Ideological Paradox of Practices of Principles of Good Governance in Local Government Institutions in Sri Lanka

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Abstract: Ideological Paradox of Practices of Good Governance in Local Government Institutions in Sri Lanka

Local government is core stone of the democracy and development of the given country. Global trend of the local government has been rapidly changed and have adopted principles of good governance in their local institutional systems in the world. Local government system in Sri Lanka has to be changed with parallel to global trend in term "Good Governance". Nature of Local government is significant regarding determine shape and nature of the democratic political culture of the given society as whole. Global objective of the local government is to archive millennium goals by adopting principles of good governance in practices. Sri Lanka is democratic country with consist their own local government system since long historical time line. One of the main purposes of this local government system was to enhance democratic practices by adopting universal trends such as practical aspect of good governance and deliver rapid and quality service for the ordinary citizens for their social wellbeing. Yet, recent trend has emphasized that most of local government institutions has been reflected lack of adopting and practices of good governance principles with regard quality and accountable services in their institutional practices. Why? The overall objective of this paper is to explore the main reasons behind the failure of good governance in practices of existing local government institutions. This research, specially, focused on practices of good governance in local sphere. As a methodology, secondary data has been applied to gathering facts and information regarding content analysis. Therefore, global literature has been accessed for gathering information. Main scholarly writings and interpretations and arguments have been reexamined in this paper. There are many reasons has been recovered with regard failure of good governance in practices. Specially, pro nationalistic ideological influences and party dominations have been impact on practices of good governance in local government functions and services. Grass root social composition and elite dominations has been manipulated local institutional system and their functions. Weak civil society and their activities have been created a favorable environment for the corrupt oriented local institutional system. Also, electoral system and behavior of the elected people have negatively impacted on good governance of the local government institutional system in Sri Lanka.

Index Terms: Nationalistic Ideology, Weak Civil Society, Global Trends, Good Governance, Local Government Institutions.

I. INTRODUCTION

Local government is one of the significant topics among the scholarly investigation in recent history. Just, it's not an ideal concept. But it has some technical; and political; and sociological validation. Global trend regarding local government has been dynamically changed. Specially, stream of democracy and development has been focused on local government institutions and their functions. Therefore, strengthen of local government institutions was a central topic among the scholars and international institutions. This attention much more concerned regarding most of third world countries and their local institutional systems. Stagnation, negative attitudes, traditional customs and practices of these institutions and their functions have been created back word nature on development of democracy and socio economic progress in those countries. International organizations such as World Bank and other international aid agencies have drawn their attentions towards those countries regarding adjust such nature of local government institutions in term "Good Governance" and have urged them for application of its principles in governance process. Term "Good Governance" is a new terminology in conceptual and theoretical perspective in modern democracy. Further, basic principles of good governance will encourage enhance democratization process of social and political structure and their functions of the given society. Sri Lanka is one of the middle income countries that have been struggling development of democracy and economic development in their peripheral society. There is a well-established local government system has been functioned for a long time period. Structure of modern Local government system in Sri Lanka has been divided in to three layers such as Municipal councils, Urban Councils and Pradeshiya Shaba. These institutions are conducting significant role regarding social wellbeing of the ordinary citizens. But, those institutions could not properly adopted principles of good governance in their institutional as well as functional aspects. Specially, Pradeshiya Sabha which is most grass root local institution is emphasized. Weak practices of good governance in grass root institutions are a common issue in the third world countries such as Sri Lanka. Mainly accountability, transparency, and equal participation are main issues in Sri Lankan Local Government System. There are many factors has been negatively impacted on practices of good governance in local government institutions in Sri Lanka. Mostly, elected people and their actions are not showing sufficient and accountable services for the society through these institutions. Due

to, negative perspective of the ideology, issues of electoral process, negative attitudes of the elected people, and their abnormal behavior, nature of weak civil society, and family politics , elitism as well as party dominations has been created un-favorable environment for the adaptation and practices of the principles of good governance in Local government institutions in Sri Lanka.

II. DEFINE GOOD GOVERNANCE AND APPLICATION IN LOCAL GOVERNMENT INSTITUTIONS

"The first element of good government being the virtue and intelligence of the human beings composing the community" The most important point of excellence which any form of government can possesses is to promote the virtue and intelligence of the people" (J.S.Mill 1962).Many scholars have been defined term "Good Governance" in different perspectives. All those definitions and interpretations are directly involved with enhance of democratic governance. Principles of good governance have been interpreted different scholars in different angel. But, there is a proper agreement can be shown among the scholars with common elements of good governance. It's concerned about good governance in term Governance that is going beyond the theoretical or conceptual perspectives. Further, it's just not an ideal concept. Therefore, it's combined with practical aspects of the governance. It has some technical significant in term governance.

