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Community Peace Building in Nepal

Lessons Learned

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Community Peace building in Nepal: Lessons Learned

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List of Acronyms and Abbreviations

CBO	Community-Based Organization
CCO	Canadian Cooperation Office
CeLLRd	Center for Legal Research and Resource Development
Danida	Danish International Development Assistance
DFID	United Kingdom Department for International Development
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit - international cooperation enterprise for sustainable development
IDP	Internally Displaced Person
INGO	International Non-Governmental Organization
INSEC	Informal Sector Service Centre
LNGO	Local Non-Governmental Organization
NGO	Non-Governmental Organization
SDC	Swiss Agency for Development and Cooperation
TAF	The Asia Foundation
VDC	Village Development Committee
USAID	United States Agency for International Development

Executive Summary

Community peace building has, and will continue to be, critical to resolving the conflict in Nepal. However, community peace building has been hindered by the absence of a holistic perspective and comprehensive approach to the country's core issues. Survey interviews with individuals working in peace building identified many ideas, concerns and hopes related to a root cause of the conflict in Nepal – social exclusion. Many members of marginalized populations – the poor, ethnic minorities, women – have become involved in the Maoist movement in the hopes of finding more equity and access to resources. Respondents expressed their belief that the existing hierarchical structure in Nepal is no longer acceptable and their apprehension that failure to respond to the demand for real social inclusion could further lengthen the conflict. Priorities for attention to promote inclusion are summarized below.

Focus on Grassroots. The most recurring issue mentioned by interviewees was the need for peace building interventions to focus on grassroots populations. Several respondents commented on the lack of inputs by grassroots populations at national levels and the practice of top down decision-making. Elitist tendencies were noted in government, NGOs, donors, political structures and even in Dalit and other minority group organizations.

Enhance the Role of Women. An enhanced role for women in peace building and governance focused on the need for women's groups to demand a stronger voice at local and national levels and the enforcement of their rights. Although interviews focused on post-conflict peace building, interviews with grassroots women yielded a primary concern with the problem of alcohol abuse and related domestic violence. Respondents were hopeful that the conflict would result in improved status of women and gender reforms.

Youth hold much promise for a united Nepal, but if not properly considered can also be a risk. Interviewees provided many examples of youth implementing important work in building peace, but acknowledged there was much to be done to engage youth and address a diversity of issues related to youth. Greater efforts must be made to include more youth in making decisions, especially those that affect them directly.

More linkages and networking are needed, both horizontally and vertically. An additional underlying theme of all conversations was the need for more linkages and coordination. Vertical linkages that bridge voices from the local level to the national level as well as horizontal linkages can strengthen the voices of excluded groups.

Peace building requires a long-term investment and a national plan for guidance. There are strong links between social capital and peace building. A conscious initiative to increase social capital is a strategic approach in today's context, but one that requires a long-term investment. A national plan must reflect voices of Nepalese citizens. Though the recently signed peace agreement maps a plan for peace, it lacks inputs from the citizens of Nepal.

Hope for the Future Must Lie with Real Social Inclusion. Interviewees felt that fundamental change in the structure of Nepalese society was critical to the well-being of the country and its citizens. Incorporating social inclusion into all aspects of Nepali society, including plans for government reform and the Constituent Assembly, was an underlying theme of all conversations. The recent Peace Accords open opportunities to use local capacities to work closely with government in the interests of institutionalizing reform. Government must mainstream social inclusion through strategic plans. Stronger links between government and civil society will provide opportunities for more voices from disadvantaged populations to impact policy decision making.

Donors have a Unique Perspective and Opportunities. Donors were encouraged to coordinate among themselves to strengthen shared agendas. They were also encouraged to consider nascent, community-based and field-driven programs as partners and to provide them with technical assistance and training in core program management and planning skills and in program evaluation. Donors can have a unique role in facilitating and ensuring the horizontal and vertical linkages needed among local programs and larger or national level initiatives.

In the near future, however, respondents focused on the need to address: 1) the important role that civil society and the grassroots have in ensuring inclusivity in governance and in advocating for responses to the high expectations for reform among rural Nepalese; 2) the role of youth in the country's future and the need to find employment opportunities for young people; 3) demobilization, disarmament and reintegration issues with youth, women, the Maoists and the army; internally displaced persons (IDP's); and 4) transitional justice issues including reconciliation, past human rights abuses, security, and judicial reform.

Community Peace building¹ in Nepal: Lessons Learned

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I. Introduction and Context

The purpose of this report is to provide a summary of views on community peace building in Nepal. These perceptions were gathered during interviews with stakeholders working in peace building through grassroots organizations, non-governmental organizations, government, the donor community and as independent experts.³ The primary purpose of the interviews was to produce a publication on Community Peace building⁴, but the rich and multi-faceted observations and recommendations made by interviewees prompted this supplement to the publication. Although the interviews were held from July to September 2006, the views are still current in the new context of signed peace accords. The report offers a snapshot of issues at a crucial time for peace in Nepal's history.⁵

Social Exclusion

There have been many analyses of the conflict in Nepal. In brief, the conflict has been described as competition over power, politics, and economics with roots in discrimination and social exclusion. The ethno-linguistic-religious make-up of Nepal is complicated and composed of multiple ethnic, class, caste and other distinctions in society. The Gender and Social Inclusion Assessment (DFID and World Bank 2006) groups 103 social groups in Nepal into ten major categories by caste, ethnicity, religion and language: Hindu Caste Groups (57.5% of the population) include: Brahmin/Chhetri Hill (30.9 %) and Terai (1.9 %), Terai Middle Castes (12.9 %) and Dalit Hill (7.1 %) and Terai (4.7 %). Janajatis (37.2 %) include Newar (5.5 %), Janajati Hill (23% - including Magar, Tamang, Rai Gurung, etc.) and Janajati Terai (8.7 % including Tharu, Dhanuk, etc). Muslims make up 4.3% of the population and include Muslim and Churoute. Despite this diversity, however, elite Brahmin/Chhetri men have held the reins of power for centuries.

Nepal is moving gradually towards a post-conflict environment, but it does so from a structural, cultural and social foundation of deep inequities. Although 31% of the population is estimated to live below the poverty line, the distribution of poverty among social groups is unequal. For example, few amongst the Brahmin/Chettri and Newar groups live in poverty while poverty levels amongst Dalits and Hill Janajati's and Muslims range from 41% to 48% (DFID and World Bank 2006: 17-20). With unequal access to resources and unequal distribution of land, women are most noticeably disadvantaged. Only 11 % of women have any land ownership; 72 % of women versus 48 % of men work in agriculture; and 60% of women work as unpaid family laborers (DFID and World Bank 2006: 24-25).

