu funding may not be necessary and would not make a difference in their participation in the Chiwog Zomdu. The current low level of participation may not be attributable to the lack of financial incentives but to other factors like ad hoc notification and lack of prior information. Instead, they requested that zomdu refreshments currently provided by the Tshogpa be provided by the government and, if possible, provide mobile telephone voucher allowance to the Tshogpa. Educating the households on the importance of attending and speaking in the Chiwog Zomdu would be more impactful in encouraging zomdu participation than financial incentives.

4. It is evident that the training for Tshogpas will go a long way in enhancing their capacity to conduct the Chiwog Zomdu better. But only a few of them have been trained. Therefore, it may be advisable to randomly train as many individuals from a Chiwog as possible. In this way, the likelihood of getting a trained Tshogpa after five years would be high. Besides, trained but not selected individuals would be an asset for the Chiwog.
5. If grassroots participation is to be promoted, the importance of the Tshogpa's roles and responsibilities as well as the standardised procedure on the conduct of the Chiwog Zomdu ought to be acknowledged. Acknowledgement would mean clearly spelling it out in an important policy document or in the form of rules and regulations. Grassroots participation would remain a far-fetched dream if Tshogpas are not able to conduct the Chiwog Zomdu effectively.
6. Use of digital/E-platform to encourage community participation could be leveraged considering the digitization initiatives of the government and the evolving situation. The platform would disseminate information on real time and help call the Zomdu at an appropriate time. Thus, while improving the communication channel, it also promote civic participation.
7. Community engagement tools such as CEP, PRA etc could be explored and implemented for an effective and inclusive Chiwog Zomdus based on the community and practicability.

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ANNEXURE

ANNEXURE

01

EVALUATION FRAMEWORK

Result	Result Indicator	Sub-Indicator	Questions
Outcome 1	Inclusivity	Gender balance	Who attends Chiwog Zomdu most of the time? Male or female member of household?
		Age representation	What is their age?
		Education level	What is their educational qualification?
Output 1	Independence	Influence of Tshogpa	The meeting is not strongly influenced by the views and opinions of the Tshogpa.
		Impartiality	The Chiwog Zomdu was fair and impartial to all the attendees. The values of the community are incorporated in the decisions through the Chiwog Zomdu.
Outcome 2	Involvement/ participation		Community members are involved in the formulation of plans and policies regarding the community right from the conception to implementation through Chiwog Zomdu.
			An equal opportunity to speak up is accorded to every Chiwog Zomdu attendee.
			Majority of the attendees used to raise their voice during the Chiwog Zomdu.

Result	Result Indicator	Sub-Indicator	Questions
Output 2	Influence		How the resolutions from the Chiwog Zomdu would be integrated into the plans and policies are clearly communicated to the attendees.
			The Tshogpa updates households on the impact of the previous Chiwog Zomdus on the government plans and policies.
			I feel the impact of decisions made in the Chiwog Zomdu on government plans and policies is minimal.
Outcome 3	Transparency	Process transparency	How is decision taken during the Chiwog Zomdu is made known to all the attendees?
		Outcome transparency	Decisions made in the Chiwog Zomdu are read out to all the attendees.
			Minutes of the Chiwog Zomdu are maintained and shared upon request by any community member.
		Conflict of interest	Tshogpa declares his or her potential conflict of interest if any.
Output 3	Resource accessibility		Notification and detailed agenda are shared a few days prior to the Chiwog Zomdu.
			The timing of the Chiwog Zomdu is convenient for me.
			The location of the Chiwog Zomdu is convenient for me
Output 4	Task definition		The Chiwog Zomdu is held at a neutral place.
			The nature and scope of the Chiwog Zomdu is clearly defined.
			Attendees' discourses are kept to the subject at hand.
			The duration of the Zomdu is normally not too long.
	Non-technical information	The Zomdu process contains too much of technical jargon for an average community member to understand and comprehend.	

Result	Result Indicator	Sub-Indicator	Questions
Output 5	Structured decision making	Facilitator role	Our Tshogpa is a trained facilitator. Chiwog Zomdu is mostly to share information rather than to decide or solve a problem.
		Consensus building	The decisions made in the Chiwog Zomdu are based on genuine consensus.