Define good governance in general means is legitimate, accountable, and effective ways of obtaining and using public power and resources in the pursuit of widely accepted social goal Terminology and some of ideas in these definitions emerged from the Anglo-Saxon tradition. As a universal concept, it has fundamental base which has combined with justice and the search for good life-are universal concerns.

Mostly, the idea was raised after Second World War period due to dynamic changed of political and economic ideology in the world politics. However, there is lack of proper definition is a common experience about good governance in academic discipline. There are many interpretations and opinions as well as ideas have been given by various scholars, intellectuals and originations in this regard. Term "Good Governance" is a new terminology for the social science discipline. It's very closely involved with some social science discipline such as political science, sociology and economic, anthropology ext. The best definition has been given by a World Bank report in 1992, in the 1992 report entitled "Governance and Development", the World Bank set out its definition of good governance. This term is defined as "the manner in which power is exercised in the management of a country's economic and social resources for development (International Fund For Agricultural Development (IFAD) 1999). It's indicating broad perspective with regard governance and development in a political system.

Local government and governance is one of the most important sections of the given country with regard governance and development aspect. Conceptually, Local governance is a broader concept and it is defined as the formulation and execution of collective action at the local level. Thus, it encompasses the direct and indirect roles of formal institutions of local government and government hierarchies, as well as the roles of informal norms, networks, community organizations, and neighborhood associations in pursuing collective action by defining the framework for citizen-citizen and citizen-state interactions, collective decision making, and delivery of local public services (Anwar Shah 2006).

The recent history of global economy and politics was much more concerned about rapid economic development in non-European regions such as Africa, Latin America and South Asia. Specially, after Second World War that European community has been engaged in process of rapid economic and political modernity. Therefore, those political and economic trends have been speeded in to other parts of the world. According to developed nations and international Organization such as United Nation Organization, World Bank and other international agencies emphasized the political; and economic reforms of the third world with parallel to European region.

This debate was come out especially after Second World War period. Ngaire Woods remarked, good governance move to the agenda of the many international organizations at end of the Cold war when calls for democracy and better government became lauder and as expectations were heighted as to what international organization might do to further this aim (Ngaire Woods 1999).Mainly, international organizations and aid agencies were concerned existing political and economic pattern and implementations process of the third world countries. Those universal forces has been emphasized that existing political and economic models and implementations process are stagnations in the developing countries. Due to these stagnations that there are many un-democratic and unfavorable activities has been impacted on weak economic and social development in such countries. As an ideology, modern liberal economic and political ideology has been emerged and application speeded with in a European region. According to their perspectives that speedy recovery of the economic achievement that political and economic reforms are compulsory event of the changing process of the democratic governance. Merilee Grindle say, We would all be better off, and citizens of many developing countries would be much better off, if public life were conducted within institutions that were fair, judicious, transparent, accountable, participatory, responsive, well-managed, and efficient.

For the millions of people throughout the world who live in conditions of public insecurity and instability, corruption, abuse of law, public service failure, poverty, and inequality, good governance is a mighty beacon of what ought to be (Merilee Grindle 2010).According to liberal democratic ideology that governing process is more significant clean and transparent government mechanism regarding decision making process and implementations. Many international organization and aid agencies such as UN and World Bank, IMF emphasized that reason behind the European development is rapid and speedy modernity of the government and governance process in term clean and practices of good governing principles. Therefore, there is a gap has been erupted in between European and non-European regions on development. Specially, Latin America, Africa, and Asian region has been faced a transitional period in their political and economic history.

Most of those third world countries were victimized dictatorial governing process in their historical time line. It has created big gap in between Europe and non- Europe. Samuel Huntington says, the most important political distinction among countries concerns not their form of government but their degree of government. The differences between democracy and dictatorship are less than the differences between those countries whose politics embodies consensus, community, legitimacy, organization, effectiveness, stability, and those countries whose politics is deficient in these qualities (Samuel Huntington 1973). After Second World War that ideologically the political map of the world has been divided America and Britain and other major parts of the European states has follow the democratic ideology as a political set up in their countries.