Women

Women make up 50.05% of the population, but as a strong patriarchal society there is little room in Nepal for the voice of women in decision-making. Women were not included in the nine-member Constitution Drafting Commission or on the 32-member peace committee. These omissions caused protests, but the women's movement in Nepal has not been well-organized or focused. Many interviewees noted that

¹ Peace building is defined as activities that identify and resolve root causes of conflict (positions, needs, interests and values). Peace building activities seek to change the conditions that give rise to the underlying root causes of the conflict. They try to prevent outbreaks of further violence and contribute to long-lasting peace.

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³ See List of Interviewees and Summary of Interviews in Appendix B. Interviewees are identified by category with each interviewee given a unique number {e.g. NGO Leader(1) and NGO Leader (2)}.

⁴ The Community Peace building publication targets local communities. It provides them with activities, strategies and techniques to support peace building efforts.

women have played key roles in maintaining social stability, reducing violence and building peace and held hopes that the post conflict period would provide an opportunity for addressing gender issues in Nepal.

Youth

Half of the Nepali population is under 20 years old and their proportion of the population is increasing. Many of young people have been directly affected by the conflict – some since they were young children. Despite the challenges faced by youth, respondents commented on the potential for the next generations to change the current discriminatory culture dominated primarily by male Brahmins and Chetris. Without such changes, hiring structures and opportunities for youth will continue to be closed. This is especially important in Nepal where 50% of youth are not employed. An empowered, trained, and skilled youth force can be an important agent for positive change and economic growth. A frustrated, unemployed youth population can serve as a fuse for violence. “Youth are already involved in the conflict – if youth, 18-25 refused to pick up weapons, imagine the effect on the conflict....”⁶

Governance

A decade of war, the effects of weapons and sustained conflict have increased trauma and violence and reduced trust among Nepalese. This is a crucial time to promote a process of inclusive decision making at all levels and peace building as a means of moving into reconciliation. The People’s Movement of April 2006 has provided a unique opening to stabilize gains made in the democracy movement and to approach the causes of conflict. It provides the impetus to visibly acknowledge and address discrimination, poverty, depleted natural resources and corruption – to provide people at the local level with assurances that change is afoot. The challenge for government and civil society will be to implement necessary reforms in the context of Nepal’s hierarchical society.

“Peace building itself is not a holistic approach by policy makers or development partners. It seems to me that they think a settlement will bring almost everything. But problems are linked with the causes of the conflict, and people now have many expectations. This is not just a settlement of a political conflict, but real changes are expected. My worry is that whoever runs the government, whether it is Maoist or the Seven Party Alliance, will have a major challenge to meet the expectations of the people. For the Constituent Assembly, the demands are there, although we need a more holistic approach of post-conflict peace building. Maybe we are not even yet in the post-conflict stage.”⁷

“When people come back, they need to survive. The Maoists are used to donations, so when they have no money, their stomachs are empty, this can lead to violence. All of us have the potential for violence when our stomachs are empty.”⁸

“Peace building programs could help to lower expectations. All the topics of transitional justice, immediate relief, the Constituent Assembly, employment -- these are all related to the peace dividend, but each and every one cannot be fully addressed, especially in the short term.”⁹

Strategy

Most interviewees focused on the lack of a national approach to peace building and the lack of information on issues that were critical for any peace building plan – internally displaced persons (IDPs), disarmament, demobilization, and transitional justice. Interviewees advocated for a national plan that involves citizens and civil society and that brings existing peace groups and peace building organizations together to frame a comprehensive and inclusive approach.

“Nor have many people looked at the real institutional and structural issues of this conflict. There is no long-term vision or strategic plan for peace by any sector: civil society, government, donors or Maoists.”¹⁰

⁶ NGO Leader (3)

⁷ Independent Consultant (1)

⁸ NGO Leader (3)

⁹ Donor (2)

“There is no holistic approach. For example, no one knows the status of the IDP’s. There are two categories of IDPs, 1) poor victims of conflict and 2) rich – who were often landlords, who under the Maoists received no sympathy. In the long term, an integrated approach is needed at the local level by the grassroots to think about re-integration and reconciling together. But more research is needed. Until you know the status and the numbers, how can you address an issue?”¹¹

There are many innovative and effective civil society and local community approaches to peace building in Nepal. The majority of interviewees noted, however, that civil society and local community peace building programs are not well connected and would be strengthened by active vertical and horizontal linkages. The barriers to develop linkages between and among individuals, projects and national level initiatives are many – geography, time, funds and political will, but as communication is the foundation for peace building, these barriers must be overcome.

“I visited 19 districts and looked at local level peace building and dispute resolution. Many communities are involved in decision-making and dispute resolution, some quite successfully, but on a small scale. And it is not linked to national level peace building processes. The lessons learned and best practices from the grassroots need to be fed up to the national level.”¹²

“The real homework has not been done yet, only some management by some people. For example, they talk of weapons management, but they have not spoken to the real people holding the weapons.”¹³

The people of Nepal have gained many peace building skills and undertaken peace promoting activities within their communities. The workshop organized by Pact/Samjhauta Nepal, the NGO with whom this consultation was implemented, was cited as a positive event for encouraging communication among all levels and ensuring that voices from the grassroots had an opportunity to be heard.

Conclusion

Nepal is at a crossroads after the momentous events of 2006 and the recent Peace Agreement. After decades of conflict, a chance for real peace, real social inclusion and real democracy is possible. The people of Nepal have made their wishes clear and are watching closely as a new government and Constituent Assembly are developed. The burgeoning peace movement has learned from experience and the organizations and individuals working on building peace have made great inroads. However, there are many risks and uncertainties which will make the path to peace difficult. Walking the path must be seen as a long term collaborative commitment among people in the rural areas, civil society, government and the international community. The development of a nation-wide strategic plan is crucial. More coordination is needed, as are more efforts to truly reach the grassroots and those who have suffered from this long conflict. The desire is there and interviewees expressed the profound hope that all stakeholders pull together to bring about the reforms needed to deepen peace and democratic space.

