



Ujyalo
Effective
Practices
Report



The UJYALO Program
Community Peace Promotion -
Effective Practices - June 2007



In partnership with:
CARE, International Development Enterprises,
The Asia Foundation and Winrock International.



GLOSSARY OF ABBREVIATIONS

BASE:	Backward Society Education	MIT:	Micro Irrigation Technology
BDS:	Business Development Services	NGO:	Nongovernmental Organization
CCWB:	Central Child Welfare Board	NNSWA:	Nepal National Social Welfare Association
CC:	Community Counselor	NPD:	National Program Director
CCC:	Community Counseling Center	NRCS:	Nepal Red Cross Society
CDP:	Community Development Project	PBTC:	Peace Building Technical Coordinator
CeLLRd:	Center for Legal Research and Resource Development	PMP:	Program Monitoring Plan
CFUG:	Community Forest User Group	PVSE:	Poor, vulnerable and socially excluded
CiC:	Children in Conflict	RBA:	Rights Based Approach
CPC:	Child Protection Committee	RUWDUC:	Rural Women's Development and Unity Center
CPS:	Child Protection School	SAFE:	Social Awareness for Education
CPSW:	Community Psychosocial Worker	SC:	Save the Children Federation, Inc.
C SO	Civil Society Organization	SMC:	School Management Committee
CVICT:	Center for the Victims of Torture, Nepal	SM:	Social Mobilizers
CWIN:	Child Workers in Nepal	SSA:	Sub Sector Analysis
CCWB:	Central Child Welfare Board	SP:	Strategic Partner
CZOP:	Coalition for Children as Zones of Peace	TAF:	The Asia Foundation
DDC:	District Development Committee	TWUC:	Tharu Women Upliftment Center
DEO:	District Education Office	UC:	User Committees
DFO:	District Forest Office	USAID:	United States Agency for International Development
DIP:	Detailed Implementation Plan	VDC:	Village Development Committee
DWSS:	Drinking Water Supply System	VCPC:	Village Child Protection Committee
DVN:	Development Vision Nepal	VOC:	Victims of Conflict
EPMT:	Extended Project Management Team	VOT:	Victims of Torture
FECOFUN:	Federation of Community Forest Users, Nepal	WDO:	Women's Development Office
HH:	Households	WI:	Winrock International
HMC:	Health Management Committee		
IDE:	International Development Enterprises		
IDP:	Internally Displaced People		
IGA:	Income Generation Activities		
IGP:	Income Generation Program		
INFRIN:	Infrastructure for Incomes		
INGO:	International Nongovernmental Organization		
IP:	INGO Partner		
IR:	Intermediate Result		
JRC:	Junior Red Cross		
LAN:	Law Associates Nepal		

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Front of cover page: Honoring single women in Kailali

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**Map of Nepal
UJYALO Working Districts (shaded)**



Executive Summary

UJYALO, literally meaning "From dark to light", is a partnership of five INGOs and multiple NGOs, CBOs, and members of civil society. For nearly three years, with the financial support of USAID,



Sanjeevani, Psychosocial session

UJYALO has been implemented in thirteen districts in western Nepal. With less than six months left in the life of UJYALO the Implementing Partners (IPs) thought it would be useful to complete a qualitative study in order to capture some of the effective practices and lessons learned. *Effective practices* are defined in this context as practices which have resulted in positive outcomes for project beneficiaries and stakeholders, and have contributed towards the promotion of peace at the community level. A twenty-one day study in Dadeldhura, Kailali, and Banke districts was conducted, interviewing multiple stakeholders and beneficiaries. Five major effective practices were identified: UJYALO's Vision; Approach; Building Human Capital; Building Social Capital and Networks of Effective Action; and Synergy.

One of UJYALO's greatest achievements is the vision itself. The concept of partnering five INGOs in order to capitalize on each organization's expertise and network, and the idea of building a united front with a common goal of implementing holistic interventions that serve individual and community psychosocial and structural needs follows contemporary development and peacebuilding theory.

The UJYALO program design and approach are process focused, community based, context specific, and holistic. The process of determining who, what, when, where, and why is highly participatory, decentralized, experiential, and creative. This results in staff-buy in and community ownership and it reduces the likelihood of 'Doing Harm'. This process also increases connectors and decreases dividers in villages and communities creating a united front that can more effectively address social issues like discrimination, poverty, and conflict. The social inclusiveness of the committees and activities role models democratic behavior and good governance. The context specific, experiential approach allows individuals and groups to apply specific trainings to community issues reinforcing the learning and helping to turn awareness into practical action. By consulting individuals, communities, committees, and institutions and providing them with the necessary skills and resources for success, the beneficiaries are empowered and feel a sense of ownership of the process. This, in turn, helps reduce dependency and ensure quality and sustainability.

None of this would be possible without the development of both human and social capital. UJYALO has done an excellent job of choosing the right people to serve, to provide, to teach, to mediate, and to promote peace at the community level. It has also developed a variety of committees that serve multiple functions, which together provide the groundwork for transforming conflict and building peace at the community level.

Perhaps the most significant characteristic of UJYALO is not the separate parts but rather the synergy of the parts working together to create the whole. As a senior staff at Save the Children US stated, "UJYALO is a complete package and a united front that has enabled us to work in and on conflict and development in complex and often volatile conditions". Also, by working with pre-existing structures and coordinating multiple actors UJYALO has avoided duplication, substitution, and organizational competition, and other typical pitfalls in development and conflict work. The UJYALO processes and support mechanisms promote the necessary self-confidence for organizations, individuals, communities, and committees to brainstorm creative ways of changing the negative behaviors and attitudes that inhibit human rights, productivity, and peace in Nepal.

To better understand how UJYALO has promoted peace, the conflict in Nepal could be divided in two conflicts, one political and the other social. While these are closely interrelated, the current peace process offers evidence of the substantial distance between on the one hand the political conflict, between the Maoists and the Government, and on the other the issues of poverty and discrimination that haunt most of Nepal. In many ways the signing of formal peace processes is just the beginning. If the majority of people are correct and the route causes of Nepal's conflict are poverty, social exclusion, discrimination and lack of good governance, then transforming the conflict and building peace could take years if not generations. Too often not enough attention is given to conflict prevention and post-conflict interventions that support formal agreements. This can create further distrust, animosity, and intractability and is partly why intra-state conflicts relapse into war. The Community Relations Council in Northern Ireland and the National Peace Accord in South Africa are great examples of programs that built social networks in multiple sectors that supported formal peace processes by strengthening communities, reducing and containing levels of violence, and working on the structural and psychosocial root causes of war.

UJYALO could be a good model for Nepal to follow in order to support and sustain the very fragile peace. Until the government structures are fully functional and the staff and facilities have the will and capacity to serve the people, UJYALO plays a crucial role in providing access to social services, building trust, providing opportunities for employment and education, and building the necessary human and social capital at the grassroots level which “powerfully affect the performance of representative government” (Putnam) and support the formal peace process.

In many ways UJYALO is a pilot project of a model for combining development, human rights, and conflict resolution into one intervention. While there is always some room for improvement, particularly regarding coordination, communication, and cooperation between the implementing partners (IPs), their local partners, and others outside the UJYALO network, most of the lessons learned have less to do with the model and more to do with limitations in time, human and financial resources. Based on the number of districts and type of activities involved in UJYALO, the time frame and financial resources are not enough to cover every VDC in each district (43% of VDCs have been covered). The majority of the interventions, committees, and groups created by UJYALO are only two years old and ideally they need more capacity building, monitoring, and follow-up to become more sustainable. As a result, the majority of the behaviors, skills, service providers and institutions are on the way to being sustainable, but need further support.

The theory and logic argue against ending such an effective and large program in the middle of a very fragile peace process. If UJYALO ends some people will become unemployed and some children will have to leave school. Those who have been waiting to receive counseling and other support services from UJYALO will have to find other sources. If these expectations are not met, people will be disappointed. In a time of fragile peace building, it is not advisable to curtail ongoing support at the community level. Furthermore, UJYALO is already providing many of the interventions associated with post-conflict activities. It would be relatively easy to activate the network and adapt the interventions to the current context. In conclusion, the UJYALO model, tested against theories in development and conflict resolution is solid and should be transferred (with adaptations based on context) to other regions in and outside of Nepal.

Overview of Report

UJYALO, literally meaning "From dark to light", is a partnership of five INGOs and multiple NGOs, CBOs, and members of civil society. For nearly three years, with the financial support of USAID, UJYALO has been implemented in thirteen districts in western Nepal. With under six months left in the life of UJYALO the Implementing Partners (IPs) thought it would be useful to complete a qualitative study in order to capture some of the effective practices and lessons learned. *Effective practices* are defined in this context as practices which have resulted in positive outcomes for project beneficiaries and stakeholders, and have contributed towards the promotion of peace at the community level. A twenty-one day study in Dadeldhura, Kailali, and Banke districts was conducted, interviewing multiple stakeholders and beneficiaries. Five major effective practices were identified: UJYALO's Vision; Approach; Building Human Capital; Building Social Capital and Networks of Effective Action; and Synergy.

Section (1) of the report discusses and provides examples supporting the effective practices applied in the UJYALO Project. Section (1.1) discusses the UJYALO vision, program design, process, and approach. Section (1.2) discusses how UJYALO selected and built the necessary human capital to implement UJYALO effectively. Section (1.3) builds on the previous two sections by exploring examples of how UJYALO has led to the development of social capital and networks. Section (1.4) ties all of these examples together with specific cases of synergy. Just as an individual's greatest strength can also be their greatest weakness, many best practices have downsides. For example, one of UJYALO's greatest strengths is the process from program design to implementation. It is highly context specific, experiential, representative, participative, and holistic. The downside to this process is that it takes more time, resources, communication, and coordination than an intervention that involves one INGO, focusing on a single sector, seeking immediate outputs. Thus, while reviewing the effective practices, try to imagine all of the parts creating a whole. If one piece of the puzzle is missing the entire picture loses some of its focus and clarity. To discuss some of these challenges Section (2) highlights some of the lessons learned. Since there is a strong possibility that UJYALO will end in six months, section (3) discusses sustainability; section (4) provides a very brief discussion on Do No Harm; and section (5) concludes the report with a short theoretical analysis.

I. Effective Practices

I.1 Vision and Program Design

UJYALO vision and program design are sound, comprehensive and based on solid theory. By utilizing the diverse skills and networks of the five INGOs, UJYALO was designed to promote peace through the improvement of individual and community physical, economic, and psychological conditions while also raising awareness of human rights and providing skills in mediation and peace building. To work towards this objective the implementing partners combined their strengths in four major areas.

Enhanced Opportunities for Sustainable Incomes in Conflict Affected Areas through: business services and training in agriculture and irrigation for farmers in conflict affected communities (WI and IDE); intensive vocational training for Dalits and youth from marginalized households (CARE); matching funds from community forest user groups for poorer members to



Fisheries support in Banke

start enterprises (CARE); and micro-enterprise starter funds and business training for victims of conflict (SC). To accomplish this WI and IDE, the two INGOs specializing in technical agricultural interventions, led farmer related activities including sub-sector analysis, productive group formation and strengthening, provision of micro-irrigation inputs and supply chain analysis, market development, training and extension services. While CARE and SC focused on vocational training, and small-scale income generation programs respectively.

Increased Use of Key Support Services by Victims of Conflict by increasing access to services, by improving the quality of (psychosocial, medical, legal and economic) services, and by raising the awareness of the availability of services for victims of conflict (VOCs). In order to achieve this SC led activities to: form and strengthen Child Protection Committees (CPCs); improve access and quality of services for VOCs via psychosocial, educational, economic, legal and medical referral support; improve child protection structures at the community level, child protection in schools, local advocacy through child clubs and Junior Red Cross (JRC), and national advocacy through Children as Zone of Peace (CZOP) network; and tracking lost children.

Strengthened Community Capacity for Peace through increased community participation in planning and management of key decentralized services and infrastructure and enhanced peace-building and dispute resolution skills in communities. In order to achieve this CARE led the formation of socially inclusive community development project (CDP) groups; small-scale infrastructure projects (culverts, drinking water systems, school drinking water, toilets, roofing, and furniture); and enhanced peace building and dispute resolution skills in communities (peace building training, rights based approach (RBA), advocacy events, media). CARE and TAF both worked on conflict management and peace building training, peace initiatives, and development of conflict negotiation, meditation and management skills (mediation training for leaders, dialogues). SC supported peace building activities in schools (training for teachers, classes on peace education), including peace education classes. All three organizations have been working on education about constituent assemblies and constitution making (materials, workshops in district and community). Public/social auditing has been applied project wide, led by CARE.

The final and strategic element of the program design is **Synergy**. The objectives of this synergetic effort include: (1) coordination among partners in planning and implementation resulting in healthy relationships, joint programs, and less duplication; (2) capacity building among partner NGO staff and community people on peace building; (3) use of minimum resources for maximum output; (4) increase in number of community people advocating for peace; (5) improve economic self sufficiency due to joint support activities; (6) increase market and school access through increased CDPs (culvert, drinking water, school support); (7) provide mediators to resolve individual disputes within communities; (8) increase access to resources through activities that helped to raise awareness of human rights and responsibility; and (9) increase social inclusion through peace building initiatives.

Too often visions of such magnitude fall short of their objective because the approach and process of implementation are inappropriate. The design of UJYALO recognizes the great and intertwined needs of Nepal and seeks to overcome typical shortcomings of development and conflict related interventions. The following section highlights the UJYALO approach.

1.2 Approach

Due to ten years of violent conflict, compounded by fifty years of inconsistent development and weak and corrupt government institutions, individuals, organizations, and communities are skeptical of outside intervention and therefore lack the necessary trust and will to implement a multi-sector, and holistic intervention like UJYALO. UJYALO's unique approach helped to develop the necessary staff buy-in and community ownership for success. The design, planning, and implementation of UJYALO are process focused, decentralized, participatory, representative, and context specific. The interventions are experiential and creative so that the people and organizations involved 'learn by doing' and are given the opportunity to think out of the box when designing appropriate and effective interventions. This approach fostered the excitement and commitment necessary to make such a comprehensive, resource intensive and complex intervention successful. This is '*The Spirit of UJYALO*'.

To help ensure that the interventions in the above four areas were context specific, appropriate, and sustainable; the beneficiaries were included in selection, planning, design, and implementation of the multiple interventions in their villages, communities, and districts. Before implementing interventions, community meetings were held by the local NGOs to provide an orientation to UJYALO. The communities then selected a representative committee based on skills, leadership, and diversity who would support the project from activity selection through implementation. Next, individuals were provided with specific training and skills that they could utilize throughout the implementation process. Often, multiple committees were combined to visualize, design, and implement multiple projects in one community. To avoid duplication and competition UJYALO engaged and built on pre-existing institutions (i.e. Child Protection Committee (CPC), Community Forest User Group (CFUG), Farmers' Groups, and the School Management Committees (SMC)). By following the above procedures several outcomes were mentioned and observed by the field staff and beneficiaries.

Staff-buy in and community ownership - Too often INGOs are seen as the ‘provider’ and the beneficiary, the ‘receiver’. This can lead to duplication, inappropriate interventions, dependency and unequal distribution of aid. The success of UJYALO largely depends on the staff and people’s participation. Because it is matching hard (technical) with soft (psychosocial) support, people need to understand the purpose of UJYALO and invest in the cause. In every interview the staff and beneficiaries understood the concept and felt a sense of ownership and investment in UJYALO. The high level of participation led to transparency in terms of why and how decisions were made concerning people and program selection. No intervention can directly serve everyone and therefore conflicts over unequal distribution are often created. The UJYALO committees were able to manage these disputes through individual or group discussions. Once a community member understood the concept of UJYALO they supported it whether or not they were receiving direct assistance.

Intercommunity Harmony - The act of providing orientations and training at the community level brought people together and increased trust - “Twenty people are selected by the community for training...they sit together for five days. After the training people from different caste, ethnicity, religion, and sectors know and respect each other.” - Interviewee



Training in Salyan

Role Modeling Democracy and Social Inclusion - The process for selecting committees is highly participatory and models democratic methods. The result is crosscutting relationships through the inclusion of people from different sectors, castes, classes, age, and gender. This process role models positive and progressive attitude, behavior, and structural changes in the community.

Creativity - Often aid comes in the form of a package and occasionally UJYALO also appeared to be a package. But in the case of UJYALO the package was in the form of a structure, which because of the participatory approach and the formation of committees, the beneficiaries were able to mold and shape the package to suit their needs.

Empowerment - The participatory and experiential approach led to empowerment for many individuals involved in both vocational training and committees. The opportunity for a Dalit, woman, victim of conflict and/or torture, or a traumatized child to be in a leadership position on a committee was frequently life changing.

Replacing Organization Competition with Cooperation – For a variety of reasons many donors, INGOs, NGOs, and even beneficiaries compete for funding, services, and contracts. The combination of five implementing partners promoted inter-organization coordination and cooperation. These and other factors, in turn, lessened competition between beneficiaries.

United Front – When UJYALO began it was very difficult to implement interventions in many rural districts of Nepal. By partnering five INGOs and multiple local partners, the organizations successfully bypassed many of the obstacles and this facilitated working in and on conflict.