According to democratic ideology, they have built their democratic governing process and mechanism in term popular democracy and people oriented bureaucratic systems. In parallel to Europe, in other region such as Latin America, Africa, Asia has been formed communist oriented political system with loyalty Russian Block. Therefore, in these regions has been a dominant more autocratic model state system which has dominant bureaucracies in their governing systems. European region has been easily adopted political and economic reforms and modernity in their governing system rather than other region of the world. Therefore, European countries could be overcome their economic and political development beyond the existing obstacles. These governments command the loyalties of their citizens and thus have the capacity to tax resources, to conscript manpower, and to innovate and to execute policy. If the Politburo, the Cabinet, or the President makes a decision, the probability is high that it will be implemented through the government machinery (Samuel Huntington 1973).There are many issues related poverty and development has been increased in those countries. Bureaucratic orientated governing system has been stagnation due to long last domination of the bureaucracy and dictatorial political leadership.

One of the negative results of their trends was that most of those countries had become corrupted and stagnation ruling system in their political systems. Economic and political stability has become a back ward nature due to this kind of autocratic governing bodies. International organizations and aid agencies concerned about reforms of the existing ruling pattern of the third world countries. They needed more accountable governing systems to establish in developing countries.

With regard empower of the economies and people that developed nations and World Bank encouraged to developing countries with regard most accountable governance which base on democratic principle such as public participation in decision making process. Decision making process had to be devolved from center to periphery combine with political and administrative power of the state. Participatory governance has been defined by the Elizabeth Powell, The term "governance" refers to the process of decision-making and the ways in which decisions are implemented (or not). In any given system, the government is the major actor, but others can influence the process. Non-state actors, such as religious or tribal leaders, civil society, major landowners, trade unions, financial institutions, the military and community based groups can play important roles (Elisabeth Powell and Naraghi Anderlini). Whatever global trend regarding local, government and governance was emphasized that most effective government will bring the effective result for the societies and people. Therefore safe of local government was highly Prominent in the global policy debates. International organization and agencies as well as developed countries have been appeared for enhance and empower the weak economy and social condition of the third world countries. But one of the pre-conditions of those countries was re- structuring of the governance process of local government in third world countries.

Further they asked democratization of society and political culture in developing countries beyond the existing dictatorial governing pattern. European trend was introduced Good Governance as a concept for the third world countries with regard adjust their economy , politics and administrative culture in term modern democracy. The world bank has identified three distances aspects of governance: (1) the form of political regime; (ii) the process by which the authority is exercised in the management of a country's economic and social resources for development: and (iii) the capacity of governments to design, formulate and implement policies and discharge functions (World Bank 1994). High level corruption a bureaucratic hegemony was one of the main challenges of those governments. Less participation of the people in to governing process was impact on bad governance. Also, economic benefit did not flowing in equally from top to down. Therefore, World Bank and other foreign aid agencies who were appeared for empower these countries has been declared their pre-condition regarding government and governance process.

This includes the process by which governments are selected, monitored, and replaced; the capacity of the government to effectively formulate and implement sound policies; and the respect of citizens and the state for the institutions that govern economic and social interactions among them (Daniel Kaufmann and Aart Kraay). Because, recent history that international donor agencies and financial institutions has been given their priority regarding development activities at the grass root level.

With the democratization process that local institutions and civil society organizations have to take vital role in this regard. Developed nations and other international organizations needed to wide range public participation in to policy making process and implementations for the smooth function of development activities on their foreign aid and finance with regard other third world countries. Due to corruptions and bribes of the government sector politics and bureaucracy that non-governmental sector with huge public support and civil society participation has been promoted development activities in those countries. Therefore, donor agencies has been released some guidelines for the third world countries how to establish and maintain responsible governance system in their political culture. UN concerned was high in this regard. UN Secretary- High-Level Panel of Eminent Persons has emphasized the importance of building institutions that are accountable to all. This requires accountability at all levels and in all directions from governments to citizens, corporations to shareholders and civil society groups to their constituencies (Oslo Governance Centre, March 2014).

Also former UN secretary general Kopi Anan says, former UN Secretary-General Kofi Annan noted that 'good governance is perhaps the single most important factor in eradicating poverty and promoting development'(Rachel M. Gisselquist 2014). With parallel to this perspective, many programmes have been launched to promote good governance at the local level in many countries including Sri Lanka. In general, work by the World Bank and other multilateral development banks on good governance addresses economic institutions and public sector management, including transparency and accountability, regulatory reform, and public

sector skills and leadership. Other organizations, like the United Nations, European Commission, and OECD, are more likely to highlight democratic governance and human rights, aspects of political governance avoided by the Bank.