II. Lessons Learned

A. Peace building Priorities

Social Inclusion

Respondents expressed their conviction that deep and sustainable peace building required changes to the structural discrimination in Nepal and an examination of the relationships between the conflict and social inclusion. One respondent noted that:

“The situation in Nepal is very complex. Everyone realizes that conflict and lack of development are totally linked in Nepal. There are areas where we should have been, where we should have

¹⁰ Independent Consultant (1)

¹¹ NGO Staff (1)

¹² Academic (1)

¹³ Independent Consultant (1)

questioned social inclusion, where we could have done more to prevent the conflict. Now, we have to think of how to restructure and re-power.”¹⁴

“One thing we have learned though is that there must be social inclusion of all - ethnic groups, Janajati, geographical areas, etc.”¹⁵

Grassroots

A key message from interviewees was the necessity for NGOs, donors and government to work with the real grassroots – away from district headquarters and into more remote areas – and focus on securing community ownership of peace building programs. “If you lose the grassroots, then you are just a piece of something floating on the water.”¹⁶ Several interviewees also spoke about the lack of coherence within some of the minority groups that allegedly represent grassroots concerns. For example, the Dalit in the Terai differ from the Dalit in Kathmandu. “The big names at the central level will formulate plans, and the real concerns of the grassroots in their own groups are not brought to the national debate.”¹⁷

“In some ways they (local NGOs and user groups) are more advanced than us and can work more quickly. We have a lot of structures, go through a lot of discussion, then we go and do the work. They are small and simple; they take decisions quickly, and go to the site directly. In the peace building project of Ujyalo, people at the local level told us that we must do this Constituent Assembly right away, it is so important for peace. They have clear ideas and they told us -- you must come with us, if you don’t come, we will go alone. For example our partner in Kailali did a mass orientation on the Constituent Assembly. They have become drivers, and start riding us too.”¹⁸

The majority of the respondents also referred to the importance of social inclusion in their own organizations, including staff hiring practices that reinforced equitable gender, ethnic and caste representation and staff development that reinforced the importance of nondiscriminatory behavior. Many interviewees mentioned that LNGOs should hire staff locally; as they will reflect the ethnic and/or caste composition of the area, have local language skills and an established network. Using staff from the target community can also build capacity of and strengthen the community.

Women

The long-term goals of peace building programs – to change the attitudes of people towards the ‘other’ in a conflict situation and to decrease the use of violence – were seen by many interviewees as consistent with relationship building and listening skills of many women. Programs that link women together build upon these skills as they assist women to optimize their role in society.

“To know what other women are doing in other parts of the country is an important way of building capacity and is one of our lessons learned. We exchange from one VDC to another, and bring the partners. Our partners are our hands. Some villages are very inspiring. We do Cross Learning Exchange – partners learn from others in another district.”¹⁹

“Even now, I have worked a long time on peace building and struggled a lot, but even though I am from a privileged group, it is still not easy to link with the national issues. It is difficult to educate the national level policy makers. We invite the women here, we advise them how to make an issue national, but women still remain stuck at the village or district level. There is a strong need to link, not only at the national level but also at the regional level. Many women are working very well in the village and districts, they are doing a lot, but there is little exposure of their activities.”²⁰

¹⁴ NGO Leader (6)

¹⁵ NGO Staff (3)

¹⁶ NGO Leader (3)

¹⁷ Academic (1)

¹⁸ NGO Leader (6)

¹⁹ Donor (3)

²⁰ NGO Leader (11)

Literacy is an important aspect of peace building as it is for all of development. The literacy rate for women in Nepal over 15 is estimated at 30% which is half the estimated 60% for males over 15. Many interviewees spoke of the contribution increasing literacy will have to building sustainable peace, but the women themselves spoke of violence in society and, most especially, violence against women as their most pressing problem. Violence against women is expected to increase when demobilization occurs and women recruited to fight for the Maoists return to their communities independent and empowered. In some areas one-third of the Maoist forces are women. The demobilization and reintegration of women combatants will require special attention.

Youth

The views of youth can contribute to an inclusive Nepal. One interviewee, a youth activist, spoke eloquently about how best to work with youth:

“It’s a process - inform, empower and involve. 1) Inform - Often youth don’t have information, but once they have information they can take the next steps; 2) Empower – Support youth to gain the skills they need to get involved; 3) Institutionalize – For example, include youth in school management committees”²¹.

“If you put them digging in the village to make a new road, but they are not there when you are deciding where the road should be put, there is something wrong.”²²

One youth volunteer suggested:

“Youth should be developed, involved and have a place in society. Youth have unlimited power, but the question is, how can we manage the power for positive change? Some youth from ages 14-24 are disenchanted and disoriented. Young people want encouragement from others, if you de-motivate them, if you don’t encourage them; there is a high risk that they will go on the wrong path. We need guidance and assistance. We may look like hot blood, and we are never taken seriously at decision-making levels. But sometimes we do help in decision-making.”²³

One interviewee spoke about the National Development Service from the 1970’s where every graduate student had to do volunteer in remote areas. This was said to promote a creed of volunteerism and service, and to raise awareness about the real conditions in rural areas.

Government

Several interviewees suggested that peace building be mainstreamed into government strategic plans and supported as a cross cutting issue throughout diverse projects and programs to involve government at all levels in peace building. This included more coordination between government and civil society to strengthen communication and encourage sustainable peace building initiatives.

Many interviewees encouraged an inclusive dialogue for and about peace between civil society and government. This would allow government access to the extensive global experience of international organizations and donors in integrating conflict transformation and conflict sensitive development planning into programming. One interviewee was a strong advocate for the immediate funding of peace building and disarmament, demobilization and reintegration in order to optimize the peace dividend.

“I thought, especially in the current context, that there would be more money for peace building. Nepal needs immediate support for the peace process and more funds for peace, security, governance and civil society. Funds for disarmament, demobilization and reintegration have to start immediately! Especially the preparation for the R part – reintegration! And on disarmament, demobilization and reintegration, there needs to be more internal agenda setting for Nepal. For Nepalese to listen, it has to come from Nepalese. There are limits as to what the internationals can do.”²⁴

²¹ NGO Leader (3)

²² NGO Leader (3)

²³ NGO Staff (4)

²⁴ NGO Leader (2)

Holistic, Process-Oriented Approach

One interviewee working on the “Ujyalo” program spoke several times about the importance of integrating peace building approaches into all activities – with an emphasis on social inclusion – and attention to the root causes of social injustice and poverty. However, peace builders were encouraged to move slowly and carefully as they address deep issues of conflict and discrimination.