ANNEXURE

02

HOUSEHOLD QUANTITATIVE
SURVEY QUESTIONNAIRE

An Assessment on Functioning of Chiwog Zomdu

Household Survey Questionnaire

Part 1: Identifying Information

- i. Dzongkhag: _____
- ii. Gewog: _____
- iii. Chiwog: _____
- iv. Village: _____
- v. Name of household head: _____
- vi. Sex: _____ (m/f)
- vii. Age (in completed years): _____
- viii. Marital status:
 - a. Never married
 - b. Living together
 - c. Married
 - d. Widowed
 - e. Divorced
 - f. Others: _____
- ix. Highest level of educational attainment:
 - a. No formal education
 - b. Primary education (vi)
 - c. Lower Secondary (viii)
 - d. Middle Secondary (x)
 - e. Higher Secondary (xii)
 - f. Diploma/certificate
 - g. Bachelor's degree
 - h. Postgraduate
 - i. Non-formal education
 - j. Others: _____
- x. Occupation:
 - a. Civil servant
 - b. Parliamentarian

- c. Business
- d. Private employee
- e. Corporate employee
- f. Armed force personal
- g. Farmer/housewife
- h. Others: _____

Part 2: Participation and Inclusivity

i. Are you aware of Chiwog Zomdu?

- a. Yes
- b. No

ii. If yes in q1, what does Chiwog Zomdu mean to you?

iii. How does it differ from other Zomdus held in the Chiwog?

- a. Chiwog Zomdu: _____
- b. Other Zomdus: _____

iv. Who usually attends Chiwog Zomdu from your household?

- a. Household head
- b. Father
- c. Mother
- d. Children
- e. Others: _____

v. Sex, age, qualification and occupation of your household member who usually attends the Chiwog Zomdu:

- a. Sex:
- b. Age
- c. Qualification
- d. Occupation

vi. When does Chiwog Zomdu take place?

- a. _____ (months)
- b. Why? _____

vii. How many Chiwog Zomdu(s) have you attended in the last 12 months?

- a. Number of times: _____

- viii. What was the purpose of the last Zomdu that you have attended?
- Making decision on Chiwog development plans and programmes
 - Information sharing on Chiwog plans and programmes
 - Don't know
- ix. Why attend Chiwog Zomdu: _____
- x. Who usually chairs the conduct of Chiwog Zomdu?
- Gup
 - Mangmi
 - Chiwog Tshogpa
 - Others: _____
- xi. What are the normal issues and agendas discussed during Chiwog Zomdu that you have attended?
- Developmental issues
 - Policies related issues
 - Administrative issues
 - Sensitization/awareness
 - All of the above
 -
- xii. Did you speak/voice at the Chiwog Zomdu?
- Yes
 - No
- xiii. If yes, do you agree that your voice have been heard or valued?
- Strongly agree
 - Agree
 - Neutral
 - Disagree
 - Strongly disagree
- xiv. Chiwog Zomdus are usually conducted at convenient time when people are free to participate.
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know
- xv. Chiwog Zomdus are conducted at convenient place where it is easy for people to reach.
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know

- xvi. People are informed well in advance about the purpose of the Zomdu.
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know
- xvii. How would you rate the quality of decision making of Chiwog Zomdu?
- Very good
 - Good
 - Average
 - Poor
 - Very poor
- xviii. How are decisions made during the Chiwog Zomdu?
- Unanimously
 - Majority based
 - Evidence based
 - As decided by the Chair
 - Others: _____
- xix. Were all Chiwog Zomdu participants given an equal opportunity to speak?
- Yes
 - No
 - Don't know
- xx. Chiwog Zomdus are usually conducted at convenient time when people are free to participate:
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know
- xxi. Chiwog Zomdus are conducted at a convenient place in terms of proximity and comfort?
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know