Some of the many issues that are treated under the governance programmes of various donors include election monitoring, political party support, combating corruption, building independent judiciaries, security sector reform, improved service delivery, transparency of government accounts, decentralization, civil and political rights, government responsiveness and 'forward vision', and the stability of the regulatory environment for private sector activities (including price systems, exchange regimes, and banking systems) (Rachel M. Gisselquist 2012).The United Nations too has identified following characteristics of good governance, embodying some ideas highlighted in the 1999 conference such as People's participation, Rule of Law, Transparency, Responsiveness, Consensus seeking, Equity, Effectiveness and Efficiency, Accountability Strategic Vision, Sustainability. There are all slandered practices that would lead to a good democratic social system. Hence if democracy is to be meaningful and effective these standards have to be maintained (A.P Dainis 2003). Main needed of the international organizations such as UN was restructure of the existing governing body from the stagnation governing process of third world country like Sri Lanka. The main objective of this attempt was re- structure of the existing governing body towards fruitful outcome for the people wellbeing by avoiding misuse, corruption and vesting public finance. Therefore, last two three decades, that concept of good governance was prominent as well as arguable concept in international as well as local level politics in many countries in the world. One of the millennium goals of the UN development plan was to achieve sustainable and transparent governing system in their member state on rapid socio, economic development.

III. IDEOLOGICAL PARADOX OF THE PRACTICES OF GOOD GOVERNANCE IN SRI LANKAN POLITICS

In recent history, Pro- nationalistic ideology and patriotism is one of the strongest challenges of third world countries including Sri Lanka when they are entering to economic and political reforms in their socio, economic and political sphere. Specially, Sri Lanka is one of the Democratic countries in South Asia that has been enjoying democratic principles and privileges since their independency. But, problem was their democratic culture could not avoid nationalistic ideology and patriotism which has created during the colonial period which was against imperialism and colonialism. Imperialism was common experience for the most of third world countries. Mainly, strong patriotic ideology was emerged against imperialism and colonial ideology that has been created in pre-colonial era. In latter, it was spreads as a huge social and political movement not only in Sri Lanka but also other South Asian countries as well. Therefore, after gaining of political independency that most of political movements were determined by the existing social force which consisted patriotic ideology. In Sri Lanka case study, there was a strong left movement was emerged against colonialism and gain political independency.

These political forces were always dynamically changed on global political trends. Those global political trends and dynamics have been greatly influenced for the local political culture and party politics in third world countries. Foundation was lay down of these leftist political parties and movement during the period of colonial era on mainly anti capitalistic ideology. Global political ideology has been divided in to two political blocks namely as left and right wing. American right (capitalist) political ideology and Russian base socialist ideology has been divided global political map. Also, Sri Lanka was victimized in theses global political trend. Political parties and social movements of Sri Lanka had a strong against perspective not only for the capitalism but also Western political, economic and cultural pattern as well. British colonial hegemony has been created a common enemy ideology in locality not only for the British but also Western system. 'Modern' colonialism, as developed in the 19th century by European powers, because of its clearly stronger economic and social transformation power, its broader impact, and its role in shaping the world before the mid20th century (Patrick Ziltener and Daniel Künzler 2013).Not only political pressure but an also economic and cultural influence of the Western colonialism was tolerated by the local political movements. Initial foundation of these anti-western social ideology was lay down by the renascence movements and their leading force in pre-colonial Sri Lanka. Western political ideology and practices was challenged by the two social and political fronts during the pre-independence period. First one is, as earlier mentioned that emerging leftist movement with regard western capitalism and their practices that they were concerned western ideology and their practices as a commonly harmful factor for the country. On the other hand Marxist philosophy that called for the dictatorship of the proletariat was haunting Europe.

The Communist Manifesto issued by Karl Marks and Fredrick Engels in 1848 calling for the workers who had nothing to lose but their chains, to overthrow the capitalist system, was an inspiration to the working class. Marxism was gaining ground among intellectuals as well. In Sri Lanka, the people were under the heels of imperialism. The colonial rule was exploiting the country, violating the rights of the indigenous people, suppressing their languages and polluting their great culture (W. T. A. Leslie Fernando 2009).

On the other hand, there was a strong alley has been emerged with in Sinhalese dominant social and religious groups called patriotic movement. It further enhanced by the combined with Sinhalese extremism and Buddhist religious ideology. In latter part of Sri Lankan politics that these two factors crucially influenced for the formation of the political parties and ideologies. Political parties disseminating political knowledge and values mobilize political action and train political leaders (R.C Agrawal 1976). Political parties were one of the main educational tools for the general mass with regard political ideology. Main political parties could not avoid influence of that pro nationalistic social and political movement. Therefore, they were formed their party policy frameworks base on that existing nationalistic and anti-western ideology.