“We are trying to link peace building issues to women’s empowerment. Women’s groups are a suitable forum for dealing with local level conflict. In some meetings when I started talking with a group of women directly about conflicts, they didn’t discuss the root causes and major issues facing them in the conflict. There was a lack of trust, and they were afraid others would listen. We have learned that it is more effective to start with general group activities and later discuss the conflict and related events. Later we can do more.”²⁵

There are varying opinions on the role of development sectors in peace building. The majority interviewed felt that economics and peace building should be linked. Yet they also acknowledged that economic projects alone would not automatically contribute to peace without incorporating initiatives that addressed the relationship between conflict, discrimination and social inclusion.

“Economic aspects of peace building are considered through a few initiatives by NGOs, but the government has not thought of this at all. They are totally ignorant of the local and social factors. There is a serious gap in definitions. There has been some thinking, but only on the NGO level.”²⁶

“Small scale infrastructure projects with integrated peace building training are a good idea – to actually link peace building with water projects for example. We put lots of emphasis on hardware (infrastructure projects) but later we have discovered that we actually need to put more funds for software (training). Because the process itself leads to peace, it is with the training that people get the skills to move through the process. But we hadn’t been doing in-depth training. Mid-program we did a strategic shift for our local resource people – we identified focal people and provided them more training.”²⁷

B. Approaches

Peace building approaches are based on values and principles grounded in respect, mutual understanding, inclusion and human rights. These are implemented through practices based upon deep listening and participation.

A lesson learned from Nepal, as well other countries, is to **use existing groups, rather than creating new groups**. A fundamental premise is that the group should be inclusive. Elements to bind a group can relate to common Nepali culture – festivals, holidays, traditional practices and behavior. As they save together and support each other, production/credit groups also bond together. Whatever the binding agent, it is imperative that projects are ‘owned’ by the members. Attaching peace building activities to existing structures and groups helps to address the issue of sustainability; the activity has been incorporated into an on-going commitment at the local level and in income generating groups, women can increase their income while they work on peace issues. Peer exchanges were often noted as providing impetus for peer educators to play a stronger role in addressing the conflict and in promoting peace.

Working with the local business community has been shown to raise awareness and change attitudes. Several organizations such as GTZ, International Alert and the National Business Initiative work with the business community. Conflict sensitivity can be integrated into business plans and good business practices can be monitored to assess how businesses are working with conflict issues. Businesses have often been convinced to work on conflict-sensitive practices by showing how they will be more vulnerable if they don’t follow these practices.

²⁵ NGO Staff (7)

²⁶ Academic (1)

²⁷ NGO Staff (5)

Several interviewees noted that common **problems and common goals can bring people together**. Indeed, seeking common ground is a basic tenet of peace building.

“There is a case in Dang, with one local NGO is made up of war widows. These women, whose husbands had died, were victims of both sides and came together. It was amazing, because at first they were so fearful. Then they shared how their plight was the same, they were all widows and their goal was to address the common discrimination of widows. Dang was quite devastated from the conflict.”²⁸

Many interviewees spoke of **trauma resulting from the conflict and the importance of specialized counseling**. Peace builders themselves also need to find support. Many interventions for trauma are based on ways to help people talk about their trauma, share experiences and be heard.

“In these communities close to the violence, we are often faced with the ‘spiral of silence’ where no one talks after the violence, but in our projects we have made an environment where they can speak.”²⁹

A psychosocial program was helping one girl cope with the loss of her father who was shot right in front of her. The project actually was able to achieve more than expected:

“She was...a Janajati youth, and was able later to speak openly about the death of her father which was a positive sign. She talked about what she had learned, and she realized that what she had to say was important and that it should be considered in the community. The purpose of these projects is also to increase confidence and improve self esteem, though this is very hard to measure and we hadn’t targeted that as an original goal in this psychosocial program.”

Interviewees acknowledged the value of establishing **vertical and horizontal linkages**, but also noted that vertical linkages, especially to policy levels, were difficult to develop and few.

“When we speak with the communities, the elders ask how they can resolve the central level conflict. When we can show linkages with the local and central level conflict then they became more interested to discuss the conflict. For example, there was a kidnapping of a man, though he was not a husband of a group member. After two months the women seemed to be totally unable to do anything about the conflict. They felt it was not their responsibility, that it was the responsibility of the state. But when we started to do some things at the central level to pressurize the policy makers, the community showed more interest to discuss this matter, and then they made the decision to meet the group that did the kidnapping. When we discussed with them, finally they could see that there could be links to the central level, and then they could feel more comfortable and confident. They decided they would find those with links to speak to try to solve the problem. Individually they were afraid that they couldn’t do anything, but when discussed in the group, they saw they had different views and they became more confident. The common discussion made them confident.”³⁰

Advocacy is of great importance. Several NGOs have spent a great deal of time advocating at the local level – working to release both Maoist and Army detainees for example, and some NGOs have also been able then to link these issues up to the regional and national level. There are many stories about effective advocacy at all levels and from multiple types of initiatives. One example of an advocacy project is a group peace building project:

“The activities the group chose to work on were related to equal wages for the same work between men and women. The issue was brought up by the community. They realized that the different wage rate has hampered the community. They found the issue and wanted to take it from the local, to the district to the national level to the Supreme Court. But how to voice the advocacy? The Advocacy Forum made an

²⁸ NGO Staff (8)

²⁹ NGO Leader (7)

³⁰ NGO Staff (7)

appeal to the Supreme Court, and thus they were able to get their voice heard. This is related to rights and responsibility.³¹

C. Peace builders

Peer exchanges and education are an effective way of reaching a target audience. This has often led to a quicker transfer of knowledge and empowers the peer educator to play a stronger role in addressing the conflict and promoting peace.

Interviewees agreed that effective **peace builders are respected, trusted members of the community** – men and women. “Usually there are only a few in any community who can do this, but the key is finding those who are most trusted and then develop their capacity. Teachers can be instrumental, as they have influence in schools and other places,”³² but, they may not have such influence in rural areas where many teachers are not from the community or ethnic group where they teach.

“For peace building, the most important aspect is the process, whereby people learn about the principles of peace building (tolerance, social inclusion, listening, etc.) through practical training and the process of implementing projects.”³³

Several interviewees spoke about the difficulty of promoting peace in that it has been difficult to find leadership within the peace building community. **Training should emphasize practical and based on real situations.** The concepts of peace building, mediation and human rights are often theoretical and difficult to grasp.

