











# **Working for Peace in Nepal**

KURVE Wustrow Civil Peace Service



Centre for Training and Networking  
in Nonviolent Action



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## Foreword by H.E. Roland Schäfer

German Ambassador to Nepal



I am honoured to contribute a few words to this publication which illustrates the peace work of KURVE Wustrow in Nepal. I believe the support of KURVE Wustrow to its wide range of Nepalese partner organisations within the framework of the German Civil Peace Service is a precious contribution to peace process in Nepal.

Peacebuilding takes time. KURVE Wustrow is fostering the creation of institutional structures such as community peace centres and youth peace action groups as well as advocacy for human and minority rights and participatory approaches to dealing with the past. All these elements are vital to support Nepal on its way to an inclusive, pluralistic and representative democracy eleven years after signing the Comprehensive Peace Agreement.

Let me highlight the importance of youth in the work of KURVE Wustrow. Connecting youths from different castes and ethnic backgrounds, supporting them in enhancing their personal skills and encouraging them to actively engage and take over leadership roles can transform society in the future.

It is good to see that the work of KURVE Wustrow in Nepal is not confined to grass-root initiatives only, but also includes advocacy at multiple levels as well as engagement with the private sector and government. It is clear that we need a collective involvement of all key actors to give women and other marginalised groups a strong voice in decision making and to ensure appropriate policies and legislation to achieve this. I was pleased to hear that, in some cases, peace promoters got elected during local elections.

With its decentralisation and restructuring of the local level, Nepal is currently in a huge transformation process. This implies challenges as well as new opportunities, also for the international peace workers and their partner organisations. In this context, the close cooperation among the three (soon four) agencies of the German Civil Peace Service in Nepal becomes even more important.

A handwritten signature in blue ink that reads "Roland Schäfer". The signature is written in a cursive, flowing style.

## Foreword by Anja Petz

Co-Executive Director of KURVE Wustrow

KURVE Wustrow started its peace work in Nepal during times of turmoil. While completing our feasibility study in 2006, the Nepalese Monarchy was abolished. The Peace Treaty which was signed in November 2006 finally put an end to eleven years of civil war.



On a duty trip to Nepal in April 2008—when visiting the peace workers of KURVE Wustrow who had only just been deployed there—I had the chance to witness the elections to the Constitutional Assembly. At that time, the atmosphere in the country was full of suspense but also full of hope. Many things seemed possible, and great expectations were put into the new Constitution. Our colleagues followed the process of vote counting by listening to radio broadcasts, and they vividly discussed federalism and its potential to ensure fair social coexistence within a very diverse society.

The Nepalese society and its lines of conflict are very, very complex—and so are the manifold tasks to be tackled in this context. There was and still is a need to deal with the devastating legacy of the civil war, but also with the intrinsic social conflicts resulting from the caste system, land ownership and ethnic or religious discrimination. Their origins go back much further than just to the time of the civil war.

The spirit of hope and optimism that prevailed in April 2008 gradually gave way to impatience and frustration when, in the following years, the official adoption of the Constitution was further and further delayed until it was finally passed rather hurriedly in 2015. The Constitution could not and cannot solve all the complex conflicts of the country—it can only be a framework for dealing with these conflicts.

Many of the outstanding tasks of socio-political transformation are still being taken up by civil society organisations—the very institutions that were pivotal to abolishing the monarchy and ending the civil war. Civil society is keeping up public pressure to ensure that human rights violations during the civil war are being addressed. It also strives for an effective transformation of discrimination, structural violence and human rights violations in modern-day Nepal.

Our partner organisations in Nepal are an integral part of this active civil society.

With courage and perseverance, they all campaign for a more just, democratic and peaceful future of their country, each being focused on their specific top priorities. Ten peace workers and two CPS coordinators have been cooperating with six local partner organisations in Nepal over a period of ten years.