1.3 Building Human Capital

UJYALO provides a solid framework for working on the multitude of physical, social, economic, and political conundrums in Nepal. Regardless of how well the concept and approach is designed, appropriate and effective human capital is essential for success. One of the greatest assets of UJYALO is the multiplicity of actors and their diverse skill sets. The staff and participants selected and trained from the INGOs, local NGOs, CBOs, members of committees, and beneficiaries are what make UJYALO work. By building human capital the individual’s ability to serve themselves, each other, their organizations, committees, and communities is enhanced. Bill Ury, the author of ‘Getting to Yes’ and co-founder of the Program on Negotiation at Harvard Law School published ‘The Third Side’(2000). In this book Ury suggests ten roles that third parties can take to better transform conflict. He suggests that “[e]ach of the third-side roles is like a single safety net. If one fails to catch destructive conflict, another stands ready. The key is to line up all the safety nets in advance”(190). Below is a diagram¹ that illustrates each of Ury’s third side roles and how they work in relation to each other.

WHY CONFLICT ESCALATES CONFLICT	WAYS TO TRANSFORM
<p style="text-align: center;">PREVENT</p> <p>Frustrated needs Poor Skills Weak Relationships</p>	<p style="text-align: center;"></p> <p>1. The Provider 2. The Teacher 3. The Bridge-builder</p>
<p style="text-align: center;">RESOLVE</p> <p>Conflicting Interests Disputed rights Unequal power Injured Relationships</p>	<p style="text-align: center;"></p> <p>4. The Mediator 5. The Arbiter 6. The Equalizer 7. The Healer</p>
<p style="text-align: center;">CONTAIN</p> <p>No attention No limitation No protection</p>	<p style="text-align: center;"></p> <p>8. The Witness 9. The Referee 10. The Peacekeeper</p>

¹ Ury –The Third Side (190)

for organizations focused on technical areas like agricultural economic opportunities, like WI and IDE, received training in human rights, do no harm, and peace building. Those working for Save the Children, CARE, and TAF were exposed to agriculture development, irrigation systems, construction and other technical interventions. Now UJYALO staff possesses a holistic model that combines psychosocial and physical activities. Also, organizations often compete at the expense of the beneficiary. This creates turf battles, leads to duplication, and is poor role modeling. Now, UJYALO staff has an example of cooperation between multiple actors; and has witnessed the strength of teamwork, and the challenges of coordination. When UJYALO ends these staff will be able to transfer the knowledge, experience, and network links to their next endeavor. Finally, burnout leading to complacency in this field can be high. Through conversations with and observations of field staff it appeared that being a part of a team with a common vision of promoting peace at the community level enhanced their commitment and energy level. Everyone was proud of being a part of UJYALO.

As a result of the community based participatory approach the INGOs in UJYALO rely heavily on the NGOs who are typically the liaison between them and the communities, committees, and beneficiaries. Also, the NGOs are responsible for selecting and implementing most of the physical and psychosocial interventions. To accomplish this, they must have the proper skills and capacity. The commitment and competency of all of the local NGOs and CBOs was impressive. This reflects on the UJYALO's selection and training of local staff and partners. In order for UJYALO to work not only do the staff need to know their micro skill sets, they must also understand the macro vision of UJYALO and the process of moving towards this goal. A senior staff at SC in Nepalgunj suggested that one of the greatest strengths of UJYALO was the development of the local NGOs. Much of what he stated was similar to the development of the INGOs. Their network has been expanded; and they have experience working on a model intervention that includes both physical and psychosocial interventions. Their individual hard and soft skills have been enhanced through training and both their vertical and horizontal capacities are exponentially greater than before. Vertically they have greater marketability to work in multiple sectors with multiple INGOs. Horizontally they can provide better services to the individuals and communities they serve. As a result of the development of the staff working for the NGOs and CBOs and the shared vision of a common goal, they were extremely enthusiastic about and committed to UJYALO.

II. Social Mobilizer

In order for UJYALO to work there had to be a connector, someone who could bridge the gap between the NGOs, CBOs, civil society and the communities, committees, and individuals. UJYALO selected leaders in the communities to play the role of Social Mobilizer, whose primary task was to liaison and coordinate the multiplicity of activities. The following excerpts are from an interview with Jyoti Rasaily, a social mobilizer working for NRCS in Kailali; illustrate the process, responsibilities and activities.

Experience of a Social Mobilizer

“When NRCS announced the vacancy for the position of Social Mobilizer, I applied and was selected. My job is to conduct training in peace building, CPC, CAAFAG, Child rights, UXO, JRC, and other activities. I am responsible for 2 VDCs. In order to do this I received training on, among other programs and activities: Sanjeevani (10 days), psychosocial (10 days), UXO (1 day), CAAFAG (4 days), and CPC (5 days). I am also responsible for providing supervision to different committees and clubs, supporting and monitoring programs, coordinating NGOs, schools, teachers, children, child clubs, and facilitating monthly CPC meetings.”

Jyoti Rasaily continued:

“A five year old child lost his father due to the war leaving the mother all alone. The father’s family did not accept the wife and child because they blamed her for their son’s death. The child had a feeling of revenge. He would say, ‘The Maoists killed my father so when I am bigger I will join the army and kill all of the Maoists.’ The mother and child were displaced from Pathayriya to Baliya (within Kailali district). At this time I was identifying VOCs and I met with the mother and child. When I suggested UJYALO to the woman she was suspicious that I was not from the Red Cross. I could have been from the Maoists and killed her and her son. So I showed her an ID card and told the woman to ask others in the community to ensure my identity. The next day the woman believed that I was the social mobilizer for the NRCS. She shared her story with me. After this I discussed the case with the CPC members and brought them to meet the woman and child. We determined that they were both IDPs and VOCs. The CPC recommended that the NRCS support the family. The NRCS provided educational support for the child (stationary, tuition, uniform); *Sanjeevani* classes; and income generation support for the woman (2 pigs 4,000 Rs) including training in pig rearing, protection, and income generation. Since then the woman sold the pigs for 10,000 Rps. Once she started to earn money her husband’s family accepted her and the child. Now she is earning money through pig rearing, the child is in school and no longer has the feeling of revenge, and they are living with the father’s family again.

According to Jyoti the strength of UJYALO is the support provided to the VOCs. "If we are not able to support them the kids would not even go to school. Also, because several organizations are working towards the same goal it is helping to bring peace to the community. For example, the CPC made a hoarding board for children’s rights and messages for peace stating that ‘Children are a zone of peace’. Also our activities support people to engage in their work so they don’t have to think about joining the Maoists or leaving for work in India. We are also able to bring a message of peace to the community”.



Social Audit of UJYALO Program in Kailali

In terms of capacity and sustainability, all of the social mobilizers echoed the following thought of one of their number:

“I get paid by NRCS and if UJYALO ends I will have to find a new job. I enjoy providing services to the community but one person is not enough. It would take one person for one VDC. I provide supervision, support for monitoring programs, coordinate NGOs, schools, teachers, children, child clubs, and I organize monthly meetings with the CPC.” – Social Mobilizer

III. Psychosocial Interventions:

“Before UJYALO the widows would always sit alone. Some were attempting suicide. Thanks to UJYALO the widows are independent and they can afford to send their kids to school and get health care. Now that they are busy their trauma is going away. They also feel empowered. Their inferiority complex has decreased and the suicide rate has gone down.” – Member of CPC

Very often war, poverty, and discrimination leave people displaced, alienated, and desolate. Unable to take care of themselves they become depressed and fall into the trap of dependency. War widows struggle to satisfy the basic needs of themselves and their families, kids are forced to drop out of school and begin working and/or begging. IDPs are left landless and dependent on outside aid. Victims of conflict and torture live in constant fear. They lose their homes, family members, and their will to live. Women are disempowered and other discriminated groups are ostracized, left struggling to survive.

UJYALO has developed several approaches to build individual capacity. It is important to note in the following examples how each intervention is holistic serving both the psychosocial and structural needs of the individual and community. For example, if a child receives counseling for post-traumatic stress but the parents do not have enough money to send the child to school or the knowledge on how to raise a child, counseling alone could be meaningless. Thus, any program meant to relieve this suffering must be comprehensive, context specific, and linked with multiple psychosocial and structural interventions.

A. Sanjeevani

“Before *Sanjeevani* over half of the children who victims of conflict quit going to school. After *Sanjeevani* almost all of them have returned” – *Sanjeevani* participant in Jogbuddha, Dadeldhura.



Sanjeevani, Psychosocial session

The *Sanjeevani* facilitators explained what they do. First they consult the CPC to know where the most affected children are. Then they go to the villages with the highest number of affected children and arrange meetings with the parents and teachers and give a pre-test for potential students. The answers to five questions determine who should attend and who should not. Once they select the participants they tell them the course is fifteen days long and they have to come regularly for two hours each session. The facilitators work through five chapters including: three days each on trust, on safety, on personal narratives, on cooperative games, and on future planning. The excerpts below from interviews with the *Sanjeevani* facilitators and participants illustrate typical problems encountered, how they deal with them, and the outcomes:

Facilitators' Experience of *Sanjeevani*

"Many of the children have witnessed killings and dead bodies. Before the conflict the children were not familiar with guns and bombs, but during the conflict the kids saw guns, heads being chopped off heads, and dead people. So many of them are traumatized. Before *Sanjeevani* most of the children sat alone and did not share their feelings.

"After they participated in *Sanjeevani* they became more social and they began to share their feelings. The big change is that they have hope for their future. They also behave more normally in their homes. They have returned to school and begun improving their grades. Now the parents believe in the facilitators because they have changed the behavior of their children. Before *Sanjeevani* it was very difficult to give them help. "When we were selected by NRCS for training (five days) we realized how many traumatized children there were in the community. During the training we learned that we have medicine for them. So we went back to the community and started selecting the traumatized children with the teachers. The ones we selected had to take a pre-test. Then, we selected the children and met with their parents. The parents said that their children would just sit alone. They were scared.

"We asked the parents to send their children to the *Sanjeevani* classes. We started off putting twenty kids in one class for fifteen days. During the training they told us to play games but the kids always wanted to play war. They also liked to play with fake guns. Even the very small kids were making small bombs out of matchboxes. After *Sanjeevani* this behavior stopped. After five days we could see progress. After fifteen days most of the children had changed their behavior. The children have the feeling to do creative work. They realized *Sanjeevani* works. Before the children felt very alone. They had lost their parents. They didn't have anyone for support. But, when they came to the group they realized that there are many children like them. Before *Sanjeevani* the children were not interested in going to school. But, afterwards they started to go to school regularly. Before children did not have future planning. But afterwards the kids started to think about their future. The kids started saying they wanted to be something in the future." – *Sanjeevani* facilitator in Jagbuddha, Dadeldhura

The interview process for this study would often begin with discussions with the instructors, teachers, and providers and then crosschecks of their descriptions and attributions by interviews with the beneficiaries. The quotations below are from participating students and illustrate beneficiaries' perceptions of *Sanjeevani*:

Participants' Experience of *Sanjeevani*

"*Sanjeevani* means 'A New Life' – now we are able to read and concentrate on our studies. We can work normally. We used to feel afraid and couldn't speak to our elders. Now we can speak to our elders in the right way."

"It helped to reduce the fear of getting caught in crossfire and bombs on the way to school. It helped me to mix with friends and share my feelings."

"I immediately came to realize that I was not alone and that others had similar problems."

"Before the classes I didn't want to go to school, talk to anyone, and others teased me and made me cry. My brother was in the police and was killed by the Maoists. I was always troubled and afraid. Now I can convince my family that they should not worry. When my parents get worried I tell them that they shouldn't feel helpless, otherwise we will all feel helpless. I am now capable of studying and working and I don't feel afraid. Now I can help others."

"I am now free of terror and I can concentrate on my studies. The negative attitude towards me in the community changed. My brother and I were displaced from our village. We were not admitted to schools when we arrived. The Maoists wanted money from my family and we could not afford it so we went to live with my mother's brother. My parents could not come with us. The new community treated us as displaced and very low. Before *Sanjeevani* I could not speak. After *Sanjeevani* I can speak out and tell them that they are no different than me. Now I am confident that I can do something with my life."

These quotations show *Sanjeevani's* tremendous impact on the child victims of conflict. However, if the children are treated, but the parents are not, then the symptoms of childhood trauma can often relapse. In order to support the *Sanjeevani* classes UJYALO began providing parenting classes. Below are excerpts from interviews with parents who participated in these:

Participants' Experience of Effective Parenting Classes

“I was in jail for fifteen months. My kids were very worried about me and they were nervous about what would happen to them. When I returned from jail I was very disturbed. The kids were crying at night and wetting their beds. I used to scold and beat them if they wet their bed because I thought it would make them stop. We thought they would learn faster if we beat them. After the parenting classes we no longer beat our children.” – Parent in Jagbuddha, Dadeldhura.

“We used to scold and beat our children as a form of discipline. The children were bed-wetting, sitting alone, and quitting school. Through these classes we realized that their behavior was a result of trauma. We learned that we had to love them, not beat them. Now, when I see another parent beating their child I tell them that beating will not solve the problems. They have to talk to their children and find out what is bothering them. After the training my attitude and behavior towards children changed. Now I try to understand the children. I try to find the root causes of their attitudes and behaviors. Now I am very aware of children’s issues.” – Parent in Jagbuddha, Dadeldhura.

“Before we used to send our daughters far away into the jungle without caring about their feelings or interests. Now we only let them go if they want to. We respect their feelings and opinions. Before I used to fight with my husband and other family members in front of the children. The training taught me that this would have a negative impact on my children.” – Parent in Jagbuddha, Dadeldhura.

B. Community Psychosocial Worker & Community Counselors

The preceding quotes highlight the beneficial results of the integrated approach of treating both the child and the parent. Nonetheless, occasionally *Sanjeevani* classes and parent training were not enough. The symptoms of post-traumatic stress had developed into depression and other psychological problems that called for more intense treatment. Thus, UJYALO hired and trained community psychosocial workers (CPSWs) and community counselors (CCs). The CPSWs receive ten days of training and for the most part work as volunteers while the CCs receive six months of training and are employed full time. The CPSWs and CCs work with other members of the UJYALO network to raise everyone’s awareness of trauma and psychological disturbances. If the CPSW finds or is referred a case they attempt to provide counseling. If they feel the case is beyond their capacity they refer the case to the CCs. Below are excerpts from interviews with the CPSWs and CCs that demonstrate their success:

Experience of Support by CPSWs and CCs

CASE I “Because of the conflict many people were traumatized. The kids used to sit alone so their parents would take them to the hospital. The doctors would prescribe medicine. But, the medicine did not work. After receiving training we realized the kids were traumatized and that medicine alone would not solve their problems. Also the communities discriminated against the traumatized people because they isolated themselves. Now we are able to diagnose the cases and the individual’s self-confidence by providing counseling. The first thing we do is listen and by listening we determine how to help. Then, we show them the importance of human life. Second, we emphasize the importance of traumatized people, and third the importance of ‘I’ in the community. We try to empower the traumatized people by telling stories of others who have changed and overcome hardship. Because of the counseling the stress has been reduced. There is a link between *Sanjeevani* and counseling. If they are not getting better in *Sanjeevani* we send the child to the CPSW and if the CPSW cannot handle the case we send the client to the CCs. If the CCs cannot handle the case we discuss the case with the PSYCAN technical advisor.

“This works for adults too. Once a man went to Kanchanpur. On the way the Maoists and Army were fighting. He witnessed everything and went to hide in a cave. When the fighting ended he came out and on the way home he fainted. When he woke up he returned to the village. After this incident he went mad and started beating his wife and children. He started spending a lot of time alone in the jungle. The man’s parents took him to the hospital and they gave him medication but it did not work. The CPSW tried to help him but it did not work so they referred him to the CCs. The CCs gave the family counseling for a week. After the week they referred him to Nepalgunj where PSYCAN gave treatment for one week. Then, he returned home and everything was fine and he is earning money again.” – CC and CPSW, Jagbuddha, Dadeldhura.