- xxii. Households are well informed in advance about the purpose of Chiwog Zomdu?
- Always
 - Most of the time
 - Sometimes
 - Never
 - Don't know
- xxiii. How would you rate the quality of decision making at Chiwog Zomdu?
- Very good
 - Good
 - Average
 - Poor
 - Very poor
- xxiv. Do you agree that Chiwog Zomdu encourages people to participate actively?
- Strongly agree
 - Agree
 - Neither agree nor disagree
 - Disagree
 - Strongly disagree
- xxv. Does Chiwog Zomdu give an equal opportunity for all genders to participate?
- Yes
 - No
 - Don't know
- xxvi. Do you agree that Chiwog Zomdu are successful in bringing changes to the community?
- Strongly agree
 - Agree
 - Neither Agree nor disagree
 - Disagree
 - Strongly disagree
- xxvii. What are the changes brought about by Chiwog Zomdu to the community?
- Positive changes: _____
 - Negative (unintended) changes: _____
- xxviii. How important is the Chiwog Zomdu?
- Very important
 - Fairly important
 - Important
 - Slightly important
 - Not at all important

- xxix. Why: _____
- xxx. What makes a successful Chiwog Zomdu to you?
- a. Where decisions are made based on consensus
 - b. Where you could express your views and opinions
 - c. Where you are paid to attend it
 - d. Where good food is served
 - e. Others: _____
 - f. Don't know
- xxxi. Are you more likely to attend Chiwog Zomdu when you are:
- a. Paid
 - b. Not paid
 - c. Others: _____
- xxxii. What would you use the money for?
- a. Transport
 - b. Food
 - c. Compensation for your time
 - d. Others: _____
- xxxiii. What is more likely to deter you from attending Chiwog Zomdu?
- a. Inaccessibility
 - b. Poor facilitation and moderation of Tshogpa
 - c. No consensus-oriented decision
 - d. Others: _____
- xxxiv. What are the chances of implementing the decisions made during the Chiwog Zomdu?
- a. To a great extent
 - b. Somewhat
 - c. Very little
 - d. Not at all
- xxxv. How can we make the Chiwog Zomdu more:
- a. Effective: _____
 - b. Efficient: _____
 - c. Relevant: _____
 - d. Inclusive: _____
- xxxvi. Why do you think that people's participation is important in decision making?
- _____
- _____
- xxxvii. How do you think that unanimous decisions benefit the community?
- _____
- _____

xxxviii. How satisfied are you with the current status of Chiwog Zomdu? Why?

xxxix. What gaps do you see in the expected and the actual performance (process as well as outcome) of Chiwog Zomdu? How do you think the gaps can be addressed?

Item	Current status	Desired/expected status	Gaps
1. Decision making			
2. Conduct of Chiwog Zomdu			

xl. How do you think the gaps can be addressed?

xli. Please choose 3 of the Chiwog Zomdu characteristics listed below that you believe to be most important for effective Chiwog Zomdu. If you think we have missed important characteristics that you would like to include in your list of 3, add them in the box at the end.

- i. Transparency
- ii. Accountability
- iii. Efficiency
- iv. Effectiveness
- v. Inclusivity
- vi. Representativeness
- vii. Independence
- viii. Active involvement
- ix. Influence
- x. Resource accessibility
- xi. Task definition
- xii. Structured decision making
- xiii. Non-partnership
- xiv. Others (Please specify: _____)

xlii. Have you ever received training related to development of plans and programs for the Chiwog?

- i. Yes
- ii. No

- xliii. Did the training enhance your participation in the Chiwog Zomdu?
 - i. Yes
 - ii. No

- xliv. Identify the type of trainings you might require
 - (a) Zomdu facilitation skill
 - (b) Planning and Prioritization skill
 - (c) Awareness of entitlements and democratic rights
 - (d) Budgeting
 - (e) Monitoring and evaluation

- xliv. What makes an effective Zomdu facilitator to you?
 - (a) Having an effective communication skill
 - b) Good decision maker
 - c) Ability to influence other's views and opinions
 - d) Good time manager
 - e) Creating inclusive environment

- xlvi. Any comments and suggestions to make Chiwog Zomdu more effective and useful?