Since independence, there are strong anti-Western social and political movement has been emerged in national politics in Sri Lanka. Lanka Samasamaja Party was the first formal political party in Sri Lanka which was established by pro- Marxist leaders

against colonial government and western capitalism. Simultaneously, Sinhala Buddhist social movement has been strongly upraised against British and their Western religious and cultural practices in Sri Lanka.

The leading men in the Buddhist community at the beginning of the twentieth century were inspired by the activities of Anagarika Dharamapala and they formed into organized bodies for the promotion of the Buddhist revivalistic movement. Among them were great personalities such as Sir D. B. Jayatillake, F. R. Senanayake Valisinha Harishchandra and W. A. de Silva. To them the Buddhist revival was the national revival. These prominent men, whose names have gone into history, became active members of leading Buddhist associations like the Buddhist Theosophical Society (founded 1880), the Colombo Young Men's Buddhist Association (1898), the Maha Bodhi Society (1891), and the Ceylon Buddhist Congress (1918), and worked with remarkable success to achieve the aims and objects of those organizations (H.R. Perera 2007). These Buddhist organizations have been strongly influenced for determined of the political ideology for not only general mass but also political movements and parties in latter part of history. Various welfare and cultural enhancement was happened through these organizations.

Therefore leaders of these organizations become leading figures in Sri Lankan politics. One of the leading characters of the patriot movement, Anagarika Dharamapala attacked the Western-educated and Western-oriented Sri Lankans as a 'useless entity'. His aggressive nationalist ideology was taken up by many journalists, pamphleteers, playwrights and novelists and helped to form a strongly nationalist consciousness among, in particular, the Sri Lankan-educated lower middle class, which included school teachers, traditional physicians, small landowners and traders. On the whole, these nationalist views did not make a deep impact on the Anglicized upper classes, the classes to whom the British handed power at the time of independence in 1948.

Sinhala Buddhist education system has been developed by these movements and their leaders. All those teaching of this Sinhalese education system emphasized anti-western ideology (Susantha Goonathilake 1974).Therefore, generation to generation has been transferred this attitudes and customs with anti-western perspectives. General theory of form of the theories is depending on the customs and practices of the society.

In this case, an ideology has been given considerable influence regarding not only theory building but also social practices as well. Theory formation is not a process which aims to produce a representation of an immutable truth, but rather "a continued development of tools and resources designed to help us understand the world" (Weiss & Wodak 2003).Anti-western ideologies has been created common objection against western and western practices and applications. Most important thing is that an ideology has been practices by the politicians in their political game. In the Pre-colonial era that anti imperial ideology was functioned as a tool for the power game against western power and their politics. Most of pro-nationalistic and Marxist movements were used this term for the gain of political impendency. This anti-western ideology has been influenced with regard culture and language in Sri Lankan society.

During the period of pre-colonial period that language become a as a main political tool. Politics of language has been impacted on culture and society. Therefore anti-western ideology speedily rises up among the majority Sinhalese. Social life could be seemed as networks of diverse social practices, including economic, political, cultural, family practices and so on. Social practices are more-or-less stable forms of social activity which always, or almost always, include discourse. The reason for emphasizing the concept of social practice is that it allows for analysis from the perspective of social structure and of social action and agency (Fairclough 2003).Even today, many political parties and movements has been functioned behalf of this pro- nationalistic ideology at the civil society as well as parliament. One of the main challenges of the main ruling parties was how, s overcomes these extremist and their ideological obstacles from their policy frame work.

One of the main requirements for the establishment of good governance at the local level is meaningful devolution or decentralization of power and authority from the center to locality. A.P. Dainis says, Devolution of power has been accepted presently as a prerequisite that strengthen democracy and good governance. Though there has been a commitment and interest towards devolution n Sri Lanka, still there is ambiguity in the functions of the center and the sub national level (A.P.Dainis 2003).Devolution of power and authority is essential requirement for the accountable governance at the grass root. Citizen participation, equal treatment, transparency, rule of law and respect for the diverse aspiration which are main components of the good governance can be shorted out through decentralization or devolution process. But, Sri Lankan experience on governance is different from the current global argument on political power. Concentration of power was a main tradition not only King domain period but also even after in independence in Sri Lanka.

Modern discourse of the concept of local government, political power and good governance has been combined with each other. According to the UNDP concept decentralization is considered as a part of the overall governance system of any given society. It is a process by which authority, responsibility, power, resources and accountability are transferred from the central level to sub national levels. It is clear that The World conference on governance held in Philippine in 1999 has defined good governance as "A system that is transparent, accountable, just and fair, democratic and responsive to people's needs" (A.P. Denies 2003). There should be a check and balance system for the better governance. People should have to actively engage in governing activities at the local level.