CASE II: “I was a very good student... second in my class, but when I reached class six I started some bad habits. Once the Maoists came to my house and forced me to go with them. As a member of the Maoists I was responsible for organizing housing and food for cadres and clearing the road. When I returned I started smoking, fighting, and getting angry with people. My teachers scolded me for my behavior and eventually I was referred for counseling. The counselor helped me to assess the positive and negative affect of my attitude and behavior. Now I am passing everything and will get first division. My parents used to get angry with me. Now they think I will do something with my life. If I did not receive counseling I would be hated by lots of people. I would be a very bad person and life would be very bad for me.” – VOC in Kailali

CASE III: “Before there was fighting between the Maoists and the army. At this time the client’s father was linked with the Maoists. The army found out and met with him. They asked if he was linked with the Maoists. He said, ‘No! I left the Maoists.’ But, they proceeded to shoot him dead. The child witnessed this. The mother was working as a laborer and was not able to give food or shelter. His basic needs could not be met so he began living at an orphanage. The orphanage knew about me, the CPSW, from the community and so they notified me. I started meeting with the boy once a week for two or three months. I am also a teacher and he is now one of my students. The boy was very depressed and just wanted to be alone. He was not cooperating with his friends. The one thing that I noticed was that all the kids in the orphanage suffered from similar issues. This helped him to recover. Now, when he needs to talk he just comes to see me or the other CPSW. But, for the most part he is normalized.” – CPSW in Kailali

CASE IV: “I was in the 8th grade when the army killed my uncle on his way to work. I was very close to him. Then, one night I heard a big blast. I became very disturbed. I stopped eating and going to school. I started walking around the village and I quit talking to people. If anyone tried to speak with me I got very angry. Also, saliva started coming from my mouth...I was going mad. My father brought me to India for treatment and the doctors gave me medicine but it did not work. I had very bad side effects and my legs became very swollen. The CPSWs found out about my case but it was too serious so they recommended me to the CCs. The CCs saw the side effects of the medicine so they sent me to a doctor in Nepalgunj. My father also borrowed money so now I am still taking medicine and receiving counseling support. Now I sing and dance but I am still not going to school. I am married now and I have ten brothers and sisters. My husband drinks a lot and hits me so I stay with my father who is a goldsmith. My husband moved to India but he doesn't send me any money. But, I can't leave him. I do not smile anymore, only cry...the goldsmith has made the jewelry of gold and the blacksmith makes weapons...but this young life has become mad.” – VOC, Jagbuddha, Dadeldhura

CASE V: “In my village there was a young girl (15 years old) who came from Doti. She was displaced because of the Maoists. Because she moved close to where I, the CPSW live I noticed that her behavior was abnormal. She always wanted to be alone. She did not want to talk to her parents or teachers. I spoke with her mom to understand her behavior because the girl was denying that anything was wrong. Once I went to school to give an orientation about what we do and the girl learned about CPSWs and CCs. She slowly decided to meet me. She told me that she did not want to live her life...she wanted to die. I realized the case was too serious for me so I referred her to the community counselor. The girl had tried to kill herself twice. The CC sat with her for two or three sessions and found the case was improving. The CC was able to normalize her behavior and she stopped thinking about killing herself. Now the bad dreams have gone away and she no longer has suicidal ideation. We are no longer seeing her on a regular basis.” – CPSW in Kailali

One of the outstanding characteristics about the *Sanjeevani* facilitators, CCs, and CPSWs is that they are leaders in their communities and therefore even if UJYALO ends they will be able to continue providing their services. They also help to build harmony in the communities they serve by building trust and raising awareness in the community. The CPSWs and CCs have become the connectors. For example, before they had to look for cases but now everyone knows them so the cases come to them. In addition, the CPSWs and CCs have been working with individuals and institutions in their communities so their knowledge has spread. Supporting this, one CPSW stated that because he is a teacher and received training as a CPSW he can diagnose the kids with problems and provide awareness programs to students. The CCs and CPSWs have provided training to and coordinated with hospitals, teachers, government officials, and traditional healers. As a result multiple actors in one community are familiar with the diagnosis of trauma and are aware of the network and interventions created and supported by UJYALO.



CPSWs and CCs of Banke

The *Sanjeevani* classes and counseling provided by CPSWs and CCs have achieved repeated success. However, many interviews suggested that there were not enough classes, CPSWs, and CCs to serve all community needs and therefore the capacity to serve does not fully match the expectation for service. Moreover, many of the cases were too serious and complex for the counselors to handle, and these were referred to the more experienced counselors of PSYCAN. Six months of training is not efficient for treating major depression with suicidal ideation.

During an interview with the CPSW and CC serving in Banke district they were asked how many clients they had served compared to referrals. They said they had served thirty-seven clients and seventy-five more have been referred. Only eighteen of these cases were complete and most of these cases were still in the follow-up phase. When a senior staff working for one of the NGOs supporting the psychosocial interventions was asked if he had the capacity to serve the need, his response was that eighty percent of people in Nepal need services. He continued, “We are probably reaching less than forty percent. In some districts there is only one counselor. Currently twenty-three people have been trained as community counselors (CCs) for thirteen districts (one to two counselors per district). In order to serve the people we need more people at the grassroots level who understand trauma and can work with the people. We need more CCs and CPSWs - a minimum of four CCs per district and one hundred trained CPSWs for thirteen districts. Also PSYCAN (the local NGO providing counseling support) only has five doctors and forty health professionals in fourteen districts. This is not enough to support the needs of the CCs and CPSWs.” Other recommendations provided by CPSWs and CCs include:

Recommendations by CPSWs and CCs

- “It can be difficult to go to female clients if you are a male CPSW so there is a need both male and female CPSWs and CCs in the same district.”
- “During the conflict people were very suspicious of the CPSWs. Even now if we learn about a new case we go for home visits. The VOCs or VOTs and the community become suspicious of us. So instead of having one center in 4 VDCs it would be better to have a proper counseling center in each VDC with a sign saying what we do and the population we serve. “
- “It would be better if there were rehabilitation centers for the more severe cases.”
- “Because of economic problems the clients are not able to come to the centers and the CCs are sometimes not able to go to the clients due to transportation and transportation costs so it would be helpful to have the transportation costs included in the program.”
- “There is a need for more meetings and coordination that also include the *Sanjeevani* facilitators.”
- “There are more clients who are affected by other problems. Not just conflict. But, two CCs are currently responsible for nine VDCs and one municipality. We even provide services to other districts like Bardiya. It would be much better to have at least one CC per VDC and municipality so we could serve everyone. “
- “Rather than having CPSWs who are engaged in other work and are volunteering it would be better to have one person working full time and paid on a monthly basis. Instead of having 3 people being paid 600 Rps per month. We could pay one person 1,800 to work full time.”

C. Peace Educators

The Sanjeevani classes and counseling activities provided by UJYALO help to resolve acute cases of trauma. These are necessary but reactive interventions. To help prevent such acute cases in the future longer term interventions focused on education are important. In order to achieve this UJYALO has trained teachers and begun providing peace education to students in the fifth and sixth grade, and is collaborating with another NGO to provide support to seventh and eighth grades. Below are excerpts from interviews with staff and students involved in peace education initiatives:

Excerpts from an interview with the principal, the peace education teacher and the chairperson of teachers' committee at a school in Dadeldhura:

“The Maoists used to come to our school to recruit the kids and ask for donations. They would forcefully bring the kids into their program. After UJYALO...NRCS Dadeldhura organized a meeting with the teachers about UJYALO and peace education. NRCS asked the school to select one teacher to be trained for five days. After getting the training he came back and started teaching peace education to the fifth and sixth grade. A total of one hundred and sixty three kids have received the peace education course. UJYALO also provided the school with a code of conduct board at the entrance of the school and provided funding for peace-building activities, a toilet, and a drinking water station...Before Peace Education started at the school the kids did not try to resolve their own problems. Now, through peace education the kids are learning to solve their own problems. The teacher uses an experiential approach. Before the children sat separately (boys and girls), now they sit together. Before peace education there was a lot of social discrimination among the children. After the peace education the kids started to think differently. The concept of untouchables has been eliminated from the school. All the students are feeling equal and there is no need to discriminate based on caste. The kids are ignoring the older generation who often try to teach them caste and gender discrimination.

Interview with students participating in the Peace Education Program:

What does peace mean to you? ...What did you learn in Peace Education?

“Peace means there is no fear and no disturbance...I learned not to dominate others by caste.”

“Peace means fearless environment...I learned not to discriminate between males and females.”

“Peace means a fearless society...I learned to never compare friends by wealth.

“Peace means a society without conflict and discrimination...I learned not to fight with others.”

“Peace means no drunks and no disputes...I learned no caste discrimination.”

“Peace means everyone supports each other...I learned not to discriminate by gender.”

“Peace means respecting each other...I learned not to discriminate by caste.”

“Peace means to get an education in a peaceful environment...I learned to love each other.”

One of the highlights of the Peace Education program is that it is being used as a model by organizations like UNESCO who are also, with SC, advocating for the integration of peace education into the national school curriculum. Also, the success of the peace education classes led to the addition of peace education classes in levels beyond the fifth and sixth grade.



Peace Education Class in Pyuthan

Because UJYALO is only providing training to one peace education teacher per school it is very important that this person is motivated, competent, trusted, and respected by the students, teachers, and parents.

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D. Peacebuilders & Mediators

“Before, when solving small disputes we had to go to the police station to make a report. This was very bad because both parties would not talk to each other for a long time. Since we started mediating we are able to solve problems in win-win outcomes.” – Peace Builder in Pokhara Municipality, Dadeldhura

Academic and applied research suggests that building peace at the community level should not and cannot be the sole responsibility of the children. It is too big a burden. In line with these findings UJYALO has trained community peace builders and mediators to help spread the message of peace and resolve inter-personal and community disputes.



Mediation Session

Peace builders, when asked what they do, said they strengthen the community’s capacity for peace by resolving disputes in the community and supporting the mediators by managing and referring cases.

They also said that they did advocacy work related to caste and gender discrimination. For example, in many Community Forest User Groups (CFUGs) Dalits are not in leadership positions so they advocated with CFUGs to include Dalits at higher levels.

One of the strongest elements of UJYALO is the empowerment of women, children, VOCs, and other marginalized and socially excluded groups. The peace builder training is a great example of how UJYALO has led to individual empowerment. The actual act of training at the community level brings people together. For example, the community selects twenty people to receive training as peace builders. They sit together for five days. After the training people from different castes, ethnicity, religions, and gender know each other and respect each other. A community peace builder working in Pokhara municipality, in Dadeldhura district, commented, “One time a training

was organized and some of the women were Dalits and others were Brahmin. The women were wrapping the food (samosas) to bring home to their families. When the Brahmins discovered that the samosas were prepared by the Dalits. They stopped taking them home. After two days they had Chow Mein for lunch. They could not take the Chow Mein home so the Brahmins had to eat the food cooked by the Dalits. After eating the Chow Mein, they said, “Oh, we didn’t get sick.” So now the Brahmin women eat the food cooked by the Dalits. This is how change is happening at the local level.” Below are excerpts from conversations with community peacebuilders and mediators that provide examples of the successes:

Experiences of Peace builders

“There is a vast difference between the past and present. It is like I understand everything for the first time. Before this training I did not know anything about development, conflict, or building peace. So this has changed my life. Before UJYALO I was a housewife and according to traditional customs I was not aloud to leave the village. Now, I have learned about my human rights. Now, I can leave the village and educate other women about their rights. I am getting respect from other women in both my village and others.” – Peace Builder in Pokhara Municipality, Dadeldhura

“I was a volunteer in the health sector before this training. I used to get very angry with children and others in the community. The peacebuilder training has changed my life. I became the vice chairperson of the women’s group in my village and I started a women's group in the village. There has been a lot of conflict in the village. After the training I tried to help people resolve community problems. Now I am aware of conflict, peace, and human rights.” – Peace Builder in Pokhara Municipality, Dadeldhura

“I am a female from the Dalit community. I have faced so much hardship and discrimination. People used to sprinkle water at my children and I. Also, during my menstruation period I was forced to stay with the cattle. But, after the training it has gotten better.” – Peace Builder in Pokhara Municipality, Dadeldhura.

This capacity building and individual empowerment has led to changes in attitudes and behaviors as well as the promotion of inter-personal and inter-community harmony.

Changes brought by Peace builders and Mediators

CASE I: “RUWDUC, a local NGO and partner of TAF, provided eight days of peace building training to three people from each productive farmers group. There were twenty-seven people from the VDC who attended. From this I learned how to solve disputes at the community level. For example, there was a fight between my son and other relatives. My son is a drama trainer and he was facilitating training to the child clubs. Another member of the community was jealous of him. On his way home relatives began to beat him. When they started beating him up my daughter was with him. She ran home and told me about the fighting. I began screaming, the Maoists are taking my son! The Maoists are taking my son! Everyone in the village came outside. The community came together and caught one of the eight boys who beat my son. After this we called one of the community elders who was trained as a community peace builder. The peace builder facilitated a dialogue between the boys and it was resolved. All eight boys including the one who was beaten sat together and discussed the problem. The peace builder told them that these disputes are not good for the community and they are part of the community so they cannot do this. The peace builder had each of the boys sign a contract saying that if they fought again they would have to go to the government offices.” – Community Mediator in Kailali.

CASE II: “A man was an only child. He drank a lot and beat his wife. His mother did not accept his wife so he would get his wife pregnant and then send her away. After a year he would call her back and get her pregnant again. Now they have 6 kids. Finally, the woman left the house forever. To survive she built a house in the jungle for herself and the six kids. She worked as a laborer to feed her children. The women’s group who were trained as peacebuilders heard about the woman living in a hut in the forest. This became a big interest to the mother’s group. They called the woman and husband. He said that he would accept her but she said, no! She was scared that he would force her to have more kids and that he would continue drinking and beating her. The mother’s group went to talk with the man’s mother. She brought an axe to the meeting. The mother’s group ended up mediating between the woman and the husband. As a result...they accepted each other’s faults and promised not to continue the cycle. Now, the couple is very happy and the children are in school. The women’s group forced the woman to have an operation so she couldn’t get pregnant again. The mother of the husband gave a party for the mother’s group and gave them a goat to thank them for saving her family. The mother said, ‘You have settled my family again – you are the right people to have a party for.’ The mother’s group did not accept the goat.” – Peace Builder in Pokhara Municipality, Dadeldhura

CASE III: “Two women had a conflict over the boundary of land. They talked to the government but were unable to resolve the dispute. The women learned about the mediators because they had resolved other disputes in the community. First the women sat together and voiced their sides of the story. Then, the mediators told them that if they went to court it would cost a lot of money for the lawyers' legal fees, so let’s try to resolve this together. They started to discuss amongst each other. We told them they had to find a common ground. After a long discussion the women came to a fair conclusion and the conflict was resolved. **Why did you need a mediator to resolve this issue?** Because when we sat together we would become aggressive toward each other. We needed someone to help. **How did the mediator help?** At first they listened to our voice in depth. Then, they gave us suggestions. Then, we realized that if we go to the district level we would have to invest a lot of money. But, it was free through the mediators. So, we came up with a paper agreement that was a win/win solution.” – Community Mediator in Kailali.

CASE IV: “There was a dispute between a husband and wife. The wife used to drink a lot but the husband did not. When the wife drank she would go to other people’s houses or sleep outside. This was disturbing the kids and family. Once the older son tried to kill himself because he saw his mom doing this. The husband heard about the mediators and found the main problem was alcohol. The mediators asked the wife if she was ready to leave alcohol. The husband said that if she would to leave alcohol he would accept her. She agreed and now they don’t have any problems.” – Community Mediator in Kailali.

CASE V: “After receiving the training my first case was very challenging. A woman had left her first husband and got married to another man. She was a resident of ward eleven and her new husband was from the municipality. In Nepali culture if someone takes another’s wife they have to pay money or cattle to the first husband. The old custom was for the first husband to behead the second. This still happens in five to percent of the cases. So in this case ward eleven was planning to attack ward eight. When the case came to the mediator he invited seven people from each side. They had four days of dialogue. After the discussions the first husband demanded 75,000 Rps from the second husband. The second husband disagreed. After six days of dialogue they agreed to 17,000 Rps equal to the cost of the jewelry he had given her. The two husbands agreed and hugged each other. The second community promised to support the first husband’s community to manage his next marriage.” – Community Mediator in Dadeldhura.

Case VI: “Once a teacher was going to distribute edible things. He organized two lines...one for Dalits and one for non-Dalits. When the Maoists heard this they beat him up and cut his sacred thread and hair. Then, the teacher was beaten badly. The police came and arrested the Maoists who beat him. At this time the conflict was at its peak. Both sides were killing each other. After this the case came to me, the mediator. We arranged an entire day discussion and both parties apologized and the teacher accepted that he made a mistake and the Maoists admitted that they misbehaved.” – Community Mediator in Dadeldhura.

In order to increase the capacity of the peacebuilders and mediators, interviewees offered the following suggestions:

Recommendations of Peace builders and Mediators

- “The number of mediators is very small. There is not enough time to handle all of the cases that come to us. Currently we have 3 mediators for one ward. There are between ten and fifteen thousand people per ward. In order to serve the needs of the people we would need at least 6 mediators per ward. The mediation training costs 8,800 Rps per person, just over one hundred USD per mediator.”
- “This program should be continued. It is very strong and accepted by all of the community. Even the local government refers cases to us.”
- “We need more mediators and eleven days of training is not enough. We have solved many disputes but we need more skills.”
- Just in case UJYALO ends the mediators have started a fund (25 Rps each per month) so we can continue.