ANNEXURE

03

QUALITATIVE INTERVIEW
QUESTIONNAIRE

An Assessment on Functioning of Chiwog Zomdu

Interview Questionnaire

Part 1: Identifying Information

- i. Dzongkhag: _____
- ii. Gewog: _____
- iii. Chiwog: _____
- iv. Name: _____
- v. Sex: _____ (m/f)
- vi. Age (in completed years): _____
- vii. Marital status:
 - a. Never married
 - b. Living together
 - c. Married
 - d. Widowed
 - e. Divorced
 - f. Others: _____
- viii. Highest level of educational attainment:
 - a. No formal education
 - b. Primary education (vi)
 - c. Lower Secondary (viii)
 - d. Middle Secondary (x)
 - e. Higher Secondary (xii)
 - f. Diploma/certificate
 - g. Bachelor's degree
 - h. Postgraduate
 - i. Non-formal education
 - j. Others: _____

Part 2: Chiwog Zomdu

i. What does Chiwog Zomdu mean to you or your understanding of Chiwog Zomdu?

ii. Do you think that the Chiwog Zomdu is important for you and your Chiwog? Why? Why not?

iii. Have you had any role in convening Chiwog Zomdus? Could you talk about your role?

iv. Can you briefly explain about the procedures followed in convening Chiwog Zomdu? How does a decision to convene a Chiwog Zomdu is reached?

v. Are community members informed in advance about the purpose, venue and time of the Zomdu?

vi. What in your opinion are the most important functions of chiwog Zomdu?

vii. What is your role in the conduct of Chiwog Zomdu?

a. _____

viii. How does it differ from other Zomdus held in the Chiwog?

a. Chiwog Zomdu: _____

b. Other Zomdus: _____

ix. How many Chiwog Zomdus have you conducted in the last 12 months?

a. Number of times: _____

x. Why do you conduct Chiwog Zomdu or its importance?

xi. What are the changes brought about by Chiwog Zomdu to the community?

a. Positive changes: _____

b. Negative (unintended) changes: _____

xii. How has the conduct of Chiwog Zomdu changed your community? In term of

Social:

Economic:

Spiritual aspects:

xiii. How do you prioritize your plan in the community? (For instance, if you have two activities of equal importance and you are required to select one activity due to budget constraint, how do you make your choice/decision?)

xiv. How important is the Chiwog Zomdu?

- a. Very important
- b. Fairly important
- c. Important
- d. Slightly important
- e. Not at all important

xv. Why: _____

xvi. What makes a successful Chiwog Zomdu to you?

- a. Where decisions are made based on consensus
- b. Where you could express your views and opinions
- c. Where you are paid to attend it
- d. Where good food is served
- e. Others: _____
- f. Don't know

xvii. How can we make the Chiwog Zomdu more:

- a. Effective: _____
- b. Efficient: _____
- c. Relevant: _____
- d. Inclusive: _____

xviii. How satisfied are you with the current status of Chiwog Zomdu? Why?

xix. What gaps do you see in the expected and the actual performance (process as well as outcome) of Chiwog Zomdu? How do you think the gaps can be addressed?

Item	Current status	Desired/expected status	Gaps
1. Decision making			
2. Conduct of Chiwog Zomdu			

xx. How do you think the gaps can be addressed?

xxi. How would you rate the level of people's participation in Chiwog Zomdu?

xxii. Please choose 3 of the Chiwog Zomdu characteristics listed below that you believe to be most important for effective Chiwog Zomdu. If you think we have missed important characteristics that you would like to include in your list of 3, add them in the box at the end.

- i. Transparency
- ii. Accountability
- iii. Efficiency
- iv. Effectiveness
- v. Inclusivity
- vi. Representativeness
- vii. Independence

- viii. Active involvement
- ix. Influence
- x. Resource accessibility
- xi. Task definition
- xii. Structured decision making
- xiii. Non-partnership
- xiv. Others (Please specify: _____)

- xxiii. Do all members of the chiwog attend every Zomdu? If no, what percentage of people usually are present at a Zomdu? Is there a penalty for absentees?
- xxiv. How often do you conduct a chiwog Zomdu? Once a month? Few times a month? Once in about two months? What factor determines the number and frequency of a Zomdu in the chiwog?
- xxv. What are the most frequent topics discussed in a Chiwog Zomdu? Why do you think the issues are raised repeatedly?
- xxvi. How satisfied are you with the current status of Chiwog Zomdu?
- xxvii. How would you rate the level of people's participation in the Zomdu?
- xxviii. In your opinion, is there an improvement in people's participation in chiwog Zomdu s over the years? Or a decline in people's participation? What factors would have caused these changes?
- xxix. Do you face any problem in conducting a chiwog Zomdu? Did you receive any training in taking up the role of a facilitator in a meeting? Do you feel the need for any training?
- xxx. What in your opinion are some of the major impediments to a successful chiwog Zomdu?
- xxxi. How do you think the above challenges has to be addressed?
- xxxii. How prepared are you before conducting any chiwog Zomdu? Do you note meeting agendas well in advance?
- xxxiii. Do you file written records of each Chiwog Zomdu?
- xxxiv. In your view, who often attends Zomdu from a household? Male or female? Age composition? Does the most viable candidate attend it? What do you think are the major factors determining the choice of a household member to attend a Zomdu?