“The peace building approach so far is endless trainings on peace, human rights and mediation. With our groups, the youth are very active and have had much training. They could explain the theory but struggled with how to put it into action. They need links on what to do practically! But still, we heard stunning stories in the face of serious risk. For example one kid was denied access to school, as he had no identity card, and one of the conflicting groups surrounded the school. Finally there were some mediators that could bring all the stakeholders together. That is real peace building. There are plenty of good things happening, but much is too theoretical and in the past, much has been restricted to district centers because of security.”³⁴

“The Annapurna Conservation Program, working through mothers’ groups was very successful. A key lesson was to incorporate the training into normal activities.”³⁵

Many spoke of the lack of coordination and knowledge about the various trainings that occur in related fields – peace building, conflict resolution, conflict sensitivity, mediation, etc.

“We are trying to improve the quality of trainers. We all need to come together and learn together. A lot of us have different experiences at different levels, from the grassroots to the national levels. Very good efforts have been made and curricula developed because we started many years ago. Now it is the time to improve our coordination and quality. This is one real effort that is very important for Nepal now. There needs to be more coaching of some of the people who have gone through training courses.”³⁶

All interviewees were positive about the various mediation processes. Observers, mediators and mediation participants all voiced appreciation for the value of the CeLLRd, TAF, and INSEC approaches. One respondent spoke about the positive effects of **combining peace building training with a mediation** program since mediators receive more training and specific skills than those who receive peace building training alone.

³¹ NGO Staff (5)

³² Academic (1)

³³ NGO Staff (5)

³⁴ NGO Staff (8)

³⁵ Academic (2)

³⁶ NGO Staff (6)

“We initially planned that we would do training on peace building, and people would go out and do it. In mediation, we have programs and the mediators are working in their communities. It is better when the peace building is a built-in program, working in areas where there are mediators, so that the mediators have the skills to go solve problems.”³⁷

“I was a villager, and used to work in the interest of one or the other side. This mediation is a very different process. Before, I was not very interested in being involved in any conflict. Now the community respects us and comes to ask us to help when there is a conflict. They have many expectations of me. I have learned a lot too. I myself should not be fighting in my house. I should be a role model in the community. I am a teacher, and there has been a change in my own thoughts. I must not fight in my own house.”

Another mediator noted:

“I have seen many changes in my own capacity as I have learned to be a mediator. I was not very responsive before to these situations. Now, I learned to identify the key issues, to be neutral, to bring people to together, to listen to each other and let them realize their own mistakes.”

A third mediator noted more personal change:

“After I received the training, I had very different behavior than before. My thoughts on how to tackle a problem changed. I changed my language. I used to talk very hard but now I am very soft. I was a principal and everyone was afraid of me. Now I realize I should be softer and listen more. My approach to people’s mistakes has changed. Should I be a maximizer or minimizer of conflict? Maximizing is not good. Being a mediator has helped me make better relationships with people. It is not very difficult to mediate. I have realized that superficial compromise is not enough. I start thinking, what process would work here. I am first in thinking of how to make relationships better”.

III. Reconciliation

The issue of reconciliation was cautiously raised during this study. All acknowledged that there are traumas and grievances on all sides of this conflict. All also thought **that civil society, government, private sector and donors must now start to plan measures to promote reconciliation**. However, many people had more questions than proposals about how to promote reconciliation.

“I also asked this question in four districts over the last four months. A feeling of revenge is there. Many however would feel more threatened by the Army/Security Forces than the Maoists. They have both experiences: when the Maoists do something wrong and are found guilty, they are punished by the elders, but when the Army does something wrong, they are not punished at all. When we say ‘army’ people are prejudiced against them. During our survey, we found that many from Rolpa joined the Maoists because of rapes and disappearances caused by the army, secondary to their mission to eliminate communism. Our role at the grassroots is to increase tolerance, increase acceptable behavior and how to forget the past. We need to start everything new. For example in Cambodia, India and Pakistan [the perpetrators] had to stay away for 5 years, this will take time.”³⁸

The same interviewee noted also some **positive aspects of reconciliation, and the possible role of youth** in the recovery of society. Adaptive skills developed as a result of the conflict can also sometimes be positive:

“Even in reconciliation young people can play a big role. Every single young person in the village has coped with pressure. Those who couldn’t cope fled the village. Others joined the Maoists, and most spent 1-2 weeks in Maoists camps. They have developed their own analytical skills to protect themselves from not being killed. There was always pressure to join from both sides.”³⁹

“Now people walk freely with arms in the villages. Contributions are still happening. At the village level, people are still confused – this could lead to some revenge. However if donors keep

³⁷ NGO Staff (9)

³⁸ NGO Leader (3)

³⁹ NGO Leader (3)

on implementing programs this can help. Someone has to talk about this though, because there could be backlash.”⁴⁰

“Donors need to look at this issue of reconciliation and reintegration, how to rebuild relationships. People need to be listened to, heard, and tell their stories. We all need to discuss, share problems and reassess. We can’t forget but we can live together – it’s possible. For example in one district, a donor team had a two hour discussion with a group of villagers. The question came up -- how was it possible to live together – when one woman’s husband killed the other woman’s husband? The women said, ‘yes we have some feelings, we and the children saw it all, they took him away in front of us, every body saw it’. There is a fear factor. It was a terrifying scene which was still in their minds. But now they said that working together is the important thing. They are more worried about their daily well being, than what happened in the past. The key question now is how to feed their family, how to make a living, how to send the children to school.”⁴¹

Unfortunately, as would be expected in this **rapidly changing situation, exactly what to do is not at all clear. The issue of transitional justice⁴² is very sensitive** and, in the case of Nepal, there were abuses by both main parties to the conflict. Views of the ‘People’s Courts’ were mixed: some people felt that vulnerable groups received quick and fair justice, while others thought decisions were too quick and arbitrary.