Decentralization or devolution will empower this attempt in a governance process. Governance is about the way in which power is exercised: who has influence, who decides, and how decision-makers are held accountable. Governance also is crucially concerned with how organizations relate to each other, how they relate to citizens, and the ways in which citizens are given a voice (R. Abeyrathne 2001). Sri Lankan case with regard Devolution and decentralization debate has been formed since 1940 decades in Sri Lanka. Specially, post-independence political process was regained nationalistic hegemony on governing system in Sri Lanka. Mainly, Tamils who are main minority ethnic group has been demanded power sharing from center to periphery.

This political discourse has been created multiple effects for the Sinhalese as well as Tamils and local governing system of the country as well. Since, 1950 decades, this political debate has been miss interpreted by the pro nationalistic movements in majority Sinhalese. For example "Term Federal" is one of the modern terminologies of the political dictionary. But, Sinhala society and their extremist nationalistic movements have given a dark interpretation for this term. They have created a fear among the Sinhalese by

giving an ideology on devolution or decentralization which consisted threat on unitary concept and geographical integrity of the country.

These extremist groups have emphasized that federalism or devolution or decentralization as a main threat for the unitary nature of the state and governance. Unfortunately, both major political parties such as SLFP and some part of UNP have been accepted this ideology in their governing process. Therefore, until up to now, Country could not successfully established devolution or decentralization system from center to locality in their local government system. For the better governance, governance unit should have an enough independency for the decision making process. Well demarcated physical boundary political authority is essential requirement for the independence political governing unit. In Sri Lankan case study that local government institutions are not fulfilling such requirements.

Central government as well as provincial government also hegemonies on power and authority regarding local government institutions. Main reason behind this trend was general ideology of the majority mass regarding decentralization or devolution is negative one. Due to, negative political practices of the politicians and extremist movements has been performed a doubtful ideology among the general public in this regard. De-centration is the most favorable term and political practices about governing art of the central or local government in Sri Lanka. But, it is extremely narrow approach to democratization or better governance of the political system. Many negative results such as corruptions, abusing of powers, briberies and waste of power and stagnations are main results of the de-concentration or centralization. There are no spaces for the better or good governance in such an environment.

This ideological domination has created negative environment for the not only concept but also application of the good governance in politics as well as social context in Sri Lanka. Reality is, as a concept, good governance; it is not harmful or enemy concept for any human society. It should be developed and sustain on their own social and political back ground for the long term goodness. (Good governance) is not neo-colonialist or neo-imperialist. (it) cannot be imposed on developing countries, but their efforts can be sustained and helped effectively only through a just and democratic system of good governance, in a world, which interests are served by a healthy global economy and open trading environment (In the word of Lynder Chalker :cf. Cox 2000: 9). This is issue with quality and quantity of the social and political applications. Problem is how can we develop minimum corruptions and high efficiency as well as effective ruling system in entire country? It should be start from the bottom level such as local government and governance. Basic foundation must start from the political leadership. Problems combined with political culture of this country. Because, party politics and their political culture have deep rooted corrupted and stagnation from the bottom level. Their thinking pattern also has been stagnations and narrowly defines existing social and political requirements. Those trends have been badly impact on culture of politics and governance to build up principles of good governance in the local governance arena in the country.

IV. WEAKEN CIVIL SOCIETY AND PRACTICES OF GOOD GOVERNANCE IN LOCAL GOVERNMENT INSTITUTIONS

Strong and strengthen civil society is compulsory for the better or good governance of the political system. Weak civil society always negatively impact on weak governance process on any given political or governing unit. Defining civil society is different on many scholarly arguments. Basic argument of political philosophy is power consisted with people. Governance or government was created by the people for their better life.

According to social contract that presented by John Lock and Rousseau, in classical political theory that Government or governing body is one of the results of the consensus among the civil society. There for, civil society will have a special right and capacity to give correct direction for the better governance of the governing body .Therefore, civil society is an important factor for the better or good governance process of the political unit. Fundamental question is how can identify civil society at the grass root.