E. Lawyers



Lawyers in Dadeldhura

For cases that are beyond the community mediators and peace builders capacity UJYALO developed the position of legal advisors and lawyers to manage cases that involve illegal detention and torture. In the current context the lawyers are only able to provide services to victims of torture perpetrated by the police or government institutions. If the peace process succeeds and UJYALO is continued these lawyers will also be able to provide services to victims of torture and illegal detention perpetrated by the Maoists. The following section highlights excerpts from interviews with these lawyers and their clients:

Support for Victim of abuse

"I used to take drugs and I used to have social problems in the community so my father called the police office to arrest me. He thought this would improve my behavior. During the first day of detention the police did not do anything to me because they thought my father would return and take me home. That evening I had a verbal argument with the police and they started scolding me until I screamed back. The police officer hit me in my left eye with his gun. It started bleeding and swelling and I blacked out. My parents came and found me unconscious. They took me to the hospital. The doctors could not treat me so they took me to another hospital. The doctor told me that I lost my eye and referred me to Pokhara for more treatment. LAN has a network with the political parties. One of them is CPN-UML but not Maoists. My father is one of the cadres of this party so he came to LAN and LAN began to file the case with the Human Rights Commission. LAN did not get support from the BAR association or civil society human rights organizations because they were afraid it was a case against the police. Only INSEC (UJYALO) NGO supported the lawyer. Now the investigation is complete but the chairperson of the human rights commission has not been appointed and he will decide on the case so we have to wait and see. The police officers involved in this case were transferred the same day of the incident. I went into rehab for drugs for 6 months and now my entire life concept has changed so I will not attempt revenge. I have totally left drugs. Now I am trained as a counselor and I am working with others addicted to drugs. UJYALO has contributed to this." – Client in Kailali.

Before and after this interview the lawyer representing the case made several suggestions for the program including the following:

Suggestions on Legal Support

- “LAN files the cases in court but this is not enough and not the most important. Awareness is the most important. Awareness of the international provisions and constitutional provisions for police, army, and civil society and more awareness of human rights and the rights of victims of torture.”

- “Our main problem is working alone. I need a team. If we had a team we could do more. There are a lot of people who come to us for help but I can’t help all of them. I am 30 years old. This is a fundamental service for the community and the VOTs. It is a hotline service. I have to attend many programs so if someone needs me I may not be at the office to answer the phone. So we need a full time office assistant.”

- “Also we need a computer, telephone, and fax machine. If we go outside to an internet café the information could be leaked so we need at least one computer, telephone, and fax.”

- “We know we have to go beyond VOTs and work with VOCs because the government compensates VOCs if the husband or breadwinner is killed. Most people don’t know about this and we don’t have the capacity to serve them if they did know about it. If we had three lawyers and a proper office with an assistant we could serve more of these people.”

IV. Physical / Tangible Interventions

While educators, counselors, mediators, peace builders, and lawyers are essential for providing support services and resolving conflict at the community level food, shelter, and employment are also fundamental building blocks. Individuals and families unable to satisfy their basic needs are less likely to be interested in the previous interventions and activities. Also, it is very difficult to overcome trauma and depression while living in abject poverty. Therefore a combined approach of psychosocial and structural interventions is essential for sustained and holistic development and peace building. In order to achieve this UJYALO introduced several interventions that have helped individuals, families, and communities gain independence.

A. Income Generation Activities

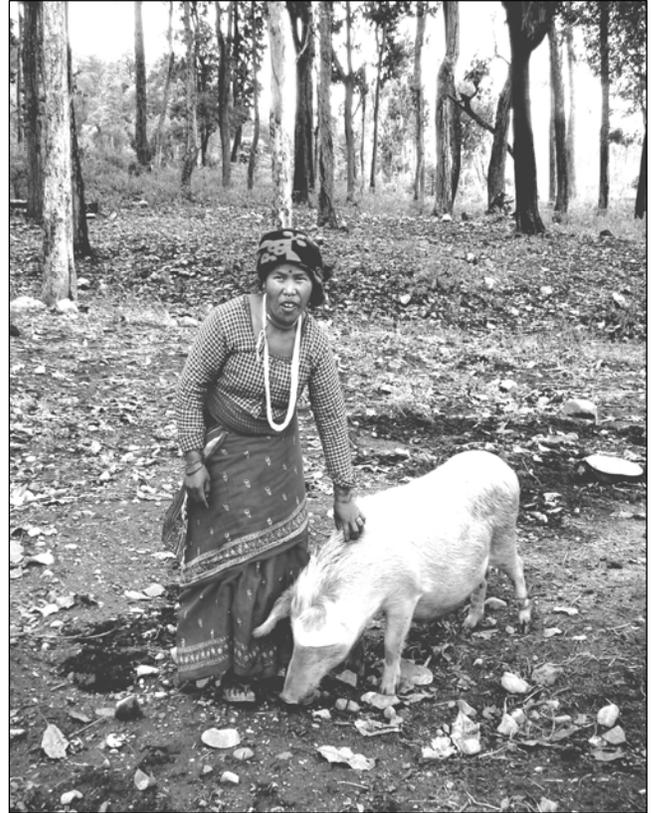
War widows, among others, are often left with nothing and as a result fall into poverty and become dependent on the community for their basic survival. One way that UJYALO has helped these people pull themselves out of poverty is through Income Generation Activities (IGA). The case studies below illustrate this:

Income Generation Stories

CASE I: “After my husband was shot by the army I became completely dependent on other families in the community. It was hard for me to face my two children because I could not afford to send them to school. After UJYALO...I received two pigs from NRCS, training on rearing animals, business skills, and counseling. A month ago I sold my first pig for 12,000 Rps. Now I have six baby pigs and the other one is pregnant. My kids are going to school and I have many chickens and goats.” – War Widow in Jogbuddha, Dadeldhura.

CASE II: “Before UJYALO...my husband provided the income and I raised our three children so I was very happy. But when he was killed I became dependent on the community. I had to sell everything to eat. After UJYALO...I received 4,000 Rps from NRCS to buy one goat and 9 hens and training in goat rearing and business. I also received counseling. I sold the hens and cocks for 7,000 Rps. Now I have four goats. Now, I can support myself and my kids are in school.” – War Widow in Jagbuddha, Dadeldhura.

CASE III: “My husband was a teacher and was killed by the Maoists. I am very poor and I have five children. After my husband died I could not take care of them. After UJYALO...I received 5,000 Rps and I bought three goats. So far I have sold 10,000 Rps in goats. I am independent and now I can do something with my life. All five children are in school. Now I am happy and empowered. My children also received a uniform and stationary for school thanks to NRCS. I don't feel alone and I can look after my children very well.” – War Widow in Jagbuddha, Dadeldhura.



IG Beneficiaries of Dadeldhura

The livelihoods and psychosocial conditions of the majority of the war widows have greatly improved. Nonetheless, many are still struggling to secure land and homes. For example, one beneficiary stated, “I am doing much better but I am still very alone. I do not have any family in my village. Support from UJYALO fulfills our basic needs but nothing more. When our husbands were alive they owned non-registered land. But, when they died we were left with nothing. None of us have land or a house.” Also, some of the women receiving IGA had trouble raising their animals and therefore, they died leaving the war widows in the same position as before. Thus, constant monitoring and follow-up with the recipients of IGA to make sure the intervention is sustainable and effective is essential.

B. Vocational Training



Radio/TV maintenance training participants

Another way that UJYALO builds individual human capital is through vocational training. This intervention, though more resource intensive and time taking, did lead in some cases to more sustainable and far-reaching results than other income generation activities.

Vocational Trainees' Experiences

CASE I: "I am the oldest of three brothers and one sister and my parents are very old and very poor, so poor that I had to complete my basic education in a relative's house. Then, I began studying at the intermediate level but I did not have the money to continue. I have been abducted by the Maoists four times. They always tried to recruit me and take me to orientations. They also asked for five percent of my salary. I always told them that I did not make enough to support my own family and parents. At this time I was a teacher making only 1000 Rps a month so the Maoists left me alone. Then, I got married and I realized that 1,000 Rps a month was not enough to support my family so I moved to India where my brother is currently working. I got a job with Honda but they made me stand for nine hours a day in a factory. It was too hard so I quit after four months and returned to Nepal.

"Upon my return I became very confused. How could I make enough money to support my family? I could not go back to teaching so I started looking after goats. I began with three goats but I did not have any knowledge of income generation. I knew the goats would get older and have children, but I was not sure if this would be sufficient to support my wife and parents. I heard about some NGOs in Dadeldhura who was looking for an animal health worker for Ganeshpur VDC. They sent a representative to my village looking for candidates. The criteria included the successful completion of the School Living Exam (SLC) and to be a Dalit. The community recommended me even though I was not a Dalit because I was so poor. They also thought that I was very honest.

"When I received the scholarship I did not have enough money to get to Pokhara. The NGO said that I had to raise the money myself so I borrowed 3,000 Rs from relatives and went to Pokhara. I was very afraid because I did not know where Pokhara was but I knew I had to go for my future. I was very insecure about the training. But, once we started taking weekly exams I would always get third or fourth place out of twenty-four people. I began to gain confidence. At the end of the training the trainers suggested that I visit the District Animal Health Office and show my certificate and citizenship. They would give me 18,000 Rs as seed money to start my business. I went to the office and in about three months I received the money. REDC, the local NGO, provided an additional 3,000 Rs as seed money. So I had 21,000 Rs to start my work at the community level. REDC provided equipment for castration, casting rope, and a toolbox for vaccinations.

"Now I earn between 3,500 and 4,500 Rs per month. I also have a store where I sell agricultural pesticides and medicine for cattle. Because of my training I am able to support my family and provide for my brothers' and sisters' education. I also provide a service to the farmers and the community. Before this the farmers did not have anyone like me to provide such services and as a result many of the livestock were dying unnecessarily. I am serving goat-rearing farmers in Ganeshpur VDC. 167 farmers have already received my services, including: vaccinations and other medical and surgical procedures, and I provide technical recommendations to the district livestock service center." – Surendar Deuba, Amargadhi Municipality, Dadeldhura

CASE II: "After I completed my education ten years ago I taught for about three years but I had to leave my job because I was not a permanent teacher. Then, I had a job for two years with a local NGO doing work with UNICEF. I participated in the Participatory District Development Program, which was being lead by the District Development Committee. I was elected by the community to participate in the 35-day Village Animal Health Worker (VAHW) training program in Pokhara because I was a goat-rearing farmer and the community trusted that I would come back and provide them with services. I was already acting as a group leader in the community. I am Brahmin but my community is mixed - Brahmin, Dalit, Janjati, Chettri, etc - There is not a lot of discrimination in my community. The Dalits are treated equally and everyone works together to help the community. Because I am educated the Maoists often ask me to join their party and attend their speeches and rallies. Even when I was selected for the VAHW training in Pokhara the Maoists told me not to go but I told them I had to go because the community selected me. I told them they couldn't stop me because the village was supporting me.

"After the training was complete I did not have any money to start a business so I asked the district livestock service office and they gave me 18,000 Rs as a loan. Now I have a vet shop in my village. Before UJYALO I made between 12 to 15,000 Rs a year. Now I make between 40 and 50,000 Rs a year. Before I owned 20 to 25 goats. Now I own 45 goats. Before many of my goats were dying because I did not know how to raise them properly. Now, none of my goats are dying because I have the skills to raise them and if they get sick I can treat them. Before I received the training the goat mortality rate was 20% in the community. Now there is a 0% mortality rate because I am treating the sick goats and teaching people how to raise their goats. Now, I would like to do a refresher course and the lab training. I would also like lab equipment and an improved goat shed program. I need materials and technical support to do this. If I have the lab training and equipment then I can give services to the communities throughout the district of Dadeldhura. My village is very far (40 km). I currently support seven people including my wife, two children, mother, father, and younger brother. And, I serve over two hundred families. If I receive the lab training I could serve up to five hundred families living in rural areas." – Dasharath Paneru, Dewal Balana VDC, Dadeldhura

Six people in Dadeldhura have received this training (VAHW). The 35-day training costs 22,000 Rs



**Mr. Ram Bahadur Thapa, VAHW,
Dubichaur VDC, Gulmi**

per person. This intervention has a significant impact for the beneficiaries based on the evidence of the above two case studies. Based on the cost benefit, it would be good to consider automatically including the lab training in the initial package. Overall, interviews with beneficiaries of IGA and Vocational training show that the IGA package deal (4,000 Rs for 2 goats, a small shop, a rickshaw, a pig, etc.) has a much smaller impact, and in some cases was not successful in satisfying people's basic needs, compared to the vocational training. Some beneficiaries argued that 4,000 Rs was not enough to start a successful business and therefore in some cases the people receiving 'the package' still cannot afford to send their children to school.

Also, some people receiving IGA appeared to

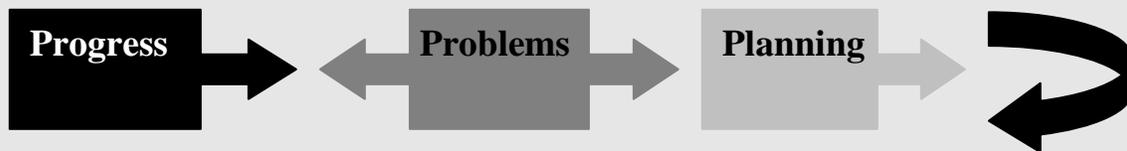
be less confident in their ability to survive over a long period of time. One recommendation is a more community based approach in which the war widows and/or others receiving IGA form a committee similar to the women's user groups so they can support each other, combine their skills and assets. But the challenge here is that victims of conflict are scattered. Another recommendation is to provide vocational training to more people. The income generated and transference of this intervention had a much greater impact on both the individual and the community, than purely income generation interventions, though the cost of vocational training is higher.

C. Technical Training - Fisheries & Agricultural Development

Typically technical training in fish rearing and agricultural development involves an entire community and multiple actors. The following is a summary description provided by Paramnanand Jha, from the INGO IDE, and Siddha Raj Pathak, from the NGO Gramin Sudhar Munch in Dadeldhura.

Agricultural Development Approach

"The implementing partners (INGOs) have a meeting about possible interventions with the line agencies including the District Development Committee, District Agriculture Development Office, District Livestock Development officer, Irrigation officer, Forest officer, and the private sector, including business leaders. Second, the implementing partners decide which villages to work in and begin the NGO selection process. Third we implement a sub-sector analysis, which helps to determine what to do through a participatory rural appraisal. Fourth, we have nine sub-sectors including: Vegetable, goat, ginger, dairy, spices, bee keeping, poultry, herb cultivation, and handicrafts. We rank these sub-sectors to decide which will be the most effective and the community selects which sector they are interested in. Most of the communities where UJYALO is working select vegetable production, goat raising, dairy, and ginger. Fifth, we hire staff with the local partners for the UJYALO project and train the NGOs and provide an orientation to UJYALO and training in technical and social skills. Sixth, we do a need assessment of the villages that have been chosen. Then, we work with the community to design a detailed implementation plan and begin implementation. Every month there is a full day meeting with everyone involved. Field staff present the progress and a plan for the following month. Then, a synergy meeting is held to coordinate activities among the INGOs and their partners. The meetings always discuss three major topics - The "3 Ps" (Progress, Problems, and Planning).



In terms of synergy we saw today a multi-use water scheme. IDE provided 80,000 Rs and the design and technical support including one overseer and one engineer. Then, IDE called a meeting with the line agency and all the partners of UJYALO. IDE asked them to share the cost. The government line agency said they did not have the resources so CARE provided the remaining 300,000 Rs. This was sufficient to complete the project. This support is then reciprocated if CARE has a project they are implementing. The expectation is that the other partners will provide support if they have either the resources or the technical expertise. There is also a coordination committee that includes 9 government officers (DLSO, DADO, LDO etc.), members of the private sector and civil society, etc. They meet every two months. All three local NGOs have to present a progress report at this time. This helps to avoid duplication.

"We are also doing social audits for the communities we serve. All six NGOs and coordinators go to the field and tell the beneficiaries how they have spent the money. We also connect peace building to all of our initiatives no matter what. If we are implementing an irrigation system we also educate the users committee about social inclusion, women empowerment, discrimination, socio-economic and caste discrimination.

"Input Service Providers (ISP) – Private Sector produces products. The farmers are very close to the output service providers (OSPs). When farmers produce crops and raise animals their relationship is with the output (OSP) service providers who purchase their products and send them to the market where the marketing committees help to sell the products at a fair price. The ISPs provide technical and soft (peace education) trainings and the OSP also get training in peacebuilding, so a big network has been developed."

This process has led to several successful cases in which individuals and entire villages have benefited from the intervention.

Vegetable IGA and Drinking Water

CASE I: “Before UJYALO... We had problems with drinking water and vegetable production. We had to buy vegetables and we had to walk one hour to the stream and one and a half hours back just for drinking water. We usually did this about five times a day. We usually ate salt, rice, and chilli. We also cultivated soya beans, maize, millet, and sorghum. As a result our babies were malnourished. We had issues with night blindness in the children. Also most of the men left for India and the women went to other villages to work as laborers. In addition to our living



Dalit family farming vegetables in Dadeldhura

conditions the Maoists used to come to our village to ask us for lunch, dinner, and we had to listen to speeches in other villages. We are very traumatized by the Maoists because they would threaten to burn our houses and kill us if we didn't support them. In terms of education, three or four people have a school certificate pass and the children go to school. But, the school is over seven km away. Every day the kids walk there and back. If we have a serious illness in the community we have to go to Dadeldhura headquarters or they just die. In terms of discrimination the entire village is Chettri so there is no caste discrimination. But, there is a Dalit village nearby and we discriminate against them, but it is decreasing.”