These partner organisations represent different perspectives with regards to the debate on socio-political and peace-related issues in modern-day Nepal:

- The Asian Academy for Peace, Research and Development aims, in particular, at motivating young people to campaign for a more peaceful and fairer future. Youths are offered the opportunity to develop personal skills for providing a new impulse for socio-political change.
- The Collective Campaign for Peace (COCAP) is one of the first local partners of KURVE Wustrow. As a national network for peace, COCAP aspires to coordinate the manifold perspectives and needs of its diverse member organisations. In the same vein, it attempts to take up overarching topics which should be dealt with systematically.
- Nagarik Aawaz is focused on peaceful coexistence of communities which were immediately affected by the civil war. These communities are to be convinced of the necessity to cooperate for peace on a long-term scale.
- Support Nepal concentrates on the concerns and rights of minority and marginalised groups in Nepal. The organisation wants to strengthen the ability of such groups to become aware of their common interests and to claim their rights. They are also enabled to pass on pertinent messages from the grass root bottom up to the decision-makers at the top.
- Women for Human Rights deals in particular with single women who are hardly ever listened to in Nepalese society, unlike their male counterparts. Whilst dealing with the legacy of the civil war, the organisation provides an action platform for these women and strengthens their ability for self-organisation.

Furthermore, the non-governmental organisation Bikalpa has been offering capacity building courses to women and girls for many years. Bikalpa is especially associated with KURVE Wustrow through international training programmes in Nepal as well as in Germany. Bikalpa's regional training sessions in Nepal are bringing together members of our partner organisations as well as peace activists from neighbouring countries in Asia, thus enabling communal learning.

When working with our partners in Nepal and elsewhere, we constantly experience that the path towards a fairer and more peaceful society is a rather cumbersome one. Often, success can hardly be recognised. This brochure provides an overview of the work which was carried out over the last few years. It also presents many small stories of success which give an insight into the impact that can be achieved by working for peace. This should encourage us all to continue together on our path.









"WE ARE CONVINCED  
THAT REAL PEACE CAN  
ONLY BE ACHIEVED  
WHEN WE EMBARK  
UPON CONSTRUCTIVE  
AND NONVIOLENT  
PATHS OF CONFLICT  
RESOLUTION."

*Martin Vehrenberg, 2017,  
Spokesperson of the Civil Peace  
Service Consortium*

# Promoting nonviolent conflict transformation worldwide

## The Civil Peace Service Programme

The world spends vastly more on armaments and the military than on violence prevention and civil conflict resolution. At the same time, the number of armed conflicts is rising. This proves that violent conflicts cannot be resolved sustainably with military means—as we have observed for a very long time. If we want to achieve sustainable peace, we must take a nonviolent course of action.

The Civil Peace Service (CPS) is a programme aimed at preventing violence and promoting peace in crisis areas and conflict regions. It envisions a fair world in which conflicts are managed without resorting to violence. The CPS is an important element of Germany's Peace and Development Policy, funded by the German Government through the Federal Ministry for Economic Cooperation and Development (BMZ). Within this programme, government agencies and civil society are working together. Nine German peace and development organisations have joined hands to implement CPS initiatives. Together, they form the Civil Peace Service Consortium which is lobbying for nonviolent conflict transformation at German, European and international level.

Since 1999, trained CPS professionals have been supporting activists and organisations around the world in their long-term commitment to dialogue, human rights, and peace. Currently, more than 300 international CPS peace workers are deployed in 44 countries to promote the implementation of local projects for conflict management. Their objectives are the prevention of violent conflicts, reduction of violence, and long-term sustainability of peace. The CPS cooperates with local partner organisations which:

- build structures of cooperation and dialogue across conflict lines (in doing so also strengthening traditional methods of conflict resolution),
- create meeting points and safe spaces where different parties to a specific conflict can come together,
- strengthen information and communication structures that deal with the causes and consequences of violent conflict (including the promotion of conflict-sensitive peace journalism, networking of peacebuilding organisations, and monitoring the development of conflicts),
- provide assistance to groups that are particularly affected by violence and facilitate their re-integration into society (e.g. by providing counselling and social support for, or working with, traumatised survivors of conflicts),
- provide assistance and training in methods and concepts of civil conflict transformation,
- devise courses in peace education and in dismantling stereotypes of the "enemy",
- restore confidence in local law and order and campaign for human rights.