In Sri Lankan experience is different from other developed societies. Still there are informal traditions and belief and customs are activating at the locality. Generally, civil society means causal relationship in between different part of the society regarding common objective or objectives. People are facing many challengers by organize approach. In this context, education will determined spectrum of civil society at the grass community. People are suffering many aspirations on socio, economic and culture as well as politics. But they don't have common mechanism to address these issues for the relevant governing authority. Most of people who are living in remote areas are less educed and they are living under the poverty line. Therefore, they don't have enough strength to quest existing governing process and their actions. Reality of the ground level is extremely negative in local back ground in the country. Mostly political leaders have been dominated all over the society and their activities. Therefore, people don't have much enough freedom or space for independent action against ruling class. Mostly, term "Civil Society" significantly has been become as a central argument of the social discourse since 1980 decades in Sri Lankan context. But, term civil society has a long historical evaluation itself. It has been faced many interpretations and transformation in history (Jayadeva Uyangoda 2011). People should have a freedom to actively engage in social activities without involved state or state intervention. Individual and collective freedom is encourage strengthen of civil society. General society consisted different kind of people with different nature. Sometime people are engaged in different kind of role in the society. Individually, every citizen should have a freedom to get the membership of different kind of formal and informal organizations.

People are suffering on different kind of interests such as culture, economic, politics, and values, religious, environment, profession. There're, many organization has been formed by the people to achieve their goals on those aspirations or interest. However, term "civil society" was a central argument in the political and social discourse since 1980 decades. It was identified as a democratization process of the third world democracy. In theoretically, civil society is part of the theory of democracy.

In practically, civil society is impacting strengthen of democracy and social accountability of the ruling class. As a concept, "Civil Society", it has long historical evaluation but, modern argument of the civil society based on modern ideology which has given by many scholars and international organization. By definition, all such civic groups are nongovernmental organizations (NGOs), in that they are organizations not affiliated with government. However, in practice, the term "NGOs" is used to describe non-profit making, non-violent organizations, which seek to influence the policy of governments and international organizations and/or to complement government services (such as health and education). They usually have a formal structure, offer services to people other than their members, and are, in most cases, registered with national authorities. NGOs vary hugely in their size, scope of activity and goals. They may operate nationally, or internationally, e.g. Oxfam, Save the Children and Médecins Sans Frontiers (all of which are sometimes called international NGOs), or they may be small community-based organizations (CBOs) that aim to mobilize, organize or empower their members, usually in a local area. There are issues of transparency, accountability, and rights of representation around NGOs, particularly international ones (Trade, foreign policy, diplomacy and health: http://www.who.int/trade/glossary/story006/en/). Modern idea of the civil society was erupted from American political dictionary since 1980 decades. It was based theory of "Social Capital" which was introduced by Robert Patnam who is professor in political science, University of Harvard. Patnam wrote a book called Making Democracy Work: Civic Traditions in Modern Italy was highly impact on theory of Social Capital. In his thesis, Patnam has interpreted theory of Social Capital. According to Patnam, social capital means, building trust, active network and positive interaction's among the citizens through establishing many organizations among themselves (Jayadeva Uyangoda 2011). In daily life, people have different kind of relationship on different interests and desires. Sometime those relationships may be informal. Same interests always encouraged people regarding formal mobilization process. Finally, they are coming to one umbrella on their common purpose. It will enhance strengthen capacity of the people to achieve their individual goals as a group.

These trends is doing important role regarding governance and decision making process of the governing body at the local level. Specially, local government is most grass root political governing body of the given society. Elected members of those bodies have most closed relationship with the people at the grass root society. Sri Lankan experience in this regard is extremely not favor for the healthy civil society averment. Party politics has been divided political society at the ground level. Political leaders and agents are doing well job regarding demoralize of the citizens rational choice or organizing capacity. Less education background has been impacted on well-organized civil society.

There is a lack of suitable leadership for the civil movement has been emphasized local politics. There are no spaces for the independence thinking and actions because still grass root society has reflecting social stratification on cast, class, and status. Family domination and hegemonies are still exist local politics. Political culture of the grass root has undermined powerful class or people. Therefore, it has reflected lack of opportunity for the initiate of the civil society movements.

Nature of weak civil society has encouraged weak practices of democracy and governance. Ground reality of the Sri Lankan experience is negative one. At the ground level situation is worst with regard Civil Society. Lack of leadership and lack of education as well as compartmentalization of the society has been created bad environment for the strongest of the civil society at the bottom level. There is a strong barrier has been created regarding unity of the people at the grass root. It was created by the corrupted politicians and political culture of the local society. Politicians at the grass root have been taken leadership for politically dividing of the people of the grass root. People cannot double check of the governing process of the local government institutions. This situation has open more spaces for corruptions, waste of public money, family favors, abused of power and authority. Lack of active participation of civil society always demoralized healthy governance. Excessive politicization of the management of local councils, corruption, inefficiency, unresponsiveness to public needs and grievances, wastage, etc. are not doubt some of the more important reasons. Since, local people often feel that they cannot do much to change this situation; they naturally become disillusioned and frustrated (S.T.Hettige 2001). Therefore, there is a more informal protests and group protests campaign rather than formal well organized protest and objections can be shown in peripheral local politics. Some time, people are conducting protest isolate protest campaign against local government bodies with regard their anti-social activities.