“About a year and a half ago UJYALO started working here. Now we have a water drinking system; we grow vegetables, we have improved seeds,

training in how and when to cultivate vegetables, training in soil management and practical training in vegetable production, we have learned how to use pesticides and skills in cultivation, planning, and marketing the vegetables. Now people come to us to buy vegetables so they can sell them in markets and on the road-side. We also have an irrigation facility. With the money we purchase clothes and buy books for school and some extra food. We have to buy rice from outside. Now we eat a lot of green vegetables so the night blindness has improved a lot and our general health has improved. Also, most of the men in the village have stopped going to India for work. We have also started a community saving group. Each family gives fifteen Rs per month. We put the money into a cooperative. “– NGO Gramin Sudhar Munch, Navadurga V`DC, Dadeldhura district.

CASE II: “Before UJYALO we were in the dark. We did not have a source of income. No business. We only did agriculture but never made a profit. We did not have any knowledge about doing business and vegetable farming. Before there was not enough money and if we asked someone to lend us money we did not get it. Because of the conflict there was a lot of fear. We could not gather together and if someone left the village we didn’t know if they would return. The army would come and call us Maoists and take people away. My first son, ‘the breadwinner’, was killed due to the conflict. Before when money came for development it always went to the rich people. The poor people never received anything. We also did not have any communication system, transportation, or proper schools. Seventy five percent of the new generation are literate, but only 25% of older generation can read and write and twenty five percent of these adults can only sign their name.

“When UJYALO started...the local NGO came to the community and organized a meeting with the farmers about UJYALO. Then, they identified the parameters of who would be able to participate in the project. A group of beneficiaries was selected from different castes to role model social inclusion. The formation of this group has helped to reduce the discrimination because we work together and take lunch together. Eleven women and nineteen men were selected to form the committee. Before women did not have equal rights in the community. They were not allowed to go outside or mix with other people. Now they have equal rights. UJYALO was a catalyst for this change. We feel very good about it because before we were not aware of the participation of women. But now that we include women our income is increasing.

“UJYALO provided fish ponds and training, technical support and training vegetable and banana farming, an irrigation treadle pump, training on how to work and repair the pump, and marketing skills. The NGO also linked with the government office to provide this training. Now our income has increased a lot so we do not have to work as laborers or go to India.

-“I earn 6,000 Rs a year from the fishery and 3,000 Rs from vegetables.”

-“I earn 13,500 Rs from the fishery, 1,500 Rs from vegetables.”

-“I earn 8,000 Rs from the fishery, 2,500 Rs from vegetables, and 700 Rs from bananas.”

“Now we don’t need to take loans from others. We can rely on each other if we have a problem. This creates community harmony. For example, we have a group and we save money together. Before we had to pay five percent interest to the landlord as interest on a monthly basis. Now we only have to pay interest to the community fund. Now, if anyone gets in trouble we can use the money to help. For example, one time a member of the group’s child got sick and they asked for money so we were able to help them.

“In addition another local NGO provided eight days of peacebuilding training to three people from each productive farmers group. There were twenty-seven people from the VDC who attended. From this we learned how to solve disputes. We learned that unless parties come to win-win solutions the conflict will not be resolved constructively. I learned to listen more than talk. This is the job of a mediator.” – Farmers’ Group in Kailali district.

The last example serves as a perfect transition from the development of human capital to the development of social capital. By building committees and groups the individuals involved in UJYALO are able to connect their efforts and the beneficiaries are able to support each other and their communities' physical, psychosocial, and economic development.

I.4 Building Social Capital

“UJYALO facilitated a more peaceful environment by providing space for people to come together and talk. After the conflict erupted all of the gatherings and festivals ended. UJYALO supported the communities during the conflict to have social gatherings.”

The people of Nepal are divided along socio-economic, class, caste, gender, political, geographic, and ethnic lines. The government and other socio-political and business institutions are corrupt and nepotistic and largely unaccountable to the people. Consequently, bribery and revenge are the norm rather than good governance and respect for the rule of law. Schools have become the meeting places, recruitment centers and camps for the army and the Maoists. Many children have witnessed murder, and lost siblings and one or both of their parents to the war. During one interview the teachers said that the students watched their principal being murdered. In another interview the principal said that one of his students was abducted by the Maoists only to return to the school and abduct him at gunpoint. Thus, when UJYALO began almost three years ago much of Nepal lived in fear, isolation, and abject poverty. The previous section discussed individual development and the construction of human capital. Building on and supporting these individuals and interventions one of UJYALO’s greatest strengths is the development of social capital.

Robert D. Putnam defines social capital as “the community cohesion associated with the existence of co-operative and accessible community networks and organizations; high levels of participation in these; a strong sense of local identity; and high levels of trust, mutual help and support amongst community members.” He suggests that, “Communities with higher levels of social capital are likely to have higher educational achievement, better performing government institutions, faster economic growth, and less crime and violence.” In addition these networks foster reciprocity and social trust which “powerfully affect the performance of representative government.” In the field of conflict resolution we often call social capital the development of civil society. The Community Relations Council in Northern Ireland and the National Peace Accord in South Africa are great examples of how the development of social capital in a time of war helped to support successful peace processes.²

The following is a sample of the communities and groups that have either been formed or enhanced by UJYALO.

<p>UJYALO Groups & Committees</p> <ul style="list-style-type: none"> ▪ Child Protection Committee ▪ Child Protection in School ▪ Roof Construction Committee ▪ School Management Committee ▪ Culvert Construction Committee ▪ Community Forest User Groups 	<ul style="list-style-type: none"> ▪ Women Forest User Groups ▪ Peace Promotion Center ▪ Junior Red Cross ▪ Child Clubs ▪ Farmers Groups ▪ Marketing Committee
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²*Social Capital – see Robert D. Putnam’s *Bowling Alone: Collapse and Revival of the American Community* (NY: Simon and Schuster, 2000) and Social Capital Community Benchmark Survey short form (September 2002 draft 1.0)

Before discussing each group it is important to note that many of these groups work together towards both infrastructure development and social causes. Also, the positions listed in the previous section, *‘Building Human Capital’*, participate in and interact with the committees and groups creating a gigantic web that has helped to mend Nepal’s torn society. In addition, the communities choose individual members as representatives of their community. Many members join more than one group. For example, it is not uncommon for a member of the Child Protection Committee (CPC) to also be a member of the School Management Committee (SMC). These groups have also included representatives of the government and the business sector. One of the most significant aspects of these groups was the representation and participation of victims of conflict and marginalized people including children, war widows, Dalits, janjatis, and other under-represented and socially excluded populations. The following membership of one CPC is typical of others observed during the course of this study.

Example of CPC Composition	
1. Janjati (woman) Secretary of CFUG	8. Brahmin (woman) Housewife
2. Dallit (woman) Social Mobilizer	9. Brahmin (man) VDC staff
3. Dallit (young man) Social Mobilizer	10. Brahmin (man) Principal Primary School
4. Dallit (woman) (Nepal Dallit Social Welfare)	11. Brahmin (man) Student Youth Club
5. Dallit (male student) Junior Red Cross	12. Brahmin (man) Principal Secondary School
6. Chitri (woman) Govt/VDC Health Post	13. Brahmin (man) Teacher secondary school
7. Chitri (woman) Woman Health Worker, Govt.	14. Brahmin (woman) VOC (recipient of IGA)

These groups often include recipients of income generation and/or or vocational training activities. This is very important for several reasons. First, the beneficiary is empowered and supported by the group; second they are able to give back to the community; and third, they understand what it’s like to be a victim and to need help. Therefore, their empathy, input, and perspective are invaluable to the committees. One member of a CPC in Kailali was in tears when she stated, “I am a Dalit, thanks to UJYALO I am able to sit here with this group.” It was the first time that she felt accepted, needed, and her voice mattered. Below is an excerpt from an interview with a VOC who became a member of the CPC. Just hearing the strength and courage in her voice shows that she has been empowered and she feels comfortable with her peers in the CPC.

CPC Member Empowerment
 “I am from a very poor family and I have four kids. My husband was with the Maoists and the army shot him. The main cause of the conflict is poverty because we can’t afford education so we remain poor. CPC found me and recommended my children and I to the NRCS. My children received an educational scholarship (uniform, stationary, tuition) and I received two goats. I have already made 5,000 Rs and I still have two goats. I did not receive counseling but I did get training in goat rearing. I was more active then the other VOCs so I was selected to be a member of the CPC. It has helped me by giving me a circle of friends and a chance to express my views. It also makes me very happy to serve other widows and VOCs. But, I still have worries about protecting my children. Even if the Maoists join the government we will still be fighting for our food, education, and human rights. Our need is food, shelter, and clothes. My children should get good a good education in their life.” – Member of CPC in Kailali district.

A. Child Protection Committee

In order to gauge the impact of the CPCs, group discussions during the study opened with two basic questions. First about life before UJYALO and then about life after UJYALO. Below are excerpts from these conversations.

Functions of CPC

“Before UJYALO...the victims of conflict (VOCs) were alone...they did not have any support. The number of VOCs was increasing every day. Even the victims of conflict could not share their feelings with others because they were scared of the village’s reaction. Many of the children had dropped out of school because they lost one or both of their parents. The widows who lost their husbands were very confused and distressed. Many people were traumatized so much that they could no longer perform their daily functions. Almost all of the children were traumatized because most had seen extreme violence. Many of the kids felt very scared and alone because there was nowhere for them to sit together in the community. There was a lot of discrimination as well.

“Then, the Nepal Red Cross Society (NRCS) invited all of the stakeholders representing every caste, age, gender, and socio-economic class from each ward in the VDC to talk about UJYALO and the CPC. The representatives of each ward selected representatives for the CPC from their ward. One person was selected from each of the nine wards in the VDC. Once the members were selected, NRCS provided an orientation on the objectives of UJYALO. Now the CPC meets monthly and with the NRCS as per need. At the meetings each representative brings a list of recommendations for support. The CPC discusses the cases and prioritizes the list based on criteria for services before making recommendations to NRCS. The Criteria for services includes VOCs and VOTs, war widows, orphans, poor, Dalits, and helpless.” – Member of CPC, Jagbuddha VDC, Dadeldhura district.

How do you make decisions? “The social mobilizer organizes a monthly meeting and we identify VOCs in our wards. After identifying and collecting information we share it with the social mobilizer. He/she goes to the VOC and brings back more information so the CPC can decide if they need support. We then make recommendations to the local NGO for educational support, IGA, vocational training, trauma counseling (CPSW, CC, and Sanjeevani), and/or legal support (LAN).” – Member of CPC in Kailali.

What else do you do? “We advocate for women and children with both the army and the Maoists. Neither side knew about International Human Rights Law so the CPC went to both parties and discussed the laws with them. They were impressed. This decreased the incidents tremendously. We are responsible for identifying VOCs and giving them support. We are very close to the families so we can calculate needs and interests of the community. We have also coordinated with the school about children leaving school and helped to organize peace rallies “Children are a Zone of Peace.” We collected the entire community, 1,000 people, and involved the teachers, clubs, and NGOs in the rally. We coordinate with the psychosocial workers and mediators. We also do monitoring and home visits, wall printings, hoarding boards with messages about children’s rights and peace. We helped with a debate competition about peace and an essay competition and we are doing activities like song competitions to help bring people together. We even distribute gifts to the war widows during festivals.” – Member of CPC in Kailali district.

How has the CPC affected the community in your ward? “Many people have been traumatized by the conflict. We succeeded in bringing them back to normal life. The CPC has selected the right people for support. The community trusts us. We have sent kids back to school who had dropped out. We recommend kids to the community counselors. Before people used to segregate themselves by police, Maoist, caste, and other groups, but because of UJYALO these divides have been blurred and we have built social cohesion. There is a feeling that we are all equal so there does not have to be gender or caste discrimination. In one ward some women returned from the Maoists group and the CPC helped to facilitate acceptance by the family and reintegration. We had separate meetings with the families and the ex-Maoists. Now the community has accepted them and there are no feelings of revenge. Friendship is there.” – Member of CPC in Kailali.



Interaction with CPC

CPC Studies

Case I: “When there was an emergency announced by the government the police force arrested my entire family including me. They said we were supporting the Maoists. They beat my oldest and youngest boys. I still don’t know where my youngest child is. He was 22 when this happened. The police said they released him but they don’t know where he went. The ICRC collected the information about the people who disappeared. A few days ago the ICRC published the names. I went to look but did not see his name. This happened 2 ½ years ago. I used to own a tea-shop in my village. But, after being displaced I was in a critical situation. My relatives involved in the CPC recommended that I talk with SAFE and the social mobilizer. Then, two members of the CPC came to visit me and made recommendations for support. SAFE provided two days of training in income generation activities and helped me to decide what I wanted to do for livelihood. During the training I wrote a business plan and submitted it to SAFE. I received 4,000 Rs for a retail shop. Now I can support myself and I rent an apartment. I make between 20 to 60 Rs a day in profit. My husband left me for another marriage. My two sons have joined the Maoists and the other is still lost. I am supporting my niece who is blind. I don’t know where my brother is. I did not receive any counseling support but the members of the CPC have given me love and respect.

“Being a member of the CPC has helped me because I was alone. Now with the CPC I have some responsibility and I am part of something that helps take my mind off of the past. I always ask the members of the CPC to really work hard to support VOCs because I know their pain. One member of the CPC is a VOC because of the Maoists and another is a VOC because of the police. We are supporting each other. We want peace. The CPC is constructed of people of different castes and genders. We are role models for the community. We do not discriminate in terms of whom we work with. Sometimes the Dalit members of the CPC go to a VOC who is a Brahmin to interview him/her. This is breaking down social barriers in the community.” – Member of CPC, Banke district.

Similar to the social mobilizer, the CPC plays a fundamental role in the UJYALO system. They are another major connector.

At the end of each interview it was asked if the intervention would be sustained. Some of the CPCs interviewed responded positively to this question stating that they would continue. There are talks underway to institutionalize the CPCs at the national level. One challenge is that the CPCs rely on the other committees, activities, and employees of UJYALO. For example, the Social Mobilizer supports the CPC to organize itself. If UJYALO ends the Social Mobilizers will have to get other jobs. The services recommended by the CPC and provided for the VOCs by UJYALO will have to come from the DDC, VDCs and district line agencies. Therefore, the CPCs may continue, but they will have to mobilize resources within the district, which may reduce their impact and sustainability. In the middle of such an unpredictable transition the CPCs should be expanded to all VDCs. Also, the participants should be trained in victim-perpetrator relations and reconciliation activities particularly regarding the reintegration of ex-combatants. Members of the army, police, political parties and Maoists could become members of the CPCs. Lastly, especially in the Tarai, every CPC should make sure that the Madeshi and other frustrated groups are represented.

B. Child Protection at School Committee

The success of the CPCs at the community and village level led to the development of Child Protection at School Committees (CPS).

“Even though there is already a CPC for the VDC we felt Child Protection at School was necessary because the army and Maoists used to come to the school with weapons. This disturbed the children and made them feel unsafe. In order for the students to feel safe we formed this committee.” – Social Mobilizer

“I used to feel unsafe because the Maoists would come to the school with weapons. They used to kidnap children. Then, the army/police would come to stop them. There were guns everywhere. Sometimes the Maoists would kidnap the entire school. Six teachers have been kidnapped already. During the time of exams the police would come to protect the students with weapons. Now that the school is a zone of peace, the students tell the police and Maoists not to come in with weapons.” – Student



CPS in Kailali

Similar to the CPC at the district level one of the greatest strengths of this committee is the representation and individual empowerment. Often, the most outspoken members of these school committees are the students. During a group interview a young boy who lost his father in the war stated that “Before the CPC School

Committee...if I had been bigger... I would have been a Maoist or joined the army but now I want to be a scientist.”

Excerpts from interviews with Child Protection at School Committees follow:

Interviews with CPS Members

How do you become a member of the CPC at the school?

“The Social Mobilizer works with the local NGO to organize a meeting with parents, teachers, school management committee, the CPC, and other members of the community. This group then selects the members of the CPC School Committee.”

What does the Child Protection Committee at School do?

1. Make information boards about children’s rights so that not only the students know their rights but also the teachers, parents, members of the community and most importantly the Maoists, police, and the army.
2. Create boards stating that children are a zone of peace and no weapons at school
3. Create ID cards for the students that state – Children are a zone of peace and let's protect children from war. Through a joint rally the other schools found out about the ID cards. Now four schools are currently using these ID cards.
4. Make wall paintings and plant mangoes and other plants and flowers to make the environment better for the students
5. Organized activities related to peace like speech, drawing, and debate competitions
6. Support and promote peace rallies
7. Identify VOCs in the school catchments area and coordinate with the CPC and other members of the community to find out who and why some children aren’t going to school. Then we do our best to bring them back to school.
8. Create Codes of Conduct for School.
9. Provide First Aid Box for School.
10. Work with the School Management Committee and others to identify VOCs in the community and recommend them for support.

What do you do when the Maoists come into the school to recruit students?