“I have no clue what to do, thousands are traumatized. One idea for transitional justice: let’s try at the local level with a few Village Development Committees (VDC) to create some kind of local level truth commissions. Reconciliation, what does it mean? How to do it? Should we do public hearings? Although the ‘Do No Harm’ approach is very familiar to the big donors and their partners, a much broader approach is needed. Maybe we should give people a platform at the local level, to express their grievances. I would not dare to do myself. It has to come from the center. This is a real Pandora’s Box. People here have really suffered due to the conflict, but also from conflict related to ethnicity, gender, class, etc. The key is how to make sure this [mass violence] doesn’t happen again in the next government. The people deserve to be heard, to be taken seriously, to be the focus of the future. Our delivery has to be concrete, with practical projects.”⁴³

“At the upper level, disarmament, demobilization and reintegration of combatants are being discussed. Maybe the scenario will be clearer soon. A major challenge is how donors can be encouraged to fund reconciliation activities. NGOs and civil society have to advocate for this. It is more important to address these social issues than the physical structural ones.”⁴⁴

IV. Lessons Learned From and For Donors

All interviewees had something to say about donors, including the donors themselves. Almost every interviewee **advised donors to coordinate their assistance and prioritize assistance that reached groups actively engaged in peace building**, most especially, the grassroots. Donors were encouraged to develop a long-term funding and partnership commitment with peace building grant recipients in support of what is not a short-term or a rigid process.

“We should be willing to walk the path together because we don’t know where the path takes us.”⁴⁵

“Nepal needs long term capacity building to change social structures. It is shown that half of peace deals fail in five years, and so much has happened here recently, there is a real opportunity to act.”⁴⁶

⁴⁰ NGO Staff (9)

⁴¹ Donor (3)

⁴² The International Center for Transitional Justice (www.ictj.org) made a field visit to Nepal in July 2006 and are considering various projects.

⁴³ Donor (4)

⁴⁴ Independent Consultant (1)

⁴⁵ NGO Leader (4)

“The best is that donors should visit the field often. They should seek out grantees with good ideas at the grassroots; they need to search very actively. They can sub-contract evaluators to visit partners, hold trainings and meetings and invite grantees from the grassroots to find ways so they won’t be intimidated to share information. Allow funds to be used for capacity building. Some very good NGOs won’t even know how to ask for money. With a very little money they can do a lot. If you are convinced it is a good idea, you can take risks. But use extreme caution. Be active, but don’t decrease their sense of ownership, this is a tricky balance.”⁴⁷

“I have a critical observation about donors – they talk about grassroots peace building, but then they give money to the big NGOs, because the small ones don’t write good proposals, and don’t have good language skills. The local groups also need long-term partners, so that they have time to build sustainability. Some small groups just need very little resources, and they can do a lot.”⁴⁸

Planning for peace building can be difficult, but a **baseline assessment** can provide an initial framework to acquire information needed for planning and to determine milestones and indicators useful for measuring progress and effectiveness. One interviewee suggested that a donor mapping of peace building and conflict-transformation initiatives would be useful as would donor funding for baseline surveys to track intended and unintended change.

“Our baseline survey was very helpful and not expensive – we are a small organization, and we got out there and just did it. Because of the indefinite strike, we had to do it quickly – in just four days. Although it wasn’t ideal, we got some good information to help with planning and weren’t bogged down with too much bureaucracy or too many procedures. We are now doing a real baseline in parallel with our activities. Our donor is flexible with these plans, which is very important.”⁴⁹

“We tell our partners to go to the community to develop the indicators. Theirs are better than ours. Textbook indicators are not always there, but some new ones can be powerful indicators. For example, the economic improvement of the very poorest – the text book indicator would be increased income. But the women themselves say that the biggest change is now the money lenders will lend them money, before the family was so poor that they couldn’t even borrow money. There are so many other examples – you can easily say that the roof is better, or that the family is able to send their kids to school. But when they have a better business, then they can now have different marriage relationships because they have increased income. Ask the community to do this kind of evaluation.”⁵⁰

Echoed by many, this interviewee notes: **“Donors need to coordinate amongst themselves to avoid duplication and to stay informed about one another’s activities”**⁵¹ and to support networks of peace organizations to do the same. Several interviewees spoke of the difficulty in maintaining network organizations. One interviewee commented that donors “encourage organizations working on peace to form networks, but don’t support them to facilitate this network. Networks have been very effective in the short term but have not been successful in the long term. Those LNGOs that we supported had initiated a network. In February, the organizations organized a very big peace conference in the mid-West. It was a historic meeting, and they talked about a national network, but they had problems to continue this secondary initiative due to lack of resources.”⁵²

To better promote peace building, and for NGOs to obtain adequate funding, one observer noted that **NGOs have to work to change donor policies**, especially International NGOs who may have more access to international donors. The NGOs have to find new ways not to be so dependent, and to help donors find ways to be more responsive.

⁴⁶ NGO Staff (11)

⁴⁷ Donor (1)

⁴⁸ Academic (1)

⁴⁹ NGO Leader (2)

⁵⁰ Donor (3)

⁵¹ NGO Leader (9)

⁵² Independent Consultant (1)

“INGOs need to be more accountable, because at the moment, many of us survive on our response to donors. The purpose of the strategic planning we are doing now is how we can think pro-actively, rather than always responding. Planned one way, many are desperate for funds, so you do what the donors ask you. You feel alien, you shouldn’t touch the money but you do anyway to survive. We need to negotiate more with donors, to change the design. How do they look at ‘do no harm’, or at least build it in? When we go away, we may leave behind even more disparities. Lots of lessons have been learned from our own past work. Post-project evaluations are needed and need to be funded. Donors need to understand this.”⁵³

Finally, although there is a common myth that aid is neutral, humanitarian and development aid, including peace building aid, is often political. **Donor government policies affect peace building work.** For example, many interviewees mentioned that when aid has restrictions on working or speaking with particular groups, peace building work can be difficult – organizations doing peace building need to be able to talk to all sides in order to build relationships, trust and peace. When projects have to be around the conflict rather than on or about the conflict, projects are less successful.

V. Conclusion and Recommendations

Nepal has a unique opportunity to stabilize gains made in the democracy movement, to build peace and to address some of the root causes of the country’s conflict. Although the definition of ‘peace building’ remains unclear and means different things to different people, all agree that the many and multi-faceted tools of peace building can be used to address root causes of the conflict. Respondents advocated for continued work to establish and secure strong vertical and horizontal linkages, strengthen the organizational capacity of peace building agencies and individuals and focus and sustain advocacy initiatives. However, the foundation for all peace building was unanimously considered the need for unrelenting initiatives to create space for traditionally underrepresented group. Ensuring a voice for the voiceless was perceived as essential to a lasting peace in Nepal. Appendix A lists the many recommendations offered by those interviewed in the community peace building survey.

VI. Appendices

- A. Recommendations from Interviewees
- B. Participant List
 - Summary of Interviews
- C. Reference and Resources

⁵³ NGO Leader (6)

Appendix A

Recommendations from Interviewees

This appendix lists many of the recommendations made by key peace builders in the country.