## The Civil Peace Service in Nepal

Currently, there are three CPS implementing agencies working in Nepal—GIZ, KURVE Wustrow and Peace Brigades International. They have seconded a total of 14 international peace workers to nine partner organisations. In 2013, these three organisations, together with their local partners, developed an overall Cross-Agency Country Strategy for the period from 2014 to 2020. This Strategy analyses the current context of local conflicts and provides overall objectives for peace initiatives of the CPS agencies and its partners. The overall objectives are:

- Selected actors practice methods of nonviolent conflict transformation in a participative manner. They campaign for the values and mechanisms of nonviolent conflict transformation to be promoted at an institutional level as well. Local peace structures exist and are utilised.
- A broader public awareness of human and minority rights has been created; such rights are now more established and recognised by political decision-makers and the public.
- Actors of civil society and the state develop approaches to dealing with the past in a participative way and implement them at different levels. Forums and panels for dealing with human rights violations during the armed conflict of the past are created and utilised.

These major objectives guide the CPS agencies and their Nepalese partners in their fields of action. In addition, all CPS agencies try to identify synergy effects among their programmes and promote exchange and cooperation among their different partner organisations. This is based upon the belief that only a strong and united civil society can effectively advocate for equal rights, justice and peace.







## Spreading nonviolence

The work of KURVE Wustrow

The Centre for Training and Networking in Nonviolent Action—KURVE Wustrow was founded in 1980 with the aim of turning concerns about violent conflicts, environmental degradation and social injustice into conscious nonviolent action. Our vision is a nonviolent world with an ecological and social balance. This is reflected in our mission statement “spreading nonviolence”. The history of KURVE Wustrow is strongly connected with the nonviolent resistance movement against the nuclear disposal site at Gorleben in Northern Germany.

In line with its mission, KURVE Wustrow aims at promoting nonviolence through educational work. We conduct trainings, workshops and events in the field of nonviolent conflict transformation at home and abroad, thus supporting peacebuilding by civil society in Germany, Europe and the whole world. We send young volunteers as part of the “weltwärts” programme as well as international peace workers as part of the CPS to selected crisis regions. KURVE Wustrow is closely cooperating with partner organisations in the Balkans, the Middle East and in South and South-East Asia. With our training work in Germany, we primarily aim to empower activists in social movements and join hands with them against racism and right-wing extremism as well as the use of nuclear power.

Within the framework of its engagement abroad, KURVE Wustrow works closely with local partners in conflict areas, since we believe that the desire and initiative for change has to originate locally. Our international peace workers are comprehensively trained for their deployment in war and conflict zones. In general, they work for a period of three years in the offices of our partner organisations. Together with these partners, we develop concepts for grass-root peace initiatives—for example through new educational projects, civil and nonviolent methods of conflict transformation, dealing with the legacy of a violent past and supporting networking among various peace groups.

### *What does nonviolence mean for us?*

Nonviolence is an approach that rejects every form of violence whilst, at the same time, looking for alternative means of conflict resolution. Often, nonviolence is misunderstood and identified as defencelessness or inaction. Conflicts should not be just avoided, but should be managed through nonviolent methods in a conscious, constructive and imaginative manner. Therefore, nonviolence requires courage and determination.

### *What does training mean for us?*

A prominent part of our work is to conduct trainings. Participants are capacitated to embrace nonviolent action, gain self-confidence and personal stability as well as courage, accept responsibility and deal with situations of fear and aggression constructively. A training course should provide safe spaces to practice nonviolent action and try out new and unusual methods.

## KURVE Wustrow in Nepal

The focus of KURVE Wustrow's involvement in Nepal is to strengthen marginalised groups in the peace process and beyond. Our five partner organisations are the Asian Academy for Peace, Research and Development, the Collective Campaign for Peace (COCAP) as well as Nagarik Aawaz, Support Nepal and Women for Human Rights. Together, we try to promote nonviolence as a priority means of conflict transformation.