“The Maoists send information to the school saying that they are coming to recruit students. Then, they come and take the kids to their training camps and hide the children under fourteen. We request them not take students below sixteen. If they take a student/s we go to bring them back. Once we even stayed with the students for fifteen days to negotiate with the Maoists to let the students go. Another time they took eight kids from this school and fifty from the secondary school. I personally went with the Maoists and children so they couldn’t hide them and brainwash them. I spent twenty-four hours with the kids to make sure they were safe. I was able to get the students back. The CPC supported me during this process.”

Has this CPC led to social harmony in the community?

“Yes, the CPC School Committee is supporting cohesion because the ex-Maoists are coming into the community. They are helping both ex-combatants and parents. For example: once there was a fourteen-year old boy who returned to the village. The Sanjeevani facilitator saw him and recommended him for Sanjeevani classes. Also the parents of the boy were having trouble accepting him so the CPC worked with the parents to help them accept their son. Now everything is fine and he is in the tenth grade.”

C. School Roof Construction Committee

The School Roof Construction Committee, the Child Protection at School Committee (CPS), and the School Management Committee (SMC) often worked together towards the betterment of the entire school both in terms of structural and psychosocial interventions. For example one school received 70,000 Rs for roofing and 42,000 Rs for furniture from FAYA (CARE); 25,000 Rs teaching and game materials from NRCS (SC); educational scholarships for 8 VOCs; peace education training (3 days); and peace building and psychosocial training for SMCs, teachers and parents. As a result of this comprehensive intervention the teachers have better materials and more comfortable class rooms, students are encouraged to remain in school and study in a safe and welcoming place, and the parents are happy to send their kids to school. This has also helped to build cohesion between parents and teachers. The school principal stated, “Before the school received furniture the students used to fight over benches. Now they don’t have to fight.” Also because of this support the school has been nominated as a center for SLC examinations. The principal went on to say, “Before children from this school had to go far away for this test but now that we received the infrastructure support the parents do not have to spend more money to send the children outside for the test.” FAYA also provided training about community peace-building, social inclusion, public auditing, and management training to the SMC and to the roofing committee. A member of the SMC noted, “Now the practice of social inclusion in our school is very high.” Also the roofing committee learned about and organized a public audit for the community after completing their work, which helped to build trust between the committee, the school, and the community.”

D. School Management Committee

The School Management Committees work closely with other committees and coordinate multiple activities between the students, parents, teachers, and committees. For example one school received the following interventions:

- Child Protection At School Committee
- Teacher/Parents committee
- Peace education training
- Wall and roof construction, drinking water facilities, toilets and furniture
- Support for SMC
- Ten scholarships for VOCs (stationary, uniform, tuition)
- Sanjeevani classes
- Peace building training and peace initiatives/events

When asked about the impact of these interventions, the principal stated:

UJYALO Support to Schools

“After UJYALO the physical structure was developed and the psychological affect has increased the children’s well being. They are safer than before and interaction with parents has increased. We have received educational teaching materials that help the teachers to demonstrate instead of just talking. This helps the children learn more quickly. Mostly in the conflict affected children we can see the change because they are receiving scholarships, stationary, and uniforms. Because of UJYALO children are coming to school regularly and the drop out rate has decreased a lot. Enrollment of female students has also increased. We also conduct peace education in the school. This has reduced fighting between children and helped to make the school environment more peaceful. Also, the CPC at the school has provided ID cards for the students. Now children are very familiar with their rights. The UJYALO project should be regular because the children need continuous support. Peace education will continue; Child Protection at School Committee will continue; and the teacher/parent committee will continue. But, the scholarships, counseling, and Sanjeevani classes will all end and therefore the kids who received scholarships may have to stop coming to school.”

E. Child Clubs



Published Wall Magazine by Child Club in Salyan

Very often child clubs are driven by outside sources and have relatively little impact. After interviewing several of the child clubs created or enhanced by UJYALO, the high commitment of the students and their creative approaches to tackling issues of discrimination, social inclusion, and conflict was very clear. Below are excerpts from interviews with these interviews:

Interviews with Child Club Members

“Two years ago with the support of BASE we gathered all of the children together and talked about the formation of child clubs. It started as a small committee and told the other youth that they could join but they had to do service for children and the community. After the formation of the child club BASE provided training in leadership, peace building, UXO (unexploded ordinance), life skills, world magazine publications, adolescent education, reproductive health, and child rights. We also received training from the SCF private funds for a radio program.” – Child Club members and social mobilizer in Kailali district.

What types of activities do you do?

School Enrollment Campaign – “One time all four clubs joined together for a rally at the VDC level for the enrollment campaign to help get children to come to school. We also visited individual homes to encourage kids to come to school. Before this campaign many kids were not coming to school but afterwards almost all the kids are coming to school.”

School Drama on Child Rights – “We think this is a very entertaining way to inform the community about children’s rights. The drama was about the bonded laborers working in others homes. We were advocating for the child laborers to go to school. After this, the poor people stopped sending their children to houses for labor and started sending them to school.”

Street Drama – “Every year we do a street drama on a different topic. This year it will be about UXO. We want people to be able to recognize landmines, not play with them, and report them to the authorities.”

Speech, Poetry, and Essay Contests – “The title of the last contest was ‘The Role of Youth in Peace’. All four clubs worked together and two people from each club submitted something to the contest. (4 male and 4 female). The results were published in a book and shared with SC. We are currently distributing them to the community, to child club members, teachers, and parents.”

Radio Shows – “We spoke on the public radio about the publication of wall magazines.”

Child Parliament – District Child Welfare Board – “We assumed the role of different ministries and discussed topics that they would discuss.”

Additional Activities by Child Clubs:

A list of the full range of activities initiated by different clubs is shown below.

<p>Additional Activities</p> <ul style="list-style-type: none"> ▪ Awareness programs about caste discrimination ▪ Cleanliness campaign in schools and temples ▪ Help identify and connect VOCs with psychosocial programs and try to include VOC children in club activities ▪ Raising awareness in rural villages about going to school and doing something with your life ▪ Math competitions to raise awareness of physical and mental health. ▪ Published a monthly magazine ▪ Workshops on children’s role in the Constituent Assembly ▪ Started a pen pal for peace program where we write to members of other child clubs <p>Future plans – planning an interaction with political parties and stakeholders to understand child rights and child protection.</p>	<ul style="list-style-type: none"> ▪ Orientation on ex-combatants – If we identify them we report them to the proper organization for support and we disseminate messages for ex-combatants for where they can find help. ▪ Rally on children’s day celebration ▪ Monthly meetings and discussions ▪ Formed a network of district child clubs. There are 200 clubs in Banke. Not all of these are UJYALO. About 20 are UJYALO. 10 to 20 kids per club. ▪ Participate in meetings with CPC, & District Child Welfare Committee ▪ Through pen pal for peace program compiled all letters and use findings in a regional child conference. ▪ Literacy Promotion activities ▪ The social mobilizer started a radio program on child rights where he broadcasts the children’s poems
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F. Junior Red Cross

The Junior Red Cross works closely with the NGOs and the CPCs. Many members of the child clubs and Junior Red Cross are also VOCs who lost one or both of their parents and siblings in the conflict. The president of one Junior Red Cross said, “The Maoists came to our school and forcibly brought many of the students into their program. Then, the army came and scolded us for joining the Maoists. When my father returned home from India he became a leader in the Maoist army. He was shot dead in the war.” Another member said that her brothers were both recruited by the Maoists and now one is in jail and the other was shot while in jail.

What does the Junior Red Cross do?

- Help in community disasters
- Organize and facilitate cultural programs
- Organize sports’ competitions
- Publish a magazine about its activities and poems
- Sponsor speech competitions about women’s empowerment

Have these activities had an impact on the community?

“Yes, some changes can be seen. I am a good example. I am a woman and I was elected President of the Junior Red Cross. There is no discrimination in the school, but in the community there is. Women work more than men and men have more rights than women. For example if there is a program in the community women are not allowed to go. Also, mostly men send boys to school but they are not serious about their daughters. Also, in the communities women are not involved in decision making so whatever men want is what happens. Women don’t have the right to spend money. The women work in the fields and when they sell the grain and animals the men decide how to spend it. There is also caste discrimination but not at school. We have helped schools be free of discrimination” – President of a Junior Red Cross group in Dadeldhura.

What have you learned from being a member of the Junior Red Cross?

“It’s good to work together to support each other, and it is not good to keep fear inside your body, so you have to share it with others.” – Member of the Junior Red Cross in Dadeldhura.

G. CFUG and Women’s Committee

Exemplified by the interview above the women of Nepal face many challenges in Nepal. The formation of women’s groups has helped to overcome some of these and at the same time role modeled positive attitudes and behaviors to the community. Excerpts from interviews with a Women’s Committee in Kailali district highlight the impact of empowering women to work together towards a common goal:



CFUG Member after holding their regular discussion in Kailali

Interviews with CFUG Women's Committee Members

“Before UJYALO there was a lot of caste, gender, and economic discrimination in our community. The CFUG was not inclusive. Women did not have a voice. It was also very difficult to gather together and schedule regular meetings because of fear. If we had a public meeting the Maoists would become suspicious and ask us questions. Then, when the army saw the Maoists speaking with us they would become suspicious. We were caught in the middle. We used to worry about sending our kids to school. We were not sure if they would return. Also before UJYALO women’s groups were not sensitized about the need to work together and the benefits of being a part of a group. Before UJYALO unless we informed our husbands we were not allowed to go to meetings. Before UJYALO we had to ask for loans from our landlords for money if our children were sick or needed something from markets. We had to pay 5% a month or 60% yearly to the landlord in interest.”

How did you form the Women’s Committee?

“CFUG was already working in communities in our district. The Women’s Development Office formed this group seven years ago as a forest user group that became the community forest user group (CFUG). We were initially supported by the government and then, after three years, UJYALO began working with us. FAYA (CARE) and BASE (IDE) chose to work in our VDC and asked the community for representatives of low caste and low income groups. The UJYALO partners provided the criteria for recruitment and the CFUG facilitated a community well being ranking to determine who was eligible. Ten women were selected and provided with 40,000 Rs to begin the Women’s Forest User Group. Then, the NGOs provided vaccinations for the goats and training in goat rearing, social inclusion, and rights based approach (RBA), and peace building. The NGOs also helped to buy a dipping tank, provided a (stud) goat for breeding, and a distillation plant to make oil from lemon grass and citronella. We have already sold 50,000 Rs in oil.”

How have these activities changed your lives?

“This is only the first year that we have received support from UJYALO and we have gained so much from this group. We are from all different castes. We used to discriminate against the Dalits. We did not eat with them. Now we eat together. We are able to send our kids to school and now men and women are receiving equal wages. Twice a year we dip goats in the dipping tank and there is a decrease in goat mortality. We have done a well being ranking of the community and when a goat gives birth we provide baby goats to other women in the community. Before UJYALO we did not have any goats. UJYALO gave us 20 goats - 2 goats per woman. These goats gave birth so we have already given away 10 goats as part of a sharing scheme. 25% of our profits we share as a group to invest and we have an official plan to provide 25% of our profits go to the poorest families. We have also registered with the district line agency (Veterinary Office) and now we are providing training in goat rearing and dipping to the people in the community.”

If you stop receiving support from NGOs will you be able to continue? “Yes”.

What more do you need?

“We would like to go on exposure visits to other places where other types of work are taking place. This would help us to learn from others and to build our network beyond the village level.”

H. Marketing Committee

The marketing committee supports the technical training in agricultural development and fish rearing discussed in the previous section on “*Human Capital*”. Before UJYALO, even if farmers and villages in remote areas are able to produce more vegetables they are often trapped because they did not have an effective mechanism for selling their produce at a fair price. The development of marketing committees has provided this mechanism. Below are excerpts from interviews with members of a Marketing Committee in Kailali district. They provide a prime example of how UJYALO has worked with pre-existing structures and helped to support government institutions.



Interaction with Marketing Planning Committee/Visitor-USAID, Lamjung

Marketing Committee

“With the support of the District Agriculture Development Office (DADO) we began a marketing committee around 19 years ago because we felt cheated by the businessmen who took our vegetables for a cheap price and sold them at a high price. So we started selling our own vegetables in different places (bus stands, the side of the road). JTAs (Junior Tech Assistants of DADO) encouraged us to form a committee and be organized. So we started selling vegetables in a specific area by all the farmers in an open grocery store. After one year it did not work so we shifted to this area. Four years ago a coordination committee was formed and selected one person from each farmers group and started this committee. We built an office, half paid for by our committee and half by DADO. Before we had to sell our vegetables in the open so we built a marketing center where we sell vegetables twice a week. There are nine executive members of the committee from five VDCs. In six VDCs there are several vegetable production groups. These nine people are from among those groups representing all six VDCs.

“From UJYALO we received 228,500 Rs from FAYA (CARE), 22,000 Rs from BASE (IDE), and training in marketing, public auditing, social inclusion, managing markets, mediation, discrimination, how to help VOC, and peace building. Now we are able to provide space for farmers to sell their goods and we also collect vegetables from farmers and those who cannot come to the market. We are sharing the learning from trainings about discrimination with other farmers. This has decreased untouchability. Even in my own home we used to not allow untouchables but due to UJYALO now we do.” – Marketing Committee members in Kailali district.

I. Culvert Construction Committee



Culvert bridge of Banke

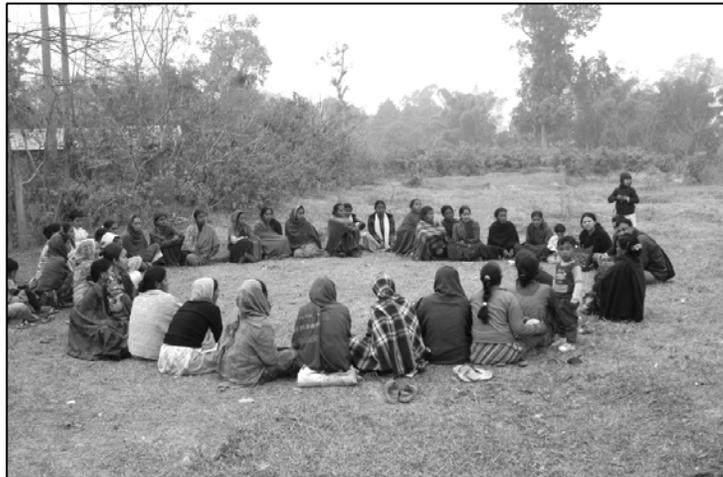
Even when farmers have been given support, people’s livelihoods have been developed, and schools have been improved, many individuals, villages, and communities were unable to get their goods to the markets and children were unable to get to school particularly during the flood season. In order to overcome this obstacle UJYALO developed culvert construction committees to build culverts that helped to link farmers to markets and children to school. An excerpt from interviews with a culvert construction committees in Banke district follow:

Culvert Construction Committee

"Before – it was very difficult to reach the market and when it rained it was impossible. Also, the kids could not go to school when it flooded. They used to fall in the river. Also, there was no relationship between the Pahardi and the Tharu. UJYALO came and helped us to select members from the community representing different committees, castes, and genders to form the culvert construction committee. After constructing the culvert the committee also worked on the road all the way to another ward and another path to the school. We also received vegetable seeds, training in culvert construction, a pump, training in raising fish, ponds for raising fish, and training in peace building. The community peace builder has mediated cases including one between a father and a son. When he found out the reason was a dispute over property, he facilitated the process of dividing the property. He also facilitated a peace rally. Now we can get our vegetables and fish to the markets, our kids can go to school, we have relations with the Tharu community, and we are more sensitive to discrimination and human rights. “– Construction Committee in Banke district.

J. Peace Promotion Center

In order to support and empower women, a group that is too often socially, politically and economically marginalized, CARE and its local partners have begun to develop Peace Promotion Centers (PPC). The focus of the PPCs is to build the awareness of women, particularly about women’s security and rights. During the meetings the women discuss issues and participate in activities related to issue based advocacy, networks and alliance building, community relations, dispute and conflict resolution/transformation, constituency assembly, and social inclusion practices. These women also work to reduce discriminatory practices around caste and gender through joint parties (*Sahabhaj*), inter-group celebrations (*Holi, Maghi*) and social functions, While interviews with members of one PCC were conducted, at the time of the study the PCCs had only been meeting for three months and it was too early to draw any conclusions.



Inter action with Peace Promotion Center in Kailali

I.5 Synergy

“When spiders' webs unite, they can halt even a lion.’ The hope of humanity lies in weaving a series of spider webs in order to halt the lion of war” (Ury, 196).