xxxv. When do you normally conduct a Zomdu? Do you have any specific preference for a Zomdu timing?

xxxvi. Where do you conduct Zomdu? Is there a specific place?

xxxvii. Where do you report the findings of the chiwog Zomdu? Are issues that you raise in the gewog Tshogde based on discussions that you had in the chiwog Zomdu?

xxxviii. Do you discuss the resolutions of the gewog Tshogde in chiwog Zomdu?

xxxix. Do you go to the Zomdu with a fixed agenda? How often do you deviate from the agenda?

xl. When there are major disagreements among the participants of the Zomdu, how do you resolve the issue?

xli. How long does a chiwog Zomdu last? What factors determine the duration of the Zomdu?

xlii. When do you notify the village people about the Zomdu? How many days prior to the meeting? Do you notify the agenda of the meeting in advance?

xliii. Do you have a standard operating procedure for conducting a Chiwog Zomdu? Do's and don'ts for the participants of a Zomdu? Code of conduct?

xliv. Have you ever received training related to the following:

Training	
Development of plans and programs for the Chiwog	Yes No
Program planning and prioritization	Yes No

xlv. Did the training enhance your facilitation skills of conducting Chiwog Zomdu?

i. Yes

ii. No

xlvi. Identify the type of trainings you might require

(a) Zomdu facilitation skill

(b) Planning and Prioritization skill

(c) Awareness of entitlements and democratic rights

(d) Budgeting

(e) Monitoring and evaluation

(f) Others: _____

xlvii. What makes an effective Zomdu facilitator to you?

- (a) Having an effective communication skill
- b) Good decision maker
- c) Ability to influence other's views and opinions
- d) Good time manager
- e) Creating inclusive environment

xlviii. In your opinion, are members of Chiwogs able to participate actively in discussions in the Zomdus? Are their views valued, explain?

xlix. Do you think that Chiwog Zomdus are effective in making the people's voice heard? Can you talk about its impact on developments of Chiwogs?

i. What is your opinion on equal participation and inclusivity? Does Chiwog Zomdu facilitate equal participation of different groups such as gender, youth, differently abled people?

ii. Do you think Chiwog Zomdu must have representative of youth and differently abled? Why? Why not?

iii. What is your opinion on participation? Do all households in the Chiwog willing to participate in every Zomdu?

iiii. What is our opinion on quality of discussion and decisions that Chiwog Zomdus make? Do you think the quality needs enhancing? and How?

liv. What challenges community leaders face? (Probe: Is it coordination, funding, resources, skill, or knowledge?)

lv. Do you build knowledge of citizens about ways they can be involved in local decision-making? If so, how?

lvi. Does facilitation skill of Tshogpas enhance the proceedings and decisions of Chiwog Zomdu? Explain.

lvii. Do you think that the quality of Chiwog Zomdu needs enhancing? Explain briefly.

lviii. What is your opinion on current participation, proceedings and quality of discussions of the Chiwog Zomdus?

lix. How much impact does decisions of Chiwog Zomdus bring on the development plans and programmes of your Chiwog?

lx. Could you talk about your opinion on equal participation and inclusivity of different groups of people in the Zomdu?

lxi. What in your opinion would best enhance the quality of discussions and decisions of Chiwog Zomdu?

lxii. Could you talk about the challenges that Chiwog leaders face? What solutions would you suggest?

lxiii. What is your opinion on obtaining a funding for improving the effectiveness of Chiwog Zomdu?

lxiv. What is your opinion on developing capacity of Zomdu facilitators?

lxv. In your opinion, building knowledge of citizens on how to involve in local decision-making will enhance the quality of Chiwog Zomdus?

What needs to be continued and strengthened...?

lxvi. Any comments and suggestions on participation and inclusivity?

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