Lessons Learned

A. Peace building Priorities

- Develop a guiding national strategic plan for peace with inputs from government, political parties, civil society and donors that incorporates the views of people in rural areas and results from a nation-wide dialogue on the meaning of peace, peace building and human rights
- Work more at the grassroots levels and encourage urban intellectuals to find ways to understand and listen to people in the rural areas
- Enhance the role of women in society and in peace and require women representation in peace building initiatives at the local and national level
- Promote Real Social Inclusion
- Recognize that youth hold much promise, as well as risk for a united Nepal
- Acknowledge that peace building is long term
- Advocate for government from all levels to become more involved with all aspects of peace building. Develop policies on issues that affect long term peace building – social inclusion, economics, education. Involve civil society in policy development. Increase coordination between government and civil society. Integrate peace building into government services such as education and agriculture. Invite government to make joint field visits with civil society
- Plan for the promotion of reconciliation through consultations among civil society, government and donors
- Optimize the peace dividend through immediate funding for peace building and disarmament, demobilization and reintegration
- Increase interventions regarding IDPs and transitional justice

B. Approaches

- Look at the root causes of the social injustice, poverty and conflict and build peace programs around the causes
- Go slowly and carefully to first build trust
- Integrate peace building approaches into all activities
- Encourage citizens to learn the principles of peace building (tolerance, social inclusion, listening, etc.) through training and the process of implementing projects
- Use participatory methods in all approaches to peace building through forming, coaching and empowering an inclusive group practicing good governance. Ensure there is strong mentoring from local partner organizations until the group has developed its own voice and direction. Empower the community's conflict victims and make sure that there is inclusion of women or lower caste and that. All concerned people are present at meetings and involved in decisions. Understand the binding elements for group formation to ensure group sustainability and member mobilization. Ensure projects are 'owned' by the group members
- Work with existing community groups and structures instead of creating new groups when possible.
- Establish linkages and networking mechanisms that work horizontally and vertically, within and between government, NGOs, civil society, private sector and the international community
- Develop and promote volunteer programs for educated youths from Kathmandu to intern in remote areas as part of their studies or as part of a national volunteer work service program
- Increase support for networking by donors to strengthen the peace building process
- Establish district level peace building coordination meetings
- Plan for linkages in early stages of program planning that promote cross-fertilization within a project
- Invest in initiatives that include excluded groups and link them with other groups
- Commit to good communication with one another

- Plan for engaging media to highlight their successes and promote social change. Encourage media to continue giving space for social issues at the national and district levels. Implement community radio peace programs. Provide conflict-sensitive training for media
- Increase advocacy from grassroots to the national level
- Advocate collaboratively for donor policies that fund more peace building
- Recognize that some activities such as counseling may require specialists
- Approaches to psychosocial issues are more effective when closely linked to peace building
- Groups of people with common problems such as war widows can support each other
- Mirror peace building practices in organizational practices
 - Hire staff locally, to reflect the composition of the communities where you work, as long as they are neutral
 - Look at staff of NGO and donor offices. Are they representative of gender, ethnicity, caste and other minority groups? What kind of language do people use with each other? Is everything translated for the beneficiaries in the appropriate languages – does the donor allow adequate budget for this? Does the group provide training and awareness raising about stereotypes, prejudice, and tolerance? Make a Code of Conduct in the organization about inclusion. Regularly re-assess hiring practices and principles. Prepare a visual graph of staff composition as a practical tool to check on inclusion. Provide capacity building for disadvantaged staff members

Women

- Increase participatory decision-making that includes women
- Build capacity of women to have credibility in leadership roles
- Increase literacy, especially for women, in order to build sustainable peace
- Promote women to women learning through small groups and women's networks
- Increase income generating opportunities for women so they can play a stronger role in the household and reduce household/community conflict
- Empower women to develop advocacy activities and campaigns which demand for more accountable government
- Promote quotas for civil servants and political parties

Youth

- Inform, empower and involve youth
- Motivate youth to play a positive role
- Find ways to improve the image of youth as good citizens
- Provide peace building training and education in schools
- Find more employment opportunities for youth
- Include youth in decision-making at all levels
- Establish youth volunteer programs at universities

C. Peace Builders

- Choose facilitators carefully. Start by looking in the community first before considering outside facilitators. Who has the trust and is respected by the community? Who has the influence? Consider the elderly, teachers, health workers, local level leaders, mothers in mothers clubs, conflict victim, women, lower caste, faith healers, etc. Develop capacity of villagers to play leadership roles
- Find ways in which long-term volunteers working for peace can be remunerated
- Look for 'change agents' in communities
- Organize exchange visits to increase understanding and to build horizontal and vertical relationships. Ensure exchange visits include long-term follow up
- Consider human rights training or small infrastructure development as entry points to identifying peace builders in the community
- Work with the local business community to raise funds, raise awareness of issues, change attitudes and incorporate conflict sensitivity into business plans

- Document activities and discussions through meeting minutes, reports and media contact
- Base training on real life situations and include practical exercises when teaching that lead to skill development and behavior change
- Provide adequate follow-up to incorporate a series of training programs, mentoring, trainees should carefully track capacity gains and adjust training and mentoring activities accordingly
- Coordinate training to avoid the same training in the same community and to cover different areas. Develop standards of practice and consider a certification process. Develop a national network of trainers
- Combine peace building training with a mediation program
- Develop university-level peace building and conflict transformation courses or programs
- Consider local level political leaders as mediators if they can provide a positive influence

From and for Donors

- Fund mediation projects and support work on reconciliation issues
- Coordinate among donors to avoid duplication and to stay informed about what each other is doing
- Make a long-term commitment to partners (10-20 years) and work in a true partnership
- Solicit funds that are flexible to increase responsiveness to the changing context
- Make grants to grassroots organizations. Receive proposals in Nepali and travel to the field for monitoring
- Fund baseline surveys and post-project evaluations, including small amounts of flexible funding for jump starting very small, but innovative projects
- Provide capacity building for partners on planning, proposal writing, report writing, administrative tasks and accounting, budget and financial skills, participatory assessment, communication skills, transitional justice, social inclusion, indicator development

Areas for Research - A need for further applied or action research on the following topics was noted by interviewees on:

- Peace building and conflict resolution
- Key issues of the Constituent Assembly, youth, IDP's, disarmament, demobilization, re-integration, transitional justice and reconciliation
- Non-violent means of solving problems
- The role of development aid in conflict in Nepal
- Training needs and methods
- The impact of hardware versus software
- The efficacy of interventions, including indicators that can be used to assess knowledge, skills and attitudes
- The effects of conflict on the village populations and trauma
- How to increase the role of women in the peace process
- How to increase ability of organizations and government to be truly inclusive in hiring
- Stages for peace building, especially in the rapidly changing environment
- How communities use the peace building training they have received
- Gender aspects of conflict and conflict analysis
- Lessons learned from extensive donor support and development aid
- A national level system to coordinate training on peace building.