Culvert construction in Kailali

The real strength and challenge of UJYALO is building these webs and applying them effectively. The first part of best practices discussed the program design, process, and approach of UJYALO. The second section discussed the development of human capital and the last section highlighted the social capital formed by many of the committees, clubs, and groups developed by UJYALO. One can already begin to see how the webs unite. UJYALO incorporates numerous forms of synergy. At the top level, five INGO implementing partners (IPs) work together to design and implement joint interventions focusing on both

psychosocial and structural interventions. At the next level multiple NGOs and CBOs have to work together to develop and coordinate individuals, committees, and groups to implement these interventions. And at the grassroots' level the individuals, communities, committees, and groups join in a holistic approach to mending the socio-economic, political, cultural, and structural obstacles to sustainable development and peace. The following case study illuminates how synergy among multiple actors, groups, and committees can lead to real changes at the community level. This example to some extent summarizes lessons from the previous sections and case studies:

Example of Synergy

Case Study: “When I was first introduced to the concept of culvert construction as a synergetic activity that helped to build peace at the community level I was skeptical. How could a small culvert have an impact? After visiting several communities and committees involved in culvert construction, it is now my favorite example of synergy. The actual physical structure creates a bridge that connects farmers to markets, children to school, and in some cases communities that might have latent or overt tension.” – Peter Bauman, best practice researcher.

The process of building the culvert begins with the local NGO having a meeting with the entire community and the community electing a culvert construction committee - role modeling democratic behavior and transparency through participation, social inclusion, and transparency. Besides financial support to build the culvert the committee also receives training in peace building and human rights that they use to raise awareness in the communities. In this particular case the culvert construction committee was able to work together with the school roofing committee and school management committee to focus on several issues in their community. The activities have helped a lot in terms of changing attitudes, behaviors, and structures.

For example, equal wages between men and women; social inclusion of dalits; and women's rights. The experience of being on a committee has led to individual transformations particularly regarding women and lower caste empowerment. Many of the women on the committee said they felt like role models to other women in the community. Below are excerpts from interviews with members of three different committees and the community they serve:

"We received training in peace building and human rights education, 60,000 Rs for culvert construction, and we contributed 40,000 Rs from the CFUG. With this we built one culvert, advocated for equal wages, advocated against social discrimination, advocated for women's rights and the destruction of small menstruation huts (*chaupadi*), we do home visits and rallies to encourage children to go to school, we advocate for Dalit participation in rallies, and we do street dramas about social discrimination.

"The committee met a lot while building the culvert. We are thinking of doing 2 or 3 more. This particular culvert is important because it is a shortcut to the market and school. Before we had to walk very far because this way was always flooded. Through public/social audits we built trust and taught the community about the need for accountability and transparency. Several members of the culvert construction committee are members of other committees in their community. This helped to share ideas, issues, and resources. All the committees work together to support each other. Each committee focuses on a different issue and then works together to achieve the objective.

"For example, raising social awareness of caste discrimination was facilitated by the school roofing committee. Before Dalits could not eat with other members of the community. Now they can in some cases but not all. Once at school a Dalit child touched the lunch box of an upper caste child. The upper caste child left the school. We were able to convince the upper caste child by showing a drama in school. Through this drama he realized that he learned this behavior from his parents and discrimination is wrong.

"Gender equity was facilitated by CFUG. During the rainy season the women would have to sit outside in small houses during their menstruation. Snakes were a danger in the Tarai. By raising awareness of women's rights these houses have been destroyed. This has helped to change a lot of attitudes about women's rights.

"The Culvert Committee focused on wage discrimination. Before UJYALO there was a lot of wage discrimination between men and women. Now, the same work equals the same wages for men and women. All of this has led to individual and community empowerment. For example, I am happy I was a part of this committee. I learned many things. Now I can talk very openly with people. Before, as a woman, I did not have a right to sit on committees. But, now I can. This community also utilized one of the recipients of vocational training in the project. Before UJYALO...I was a day laborer. Often I had to sit at home for weeks waiting for work. Life was very hard. I was not directly affected by the conflict but I don't have a father and I don't have any registered land. I am married with 3 kids. I am Janjati. Some people in my village worked for FAYA. They asked if I was interested in training so I applied and received 45 days of training as a mason. Now, I am the skilled person power in the community and everyone is calling me for work. Now I make between 150 and 200 Rs a day. For constructing this culvert I earned 4,200 Rs. Now it is easy for me to support my family. Since the training I have built 12 houses in the community and 4 culverts."

2. Lessons Learned

The planning and implementation of UJYALO has been an experiment to see how multiple INGOs and NGOs who have different approaches, typically specializing in different sectors, and often working with different populations in different geographic locations can work together towards the common goal of promoting peace at the community level. Thus the learning curve for the INGOs and NGOs involved in UJYALO has been steep. The culture of learning, the creativity, adaptability, and flexibility of the INGOs, NGOs, and staff involved in UJYALO is impressive. There was an intense desire to listen to other perspectives and learn new and better ways of designing and implementing development and peace building interventions. This section discusses the lessons learned and suggestions for building on strengths.

Just as an individual's greatest strength can also be their greatest weakness, many best practices have downsides. For example, one of UJYALO's greatest strengths is the process from program design to implementation. It is highly context-specific, experiential, representative, participative, and holistic. The downside is that it takes more time, resources, communication, and coordination than an intervention that involves one INGO, focusing on a single sector seeking immediate outputs. Thus, while reviewing the best practices, the reader should imagine all of the parts creating a whole. If one piece of the puzzle is missing then the picture loses some of its focus and clarity.

A. Volume & Scope

"Whatever you are implementing in the field is a pilot program. We are implementing mediation and peacebuilding programs in 4 VDCs and 1 municipality. There are 20 VDCs in Dadledhura so 16 VDCs are not getting the services but they have so many problems. So it is very important to increase the volume of programs to other VDCs. Then real change can begin to happen." – Peace builder

The quality processes, strategy, and synergy of UJYALO are good but the scope can be expanded to more villages so the impact on the communities in terms of social harmony is greater. The number of staff employed the amount of training received, and resources available need to be increased as well if more people and communities are to be reached. The following examples illustrate these problems:

Example - "There are twenty-nine mediators and forty peace-builders in Amargadhi (20,000) people. We are only covering a limited area. It would be good to expand this program and expand the communities served. We also need more promotion to raise the community awareness of the services." - Mediator

Example – "SAFE is implementing UJYALO in 9 VDCs and one municipality in Banke. There are 46 VDCs in Banke. There are only UJYALO supported CPCs in 9 VDCs and one municipality, though SC Norway and PLAN are also supporting CPCs in other VDCs."

Example - "Six people in three years have received the Village Animal Health Worker training in Dadeldhura. Based on interviews with the recipients of this training if more people received it then possibly everyone in Dadeldhura could have access to services and as a result less livestock would die unnecessarily."

Example - “7 to 9 schools out of approximately 50 have received peace building training in this district.”

Example - Only some villages have received irrigation, livestock, agriculture training and support.

Example – A third of people referred for counseling have been counseled so far, and therefore we are raising the community’s expectations of a service but the human and financial capacity to provide such services needs increasing. During one interview the community counselors stated that due to resource constraints they were often unable to meet with people who were harder to access and therefore a disproportional amount of counseling services went to referrals living in close proximity to their houses and offices.

Example – Sometimes the IGA help to provide people with their basic needs but does not raise them out of poverty and in some cases puts them in a poverty trap because it gives them just barely enough income to survive on but no skill to expand or further develop.

Example – UJYALO has done an excellent job of building a network and processes for determining and ranking individuals, families, and communities in need. However, it needs more resources if it is to serve all of those who have been identified. One community did a well-being ranking and selected 75 of the most needy people. Fifteen of those seventy-five have been served in two years.

B. Micro vs. Macro Impact

UJYALO has mostly focused on change at the grassroots level both in terms of livelihoods, small infrastructure activities, and social transformation. The network of INGOs, NGOs, and participants is sufficiently large to attempt to advocate for structural and political changes at the track one and two levels. This is beginning to take place in terms of the CPC and Peace Education but more could be done with the leadership of the Donor and INGOs. The conditions during the conflict might have made this difficult but as the peace process slowly moves forward and if UJYALO continues it could take a more active role in macro changes. A good start is the constituent assembly and constitution training to raise people’s awareness of political issues and their rights to participate in the process of building a ‘New Nepal’.

C. Resource Distribution

Apparently more of the INGOs were working in Banke and Kailali than in Dadeldhura and the villages in Dadeldhura had less access to many of the services readily available in Banke and Kailali. It also appeared that individuals and communities that were easier to serve were receiving more services. For example, irrigation systems, agriculture, and fishery development was typically done in places where the conditions were more conducive for such work. Thus, those communities, far from water sources or in less fertile areas, received less services in terms of technical and infrastructure development. Sometimes it appeared that those who were closer to urban centers and roads were also given greater assistance – in part this can be ascribed to the difficulty of access to remote VDCs during the conflict. But, community counselors, lawyers, and many other NGO staff admitted that the lack of resources also made it difficult to arrange transportation to meet with referees from less accessible areas.

D. Limited Time & Resources

During an interview, a community mediator was asked what he thought about international aid causing dependency? The mediator replied by stating, “Yes, I agree. It often does but UJYALO is not. It is making people more independent. For example, before UJYALO a 75 year-old woman who used to ask for support because she did not have a way to earn money. After UJYALO she received income generation support through vegetable production. Now she earns 10 to 12,000 Rs per year and now she has her own land”. When asked how long does it take to bring change to a community through international aid, the mediator said, “Where UJYALO is implementing projects it needs a total of 5 to 6 years.”

This was the same response received from other interviews regarding project interventions. More time, human, and financial resources are needed to expand UJYALO's impact. Individuals and groups still need further assistance, support, and follow-up.

E. Transference - spillover and multiplier effects

Although there are numerous individual cases of transference (vocational training and Women's committees in CFUG), there is limited evidence that the activities, particularly regarding income generation, have progressed beyond the individual and their direct family, particularly regarding war widows. A system could be set up to provide a baby goat or pig to another war widow or family in need in their village after they have become independent and capable of sending their own children to school, similar to that used by CFUGs in UJYALO for marginalized families. The lack of transference is largely due to victims of the conflict being scattered, and the synergistic effects of farmers' groups and CFUGs are not always possible. With more time interventions can have more impact and therefore bring larger change so there is a greater ripple effect and more transference to more people.



Synergy meeting in Salyan

F. Synergy vs. Non-Synergy

When asked, several staff from INGOs and NGOs suggested that one of the greatest areas for improving UJYALO was increasing the overlap between IPs of VDCs, communities, and therefore activities. Before UJYALO many of the INGOs and NGOs had their own geographic regions, target groups, and organizational cultures. In order to implement UJYALO and make it more effective, each organization and their partners had to adapt to a common goal and work together. While this has begun to happen there were cases where synergy did not happen effectively because one or two organizations were implementing projects in a district or community. As a result, perhaps the greatest strength of UJYALO, the partnership of five INGOs and their multiple local partners could be more fully utilized. There is obvious disparity between the projects that receive support from

multiple partners and those that only receive support from one. By overlapping districts/VDCs it would help to improve the synergistic effects and the holistic approach of UJYALO. It was very interesting to observe and compare communities that received either only technical support in terms of agricultural development or only soft skill training in social inclusion, peacebuilding, or mediation. The technical communities would have more financial but many social issues, and therefore the increase in wealth would tend to heighten the defined causes of conflict including socio-economic disparity and respect for human rights. Alternatively, a community that only received soft skill training but no hard skills and development assistance knew their rights and had begun to transform their social habits but remained in economic poverty and desperate for survival.

3. Sustainability

What if UJYALO ends in six months?

As discussed in the best practices, UJYALO is a process not a product. While it utilizes infrastructure development its primary objective is building peace at the community level. Any initiative aimed at social transformation takes time and long-term support. Although consistent qualitative and quantitative data provide ample evidence that UJYALO has made an impact in the communities many of the field staff and beneficiaries suggested that the real impact has only just begun. Substantial time, resources, and work went into developing this network and fine-tuning the coordination and synergy to the point where the organizations involved in UJYALO and the communities they serve are all working together towards a common goal. UJYALO is in a position where it can begin to transfer resources and responsibility directly to local NGOs, CBOs, committees, and the local government and in a few years ensure that the progress is ongoing and sustained without international support.

Women's Development Office - "UJYALO came for the badly affected women and children. It was very important because it began during the conflict. It is still very much needed because there are so many affected people in the communities that have not received support." – Shobha Shah, Women's Development Officer, Nepalgunj, Banke district

CPC - "We are really worried about UJYALO ending. We will not be able to support the community and the conflict is still very ripe. UJYALO should be ongoing. We should not have to break the support for VOCs. This should be regular. It only costs 200,000 Rs a year to run the CPC." – Member of CPC in Kailali district.

CC and CPSWs - "We will be able to provide services for our neighbors, but we will have to find new jobs." - Community Counselor in Kailali district.

Educational support - "I would have to stop my education because of poor conditions. We were all affected by conflict. We all lost the breadwinner in our family so it is very hard to survive. If we stop getting support we would all have to stop going to school." – Student in Kailali district.

After 50 years of development communities and local NGOs in Nepal are used to projects coming and going. Too often projects end prematurely leaving people's basic needs and infrastructure projects incomplete. It took time for the INGOs to build relations with the local NGOs and possibly more importantly it took time for the NGOs to develop a positive rapport with the communities.

Because UJYALO is a partnership of 5 INGOs and multiple NGOs and CBOs working in thirteen districts, it employs a tremendous amount of people both within these organizations and in its activities including social mobilizers, community counselors, mediators, Sanjeevani facilitators, CPSWs, lawyers, and others. If UJYALO ends many of these people will be looking for work. This is natural in the development sector, however during such a fragile and insecure transition it does not make sense to cause such insecurity regarding those currently employed by UJYALO.



VOC IG in Kanchanpur

UJYALO has also provided a significant amount of educational scholarships to VOCs. Typically the scholarships are combined with income generation activities (IGAs) for their parents. In many cases the IGAs have been successful and the parent/s is now able to support their children's education. However, for some recipients of IGAs the benefits of their businesses are just coming now and are not yet in a position to finance their children's education.

The UJYALO Project is a great example of how multiple INGOs, NGOs, CBOs, and members of civil society can harness their expertise, cooperate, and coordinate a holistic and participatory approach to conflict and development. There are many examples of success. However the long-term impact and sustainability of UJYALO is an ongoing work. There needs to be increased integration of local, regional and national government in project activities as government gradually increases its own activities in the post conflict environment.

4. Supporting Peace & Post Conflict Reconciliation

Why not mobilize, activate, and expand the UJYALO network? Some of the ways in which UJYALO can support the peace process include the following:

I. Increase aid as a peace dividend

The political peace process in Nepal is complex and it will take time to form a constituent assembly to be elected and to begin drafting a constitution. It will also take time for Nepal to develop effective government institutions that manage social, political, and economic activities effectively. Increases in crime and deviant behavior are also likely leading up to and after the election. The people of Nepal will need to be patient until all of the systems are set-up and

functioning. Many theories of conflict resolution suggest that one way to support formal peace processes is to increase short-term, tangible, and/or visible interventions. By doing this the people relate increases in assistance with peace and therefore are more likely to support formal peace processes and to deter violence. With sufficient resources UJYALO could utilize its network to continue and increase small infrastructure development (culverts, markets, school buildings, health delivery systems, irrigation systems, drinking water systems, toilets, goat dipping tanks, goat shed construction, fish ponds) as a peace dividend. UJYALO can utilize these activities to develop and mobilize individuals, committees, and groups in order to continue to provide skills in conflict resolution and raising awareness of human rights, the constituent assembly, and other essential areas for the durability of peace in Nepal.

2. Mobilize and activate the UJYALO network

UJYALO has developed a solid network of INGOs, NGOs, and CBOs. It has also developed very active committees and clubs working in 13 districts in the Western region of Nepal. By activating this network it serves a huge channel for disseminating information to large masses of people working in different sectors at multiple levels.

3. Adapt UJYALO interventions to the current context

Almost all of the activities that UJYALO is implementing and facilitating coincide with theories of conflict mitigation, peace building, and post-conflict reconciliation interventions. Therefore, why not just continue what has been building for the last three years. Some of UJYALO's partners are already involved in trainings focusing on the Constituent Assembly and Constitution, CCs, CPSWs, and Sanjeevani. Facilitators are already providing services to VOCs and VOTs, and other partners are providing legal services to VOTs. Mediators and community peace builders are already resolving disputes at the community level, and through synergy, employment, infrastructure, and income generation activities are being combined with trainings that promotes human rights, social inclusion, and peace building. Furthermore, children clubs and school programs are emphasizing peace education and activities promoting peace at the community level.

4. Build the capacity of the local government

UJYALO, through out the conflict, coordinated its activities with local government through annual planning and quarterly meetings at the district level. Budgetary and implementation constraints made it difficult for government agencies to operate, and NGOs and INGOs filled the gap to some extent. The space provided by the current peace process provides an exceptional opportunity to build the capacity and the accountability of the local government while simultaneously raising the people's trust in and respect for the local government.

UJYALO has been working in 13 districts in the west where it is in a pivotal position to begin working with the local government, building their capacity, and acting as a liaison to begin mending the torn relations between the people of Nepal and the government. UJYALO partners can also coordinate activities with the local government and help to inform them of who is doing what where and what needs to be attended to. One way to begin building these relations would be to

invite the government officials to become members of the various committees that UJYALO has created and supported. Some line agents are already on committees such as the CPC, which has proven to be helpful. This can be expanded and ultimately the committees can become a major support network for the local government. Also, by including the government officials in the committees the people in the communities will have the opportunity to voice their opinions and possibly have an impact beyond their village.