Nepal's society is characterised by a huge diversity of ethnicities, languages, religions and castes, creating challenges as well as opportunities. While such a diversity is rich in knowledge and thus holding a huge potential, the socio-political context is marked by inequality and different levels of exclusion. Especially marginalised social groups have limited access to basic necessities and social security and therefore cannot fully enjoy all human rights they are entitled to.

In the aftermath of the 2015 earthquakes, a new Constitution was promulgated—almost ten years after the end of the civil war. This was a great achievement in itself, but the constitutional process lacked sufficient time for a meaningful participation of all relevant groups. Parties and elites focused mainly on protecting their own interests, thus further cementing societal divisions with sometimes violent results. The marginalisation of certain ethnicities, castes and regional populations was not fully addressed. This perpetuated existing and deeply entrenched grievances.

However, although partly rejected by certain groups, the new Constitution of 2015 can be considered as progressive and has raised high hopes for change. This also held true for the first comprehensive local, provincial and federal elections of 2017. Indeed, there is now a window of opportunity for a more effective division of powers and a more equal and just society. This, however, requires political will as well as a willingness of the ruling elites to share power and foster a prosperous development for all.

Legitimate power, an adequate tax system, loyalty of its citizens and international recognition are all vital elements of a modern constitutional state. Nepal, however, is still weak in performing its core state functions to all its citizens in an equal manner. Instead, Nepali polity can be largely characterised by pervasive social and political factionalism, fragmentation of political power and strong cliques surrounding powerful personalities—all this finding its expression in “columnised party politics”.

It is in this transitional political context that participatory and non-partisan measures aiming at conflict prevention and conflict transformation can make an important and meaningful contribution to a better social and political development. Such measures must go hand in hand with lobbying and advocacy work on the side of civil society in cooperation with other relevant stakeholders.



















## Introduction to the context

Despite its natural and cultural beauty, Nepal remains one of the poorest countries in Southern Asia. Its national income largely depends upon agriculture, tourism and remittances from migrant workers. During the civil war from 1996 to 2006, triggered by a Maoist insurgency, more than 17,000 people were killed, whilst an estimated 1,300 people disappeared and up to 150,000 were displaced<sup>1</sup>. After the end of the war, a Comprehensive Peace Agreement (CPA) was signed, laying the foundation for a period of transition. The country abolished the monarchy in 2008, carried out two Constituent Assembly elections in 2008 and 2013, and integrated former combatants from the Maoists' military wing into the Nepali Army.

Despite these first achievements, major political processes, including the promulgation of the new Constitution, stagnated for a long time, and there was no serious political commitment to support a comprehensive transitional justice process. Only after eight years, the Enforced Disappearances Enquiry, Truth and Reconciliation Commission Act was finally adopted. Consequently, in February 2015, the Truth and Reconciliation Commission (TRC) as well as the Commission of Investigation on Enforced Disappeared Persons (CIEDP) were founded at last.

After almost a decade of political and social stalemate, three major incidents shaped the country in a relatively short span of time over the last three years—the 2015 earthquakes, the above-mentioned promulgation of the new Constitution including the subsequent political blockade and related governance crisis in 2015/2016 and, finally, the elections of 2017 and the establishment of new federal structures.