Appendix B

COMMUNITY PEACE BUILDING IN NEPAL

List and Summary of Interviews

July 3 – 21, 2006 and August 29 to September 19, 2006

Laura McGrew, with Kurt MacLeod, Usha Jha, Jamuna Devi Lama, Arjun Kushwaha

<u>Organization</u>	<u>Name, Title</u>
CARE Nepal	Alka Pathak, Country Director Sama Shrestha, PB Technical Coordinator Jai Shankar Lal, Programme Coordinator Madhav Prasad Dhakal, Regional Officer, Nepalganj
Caritas	Father Bogati, Executive Director Mukti, Suvedi, Exec Assistant to the Director
CCO	Ramji Prasad Neupani, Program Coordinator, Local Development Facility (LDF)
CeLLRd	Sudeep Gautem, Program Coordinator Gyanu G.C., Nawalparasi District Coordinator
COCAP	Bijay Guindel, Program Manager
DanidaHUGOU/Danish Embassy	Ivan Nielson, Programme Coordinator, DanidaHUGOU Krishna Pathak, Advisor HRO, DanidaHUGOU Murari Shivakoti, Deputy Programme Coordinator, DanidaHUGOU Mira Ghale Gurung, Programme Assistant, Danish Embassy
European Union	Line Urban, Third Secretary
Friends for Peace	Shiva Dhungana, Researcher Narad Nath Bharadwaj, Senior Researcher Roshan Lopchan, Management/System Consultant
GTZ	Prakash Rimal, Consultant-External Relations Sonya Vorweck, Advisor - Business, Conflict & Peace
IHRICON	Shobah Gautem (also Shanti Malika)
Individuals	Thakur Dhakel (former UNDP, independent scholar) Don Messerschmidt Leisel Messerschmidt Tobias Denskus, Institute of Development Studies, Sussex
INSEC	Bijay Raj Gautam, Director Narayan Parajuli, Nawalparasi District Coordinator
International Alert	John Clayton, Programme Manager Natalie Hicks, Programme Manager
Jagaran Nepal	Sharmila Karki, Director (and member of Shanti Malika), Director
Nagarik Aawaz	Rita Thapa, Director, Executive Director Displaced Youth Volunteers (2)*

	Displaced Women's Group Displaced Youth Theatre Group
National Peace Campaign	Shiva Havidahar, Chairman Komal Pokhrel, Director
Oxfam Supporter	Prasun Khati, Coordinator/Advocacy Campaign Critical Issue Sandhya Shreshtha, Program Officer
Peace Secretariat	Ramesh Sharma, Joint Secretary
Samjhauta Nepal	Usha Jha Jamuna Lama Arjun Kumar Kushwaha
Save the Children US	Tory Clawson, Country Director Indu Tuladhar, Victim of Conflict Technical Advisor Jayakrishna Lal Karmacharya, Ujyalo National Program Director
Search for Common Ground	Sarena Rix Tripathee, Country Director Rajendra Mulmi, Youth Program Coordinator (also representative of Youth Initiative and Youth Alliance) Youth District Coordinators
Swiss Agency for Development Cooperation	Marcel Von Arx, Conflict & Governance Advisor
Swiss National Centre of Competence in Research (NCCR) at SDC,	Dr. Bishnu Upreti, Regional Scientific Coordinator
The Asia Foundation	Sagar Prasai, Program Development Consultant; Preeti Thapa, Program Manager
USAID	James Moriarty, Ambassador Anita Mahat, Leila M. Abu-Gheida

Interviews in Nawalparasi

Samjhauta Nepal	District Coordinators (Uma Thapa, Bimala Subedi, Tara Nath Pokhrel) Empowerment Workers (Bimala Lohani, Bimala Pathak, Gita Ghimire, Kabita Shrestha), Program Assistant (Ram Prasad Kafle)
Peace building Working Group	Prakash Pachhai, Board Member, Janata Higher Secondary School Chandramani Kheral, President, Nava Pratibha Cooperative Gyanu G.C., District Coordinator, CeLLRd Chankra Bahadur Darai, Vice President, National Irrigation Federation Rama Pokhrel, Vice President, Sahamati, Narayan Parajuli, District Representative of Nawalparasi district, INSEC Samjhauta staff
CeLLRd	Gyanu G.C., District Coordinator, Community Mediation Sitaram Adhikari, Trainer Krishna Prasad Aryal, Mediator Community Mediators(6) Conflict victims and their relatives Sanjaya Chaudhary, Trainer

Summary of Interviews

Interviews were held primarily conducted between July 1 – 21, with a few additional interviews between August 29 and September 19. Interviews were off the record, from 1-2 hours long and held with a variety of stakeholders including INGOs, LNGOs, Community Based Organizations, donors, government, and academics. The majority of the meetings included the consultant and other Samjhauta Nepal and Pact staff. Meetings were scheduled to discuss the Community Peace building Handbook prepared by this consultant, but since so much valuable information was obtained in the interviews it was decided afterwards to produce a donor's report. The majority of interviews were done in English, with some interviews done with the translation assistance of Samjhauta staff. The interviews were off the record, thus quotations taken from the interview are not attributed to individuals, though the category of interview is indicated (NGO Leader, NGO Staff, Donor, Independent Consultant, Academic – the number after the category e.g. NGO Leader (1) indicates a particular individual, (2) a different individual, etc.) Some group meetings and focus groups were held including the above, as well as village mediators, teachers, user group members, and village bank members. Only one district was visited, Nawalparasi, but many interviewees were working directly in other districts. Additional insights and ideas were gained from various other meetings including: National Workshop on Community Peace building Working Group (CARE, SCF/Ujyalo, CeLLRd, FFP, INSEC, Samjhauta, Pact). Given the limited time period, interviews were not exhaustive and several key persons were unavailable.

Appendix C

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