5. Include potential spoilers in the committees

If the Maoists become a full-fledged political party then UJYALO can also help to mend the relations between the local government, police, army, and Maoists by inviting members of each to join different committees including the CPC. UJYALO can also help to reform the police and army by including them in committees and interventions (i.e. committees, peace-building, mediation, and counseling training). Also, by including prominent members of the Madeshi and Janajati communities in the committees and UJYALO activities it could help to isolate, reduce, and mediate grievances at the local level. Last, by engaging all of the stakeholders and putting them on a team with a common goal it can not only increase interpersonal and inter-community harmony but also help reduce and isolate crime and outbursts of violence.

6. Filling the development vacuum

If and when the peace process is successful it will take time for the government to fulfill all of its duties. Therefore, the UJYALO committees could help to fill this development vacuum until the government is able to lead. Then, ideally the government would absorb many of these committees.

7. Continue providing space for individual, group, and community reconciliation

Many individuals and communities in Nepal are suffering. With the return of ex-combatants to the community, this suffering could increase and there is the possibility of revenge. One way to reduce the likelihood of revenge is to continue healing individuals and improving interpersonal and inter-community relations. The idea would be to transform hate and fear into empathy, respect, and mutual understanding through individual and small group therapy.

8. Increase the provision of legal services to VOCs and VOTs

Up until now the lawyers associated with UJYALO have only be able to provide legal services to victims of police brutality. If the peace process is successful, there is a good chance that these lawyers will be able to extend their services to victims of Maoists brutality.

9. Reintegration of Ex-combatants

UJYALO's committees and programs are positioned well to assist in the reintegration process of ex-combatants. By extending opportunities for ex-combatants to receive educational support, vocational training, counseling, and integration in committees and clubs, UJYALO can help reduce the time and complications associated with reintegrating ex-combatants helping to reduce the likelihood of gang formation and criminal behavior.

10. Democracy, Constituent Assembly Elections, and Constitution Construction

Many Nepalis are uneducated and illiterate making it very difficult to conduct free and fair elections. Therefore special trainings and information networks need to be formed to inform the people of Nepal about these activities and institutions. UJYALO partners have already begun to raise awareness by providing training titled, "People's Participation in Constituent Assembly and Constitution Making Process". During an interview with one of the participants I asked the simple question, what did you learn? The responses were promising:

Awareness Raising on Constituent Assembly

"Before I thought the constitution was a very high level thing that I could not understand. After the training I realized that people make constitutions, so I must be able to understand them. I am a politician and before the training I did not know that the Constituent Assembly (CA) was what making a constitution meant. Now I realize that people from every caste, everyone has to participate in making the new constitution of Nepal. Now I know that the constitution has to be made in a participatory manner for it to be sustainable. Before the politicians mobilized the constitution by interpreting the laws in a way that would favor them. Now the constitution will mobilize every party. People from every group will participate in the CA and have the opportunity to have a voice in the constitution. Up until now we did not know anything about the candidates for parliament. We were also very unaware of gender and ethnic/caste rights. Now we will select representatives from each group in parliament. Now we understand this CA and Constitution is important and to make the law, everyone has to participate. We also learned about other countries constitutions so we can use them as models."

How do you plan to share this knowledge with the other people in this VDC? "The people who attended are involved in different groups in the community. We will provide orientation to our committees and they will spread the message. UJYALO creates UJYALO".

5. Do No Harm

As a result of UJYALO’s holistic, participatory, process, and context specific approach, only a very low level of conflict was directly or indirectly caused by the interventions. The majority of comments regarding ‘Do No Harm’ were focused on the UJYALO target groups. It was difficult for staff to provide services to a VOC who was traumatized without also helping someone else suffering from trauma but not a direct victim of conflict or torture. The other area identified on was the availability of resources and services. For example every parent wanted their child to attend Sanjeevani and peace education classes. Also, by advertising to the community that a certain service was available like counseling, legal, services, and income generation support this raised people’s expectations that they could and would receive help. But, due to limited human and financial resources capacity the needs of some were not met. Some interviewees suggested that if UJYALO ends in six months, the entire project could cause harm, as well as good, by leaving people insecure and by eroding the high levels of trust built between the local partners, committees, and the communities.

6. Conclusion



School as Zone of Peace in Kailali

UJYALO, the title of this project, literally means “from darkness to light”. The objective of this study of effective practices is to explore which interventions and activities associated with UJYALO have helped to bring the people of Nepal out of darkness and into light.

For the last three years UJYALO has provided high quality services to everyone involved. Considering the number of partners involved and the diversity of interrelated interventions the communication and coordination has also been very efficient and effective. The field visits provided substantial qualitative evidence that UJYALO has had a positive impact at the community level and it has been successful in meeting its indicators. UJYALO provides an excellent model of a holistic approach that combines development and peace-building interventions. This model can and should be adapted, continued, and expanded in these thirteen districts. The concept of UJYALO could also be transferred to other regions both inside and outside of Nepal. The effective practices and lessons learned provide several

areas that can and should be continued, as well as areas that can and should be discussed and improved.

There is a lot of debate in the conflict and development fields regarding theory and practice. The following section of this paper will attempt to relate several of the current theories to the UJYALO interventions.

7. Theoretical Analysis – Matching Theory and Practice

Despite the enormous amount of literature on conflict transformation and peace building there is often a juncture between theory and practice. For a variety of reasons many interventions have negative impacts because the activities are ad hoc, project-based, short-term, and non-integrated. In addition, they lack clear objectives and few deliberate attempts to link the various grassroots peace building activities with track one and two peace efforts. Therefore, there is serious concern in the field that in a number of cases peace building is too often used as rhetoric rather than for intentional, constructive, and sustained engagement. Therefore, this study began by comparing the UJYALO vision, program design, process and approach with contemporary theories in development and conflict resolution.

Considering that UJYALO's vision is to promote peace through improved income, support, and local capacities for peace among conflict-affected communities it seemed appropriate to first ask the staff involved at multiple levels to define peace. The findings of this exercise suggested that there was not a common definition of peace. In fact, the process of defining peace often led to intense debate. Conversely, everyone had a similar definition of conflict and most believed that the termination of conflict would result in peace.

This activity mirrored the theoretical discourse regarding peace and conflict as Johan Galtung's concept of peace, perhaps one of the most widely used definitions, also defines peace by defining the absence of conflict. He suggests two compatible types of peace: (1) Negative Peace meaning the absence of direct violence and (2) Positive Peace signifying the absence of structural and cultural violence. Therefore, peace work would include work that reduces direct, structural, and cultural violence. Galtung puts this definition into practice through a triangle representing three inter-connected areas including: Attitude (Norms & Knowledge), Behavior (Institution/Infrastructure), and Contradiction/Causes (Structural risk factors). Thus, peace building in deeply divided societies engaged in armed conflict requires comprehensive approaches that address structural issues, social dynamics, and the necessary infrastructure for a resilient and sustained peace process.

A number of theories for addressing the attitudes, behaviors, and structures that inhibit the promotion of peace including: Community Relations Theory, Principled Negotiation Theory, Human Needs Theory, Psychoanalytically Informed Identity Theory, Intercultural (Mis) Communication Theory, and Conflict Transformation Theory.³ Dr. Mari Fitzduff, among other leaders in the field, suggests that a comprehensive and complementary strategy combining multiple theories, actors, and levels is necessary for building peace. Fitzduff states:

³ See Ross

“In a conflict, it is too easy to assume that the prime necessity is to work with those people who are apparently key to any peace process, for example the politicians, or in the case of an armed conflict, military or paramilitary leaders. To prioritize these groups for attention is the strategic temptation for those wishing to see a speedy end to a conflict. In some cases such prioritization may indeed be useful, but it will often, however, prove to be insufficient and will need to be complemented by a wide variety of social and economic development processes that can also assist the resolution of a conflict...In addition, many conflict resolution priorities are interlinked. If, for example, a significant problem is the lack of equality between communities, without economic development, work aimed at achieving equality will usually be seen as a win/lose situation, particularly for those who currently hold most power over resources. Without work aimed at developing communities and the development of some new community leadership, it is often impossible to shift the party political landscape. In a situation where violence is part of the context and the military containment of the paramilitaries may be necessary, work that ensures a more trusting interface with the security forces, particularly on the part of minority or divided communities, is necessary. Without work that attempts to decommission weapons, volatile situations will remain violent. Without work that encourages democracy, existing authoritarian leaders may continue to foment violence. And above all, without dialogue work, on all of the above issues, it is usually impossible to address issues of justice and political choices between the communities...Hence all existing and developing programs of economic, social, and security development have to integrate bridge building and conflict resolution mechanisms into their processes so as to ensure that they prevent and mitigate tensions between the communities.”

Thus, Fitzduff’s Meta-Conflict Approach combines subjective, socio-psychological aspects of conflict including attitudes, relationships, and history, and objective, structural factors such as economics, politics, and constitutional issues (Fitzduff 2002).

This Meta-Conflict Approach can be combined with Lederach’s model for reconciliation and peace building, which organizes actors into three levels. The top level is composed of political, military, and religious leaders; the middle is comprised of respected personalities, prominent members of civil society, intellectuals, religious groups, and ethnic/identity groups; and the grass roots represents the masses including NGOs, community based organizations, civil society, and other entities working directly with the people. Lederach portrays how both bottom-up and top-down approaches should be applied along with various types of interventions that could be utilized at each level; for instance, high-level-negotiations at the top, problem-solving workshops at the middle, and local peace commissions or grass roots trainings at the lower levels. Lederach identifies the middle range actors as critical because they can link the track one and track three actors and they have ‘the greatest potential for establishing an infrastructure that can sustain peace building over the long term’ (Lederach, John Paul 1997: 37-61).

In addition many theories regarding the development of social capital suggest that to better serve peace building efforts, interventions can be planned to facilitate networks and structures that directly and indirectly cause conflicting parties to cooperate. This cooperation leads to more continuous intra/inter group dialogue and participatory problem solving which breaks down stereotypes and builds trust. Horowitz takes this theoretical discourse one step further stating that, ‘[d]emocracy is about inclusion and exclusion, about access to power, about the privileges that go with inclusion and the penalties that accompany exclusion’ (1994:36). Therefore, whatever

conflict mitigation and peace building models are applied, for sustainable conflict management and peace building the establishment of institutional and constitutional arrangements capable of accommodating diverse interests is paramount.

The partnership between multiple INGOs enabled UJYALO to address both psychosocial and structural issues at the community level and the inclusion and representation of multiple actors including some government officials was inline with both Fitzduff and Lederach's theories of conflict transformation. However, UJYALO, particularly the donors and senior staff working for the INGOs could have harnessed the strength of the committees developed by UJYALO by creating mechanisms and channels of communication that linked the grassroots to the track one stakeholders. Perhaps this was not possible due to the conflict environment. But, now that the track one peace process is moving forward it would be phenomenal if UJYALO could utilize its network to connect track one and grassroots actors by including and utilizing the track two actors involved in the committees.

Robert Ricigliano's research on peace building and development supports Putnam's theory of building social capital. Ricigliano's research suggests that,

“[O]rganizations working to build sustainable peace and development must now think and act in more integrative ways that cut across traditional boundaries... Recent studies of peacebuilding have consistently emphasized two recommendations for improving the effectiveness of peace-building practice: (a) to break down the distinctions between the ‘peace’ and the ‘relief and development’ fields in order to promote greater integration (Ball, 1996; Anderson, 1999; Forman & Patrick, 2000; Goodhand & Atkinson, 2001); and (b) to promote greater coordination between the myriad interveners on the ground in a given conflict situation (Crocker, Hampson & Aall, 1999; Chayes & Chayes, 1999).”

UJYALO is an exceptional example of the integrated approach that Ricigliano, among others, suggests. By partnering five INGOs with distinct and diverse skill sets in ‘peace’ and ‘relief and development’ and building the capacity of NGOs, CBOs, committees, groups, and members of civil society with diverse skills and expertise UJYALO has begun to build technical and social networks that consist of multiple actors representing a cross-section of society.

Ricigliano goes on to state that,

“[I]n making this change, individual organizations have to see peacebuilding not just through the narrow lens of their own core competencies, but in a holistic way that would consider the peacebuilding needs of a situation at the systemic level and how their individual efforts relate to those of others. This challenge is made more difficult because there is not yet a widely shared integrated theory of peacebuilding that would help organizations see how their distinct competencies fit together. For example, without a shared notion of an elephant, it would be very hard for the proverbial blind men to know how the different pieces they each were feeling could fit together into a coherent whole.”

Interviews with staff from the five implementing partners and the local NGOs and CBOs supported the above point. Everyone suggested that in the beginning it was a challenge for each partner to work as a team towards a larger vision that went beyond their individual scope. It was also hard for each actor to see the big picture. Even during talks and presentations in Kathmandu after the completion of this study skepticism was expressed concerning the synergistic approach

that combined both technical/structural (development) interventions and psychosocial (peace building) interventions. Despite the skepticism, the research for this study provided solid anecdotal evidence that supports the need to combine development and relief work with peace related interventions. For example, if technical assistance in irrigation and agriculture development was given in a community without raising the awareness of human rights, Do No Harm, discrimination, and peace building the intervention would typically serve those already in power which further exacerbates the intra and interpersonal conflicts and makes it more difficult to build inter and intra community harmony. The result is the need for further development because the target populations never receive the benefits of the aid. When UJYALO worked, and psychosocial and structural interventions were combined, the result was the opposite. By creating committees that represented the entire community and allowing them to determine the recipients of the aid, while at the same time providing training and raising awareness of social issues, the whole community benefited from structural interventions and the interpersonal and community conflicts were dissolved.

Ricigliano defines this integrated approach as **Networks of Effective Action (NEA)** and suggests that this “does not refer to a particular structure, but to a set of practices for how peacebuilding actors can organize themselves for more effective and integrated collaboration and for greater impact on conflict situations at the programmatic and systemic levels”(446). UJYALO can be seen as a pilot project or model of multiple organizations with different skill sets working towards a common goal. To use Ricigliano’s metaphor, UJYALO is like the elephant, it took time for the 5 INGOs and the multiple local partners to understand the concept and share the common vision of the elephant. But, after three years there is substantial evidence that they were able to develop a shared notion of an elephant. While there is still much room for improvement, UJYALO provides a solid model that should be further developed in the thirteen districts of Western Nepal and adapted to the context of other regions both in and outside of Nepal.

Despite the anecdotal evidence of success there is also reason to believe that if UJYALO ends that the organizations may not continue to utilize this integrated approach. Ricigliano suggests that the greatest obstacles to Networks of Effective Action are Limited Theories of Action. He states that,

“An organization first defines its goals and strategy based on its theory of action, and if collaboration can help it achieve those goals and strategies, the organization will pursue one or more collaborations with other interveners. However, for there to be an integrated approach, the perceived need for collaboration with diverse actors – from within and across the social, structural and political sectors – must be integral to, not ancillary to, an organization’s theory of action. Put another way, collaborations need to be partnerships of necessity, not marriages of convenience. In a marriage of convenience, participants work as subcontractors, each in charge of fulfilling specific contract requirements (e.g. delivering training or administering a grant program), but not working together to carry out a joint situation assessment, design a project or combine their separate methodologies into a new approach. A partnership of necessity sees collaboration not as just a contractual relationship, but as integral to achieving the goals of the project.”

Ricigliano goes on to state that,

Whether by default or design, many actors in the peacebuilding field have drawn boxes around their work that limit their ability to take an integrated approach. Furthermore, many donors think in terms of ‘projects’, ‘deliverables’, and short timelines, which often forces a different kind of unhelpful division of

labor. Success is defined by meeting the preset timelines and goals of individual projects, rather than on the basis of whether those individual projects were integrated with other initiatives and contributed to peace at a systemic level. As the World Bank (2002) notes, individual sectoral programs are realizing that their ability to reach overarching development goals is determined by their ability to make linkages across sectors and programs. However, the World Bank (2002: 43) concludes that ‘a more effective institutional mechanism is needed to foster the design and implementation of cross-sectoral strategies to deliver on specific development goals’” (454).

Robert Putnam’s research on **Social Capital** supports Ricigliano’s concept of **Networks of Effective Action**. This research of Putnam and others on social capital suggests that the “trust, reciprocity, information, and cooperation associated with building social capital...leads to higher educational achievement, better performing government institutions, faster economic growth, and less crime and violence. And the people living in these communities are likely to be happier, healthier and to have a longer life expectancy”. Perhaps most relevant to the current situation in Nepal, Putnam’s findings suggests that “[t]he norms and networks of civic engagement also powerfully affect the performance of representative government.”

During a presentation at USAID and in conversations with many senior actors involved in UJYALO the questions of output and impact often arise. Everyone wants measurable results. But, the greatest strength of UJYALO is not the tangible outputs of development assistance in terms of increased income, employment, and others. It is not the number of peace building initiatives and how many people were involved. It is not the number of people and communities served. It is the process of developing networks of effective action and social capital. The cross-cutting bonds created by developing multiple committees is the greatest strength of UJYALO and what enables it to be model intervention for combining development and peace building at the community level.

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