### The 2015 earthquake

Nepal is known as a highly disaster-prone area, but for many years after the last devastating earthquake of 1934, no major tremors occurred. Then, however, in the afternoon of 25<sup>th</sup> April 2015, Nepal was struck by a 7.8 strong earthquake, followed by a series of aftershocks over weeks and culminating in another major tremor on 12<sup>th</sup> May. The total death toll reached almost 9,000 and more than 22,000 people were injured. Out of 75 districts, 33 were impacted, 14 of them heavily. The quakes destroyed more than 600,000 houses, and about three million people, including women and children, were displaced<sup>2</sup>. Especially rural and remote areas were hit hard, affecting the poorer parts of the population. For example, 41 % of all damaged houses belonged to Dalits and other indigenous communities and 23 % to senior citizens, whilst about 26 % of all damaged houses were headed by female members<sup>3</sup>. Thus, the daily hardships of

<sup>1</sup> Recording Nepal Conflict: Victims in Numbers, [www.nepalmonitor.com/2011/07/recording\\_nepal\\_conf.html](http://www.nepalmonitor.com/2011/07/recording_nepal_conf.html)

<sup>2</sup> Nepal earthquake of 2015, [www.britannica.com/topic/Nepal-earthquake-of-2015](http://www.britannica.com/topic/Nepal-earthquake-of-2015)

<sup>3</sup> Post-Earthquake Recovery, [www.np.undp.org/content/nepal/en/home/others/earthquake-recovery-response.html](http://www.np.undp.org/content/nepal/en/home/others/earthquake-recovery-response.html)

marginalised and disadvantaged communities were further increased, since many of the poorest citizens lost all their last meager livelihood. It is estimated that the average poverty level in the country increased from 25 % before the earthquake to more than 31 % afterwards. The subsequent political crisis aggravated the economic hardships of the poorer parts of society even further.

### **Political blockade and governance crisis**

After hasty local level consultations about a centrally drafted document, the new Constitution was promulgated and adopted in September 2015. Although in parts progressive, many provisions caused widespread criticism. Especially the Madheshi people in the southern plains felt neglected and not fully represented in the new Constitution. They argued that core elements of past agreements achieved by the “Madhesh Andolan” upsurge in 2007 were not included—which were electoral constituencies based on specific groups of the population, proportional representation of the Madheshi in government bodies, autonomous identity-based provincial demarcations and equal citizenship provisions for Nepali women marrying foreigners. As a consequence of hardened political lines, Nepal became troubled by unrest. Trade routes with India were disrupted, resulting in nationwide shortages of basic supplies, including food, fuel and medicine. The 135-day blockade led to a nearly complete stop of rebuilding efforts for earthquake victims<sup>4</sup>.

Again, the lives of thousands of marginalised people were massively disrupted. Nepal imports all its petroleum and gas supplies from India. The blockade caused shortages in essential goods like cooking gas and petrol, leading to severe transport problems and subsequently skyrocketing prices for virtually all commodities. This benefited the already existing black market networks.

In January 2016, the Constitution was amended in an effort to satisfy the demands of Madheshi political parties. Their lawmakers, however, boycotted the subsequent vote, arguing that the changes were incomplete and did not really address the Madheshi demands. The amendments included provisions to ensure proportional representation and electoral constituencies based on population groups (Article 42 and 286)<sup>5</sup>.

<sup>4</sup> Nepali Times-Website: [www.nepalitimes.com](http://www.nepalitimes.com)

<sup>5</sup> Nepal makes first amendment of its constitution four months after promulgation, <https://thehimalayantimes.com/nepal/breaking-nepal-makes-first-amendment-of-its-constitution/>

## **Elections in 2017 and new federal structures**

Despite disputes over the Constitution and its incomplete amendments, three elections were conducted in 2017—i.e. the first local body elections after two decades between May and September, followed by the first federal and provincial elections under the new Constitution in November and December and finally National Assembly elections in February 2018. All these elections were reasonably peaceful, and the results were accepted by all political parties.

The new Constitution provides for a bi-cameral Parliament. The first chamber is a 275-member House of Representatives, of which 165 are directly elected under a 'first past the post' (FPTP) system and 110 elected on the basis of 'proportional representation' (PR). The second chamber is a 59-member National Assembly (NA) consisting of always eight members from each of the seven Provinces who are indirectly elected plus three additional nominated members. The Parliament is entitled to elect the new Prime Minister.