Due to lack of formal and strong civil society intervention that most of local government institutions has been motivated do more corruptions and waste of public resources and conducting family favors. Many development project doses not properly handle by those institutions. There are no proper tender procedures. Lack of quality maintain of the development projects is one of the main issues in the local government system. Many development projects are undergoing family members through improper tender procedures.

Lack of transparency is another important issue of the local government action in term practical sense of good governance in Sri Lanka. Mainly, many local government areas are geographically huge. Due to this administrative capacity that it has impact on imbalance nature of development in some local government area. Therefore, it has been violated Equal treatment which is one of the basic principles of democracy in practices. There are many issues related corruptions and briberies family favors and violation of the act of local government can be shown in peripheral society.

Many local governments have been working without any proper plane or priority base need base assessment. On the other hand, social composition of the grass root is complicated. Even today, there is social domination can see at the ground politics. Specially, local elites have been dominant on politics and social layer at the grass root. One of the reasons behind the weak civil society is social hegemonies of the social class. The elite theory consists of the idea that there are two groups 01). The selected few people who govern the society because of their ability and 02). The vast masses who are govern because they are destined to be ruled. According to theorists, inequality is largely found in every state and society, thus making every one of them oligarchical in different degrees. Elites arise in every type of society and state because of the ancient traditions, wealth, physical might, economic status and ability (R.C Agrawal 1976). Sri Lankan grass root society still has structured on traditional social relationship which was created by the colonial r8ling system. Mostly, most of peripheral localities were controlled by divisional elites which has dominant on economic, cast and social status. Ordinary masses could not overcome such social barriers even under the modern

political context. Weber identifies three "phenomena of the distribution of power with in a community" class, status groups, and parties (Frank Parkin 1982). Sri Lankan grass root experience is different from other countries. Mostly ordinary people are suffering lack of education. At the bottom level social layer has been dominated by the party politics and their agents. It is a manipulation of the people freedom of social behavior. All the social relationship combined with politics and their agents.

There are lacks of space to build up community organization or volunteer movement. Power politics has been monitoring entire system for their survival. Anti-western ideology and concept has been used for the gain power by the politicians. They are using national level slogans at the grass root for their survivals. Nationalism and religion fundamentalism also has been used for against new modern political and civil society concepts such as civil society, good governess.

Non-governmental organization is one of the important parts of the civil society in a given country. Pro nationalistic Politicians and some fundamentalist leaders of the society has been interpreted NGO as a enemy of the local society. They have created myth on these organizations. But reality is those Ngo has been doing considerable contribution for the social wellbeing of the local society rather than local government institutions.

V. CONCLUSION

Sri Lanka has a long historical back ground their local government system. In global trend of the world economy and politics is highly dynamics governance system with regard local government in the other countries. In globally international organization and other powerful nations has been believed that essential structuring process regarding local government and political governance due to stagnation. Due to globalization process that changers and changing pattern also cannot be avoid by the local government and their governance system ib the other countries. In this context, Sri Lankan experience is quite different. After long period that establishment of the modern system of the local government that expected achievement or objectives was not success. Due to stagnation political and social culture that corruption's and bribes, effectiveness, and inefficient are highly structured in those institutional system. Therefore, expected outcome from the institutional system could not achieve. Mainly, rapid Social and economic development and wellbeing is expected from the local government system. In globally, International finical organizations and developed nations believes that essential restructuring process of the local initiations in term Good Governance which is one of the practical and theoretical concept under the neo-liberal democracy. In this context a Common problem has been facing specially third world countries including Sri Lanka that is nationalistic ideology combined with political process in those countries. This trend has highly impact negatively political reforms in those countries in recent history. In Sri Lankan case that under the colonial period there was a anti-colonial movements and their ideology has been transferred in to policies of the political parties after political independence. Those political forces have been created anti-western ideology in their party policies. On the other hand, the main party has been dominated entire country and people political ideology. Some political parties have been created on pro nationalistic and religious fundamentalism. Those parties have considerable domination at the grass root. Therefore, new political reforms such as good governance has been face many difficulties and challengers. Parties always in a power game therefore, party politics has utilized nationalism and religious fundamentalism for their party manifesto. Existing, politicians also stagnations and structured on these ideological hegemony. Result of that nature has been negatively impact carry out principles of good governance at the grass root local institutions and their activities. On the other hand, weak integrations among the people due to weak civil society that situation also has encouraged for the existing nature of the local politics in Sri Lanka.

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