Already in October 2017, the party CPN-UML and the Maoist Center (CPN MC) had come together to form a Left Alliance with the prospect of a merger after the elections. Of the 165 'first past the post' seats, the Left Alliance managed an impressive tally of 116. The Nepali Congress was reduced to a distant third with 23 seats. A mutual understanding between the Rashtriya Janata Party-Nepal (an alliance of Madheshi parties) and Upendra Yadav's Federal Socialist Forum gained them 11 and 10 seats respectively. The results of the Provincial Assembly elections gave the Left Alliance a clear majority in six of Nepal's seven Provinces. In the local body elections earlier in the year, the CPN-UML won the mayorships/chairmanships in 294 of a total of 753 bodies, with the Maoist Center winning another 106.



The elections to the Federal Parliament and Provincial Assemblies were expected to end a decade of political instability and boost the peace agreement negotiated with the insurgent Maoists in 2006, thus initiating a successful transition to democracy. The results established two left-wing parties, the CPN-UML and the Maoist Center, as the major stakeholders of government. As the year 2017 drew to a close, it remained to be seen whether the elections divided the people even more or brought political stability to the country.

All in all, the passing of a new Constitution, the first comprehensive elections for 20 years and the emergence of new governance structures can be judged as positive developments in Nepal. Nevertheless, they only marked the initial phase of a comprehensive restructuring process of the state. If old divisions, networks and power relations remain in place and maintain their influence much longer, the fragile process could be jeopardised. The major reasons for previous insurgencies were chronic poverty in combination with social inequality and gross violations of social and economic rights. These factors particularly harm marginalised groups of society, e.g. Dalits, Janajatis or Madheshi as well as women and other vulnerable people. On the other hand, a high-caste based elite strives to maintain its own power circles, thus perpetuating major challenges to Nepali politics and society.

Furthermore, the lack of political will to support transitional justice processes and grant justice to thousands of victims will continue to haunt the country, if not addressed in a holistic manner. This does not only refer to legal justice and reparations as well as livelihood support for the victims. It must also address wider approaches of dealing with the past such as reconciliation, recognition, healing, memory work, documentation and education. The national identity of Nepal has been largely shaped by decades of conflict. If the severe grievances of its people are neglected, the risk increases that even future generations will continue to suffer from traumata.

## Our project partners and their work

The partner organisations of KURVE Wustrow—the Asian Academy for Peace, Research and Development, the Collective Campaign for Peace as well as Nagarik Aawaz, Support Nepal and Women for Human Rights—are mainly working at grass-root level to address the consequences and causes of conflicts. For example, youths and young adults are trained in nonviolent conflict transformation so that they can enhance social justice in their communities and spread the concept and ideas of nonviolence.

Conflict-affected women are mobilised and supported to access reparation programmes and claim the livelihood support they are entitled to. In addition, they are encouraged to register their cases with the Transitional Justice Commission. Advocacy work at national level aims to increase the awareness of the specific needs of these women. Local community based organisations and local level government representatives are sensitised for issues of minority rights and the need to implement existing legislations and provisions. At the same time, they are trained to improve their advocacy capacities.

Despite initial achievements and many steps forward, the work described above is hampered by a number of obstacles. Apart from frequent natural disasters or political protests causing delays, the overall poverty level constantly poses a severe challenge. There are often high expectations on the side of the targeted communities which cannot be met by the capacities of KURVE Wustrow and its partner organisations alone.

We try to address wider rights-related issues by networking with government officials and other national and international stakeholders. We also ensure permanent cooperation within the wider network of Civil Peace Service agencies in Nepal. Yet, every little success requires a long period of trust-building and intensive work within the communities, since peace efforts might not yield immediate economic gains in people's lives. Another challenge is the high turnover of activists due to migration, especially amongst the younger community members we are working with. This, in turn, results in a loss of institutional knowledge and expertise as well as requiring further efforts to integrate new members into established community groups. Early marriages or young adults finding employment—as positive as the latter aspect might be—pose additional difficulties on the consistency of our efforts to work for peace.

The Comprehensive Peace Agreement for Nepal was signed about eleven years ago. However, the root causes of the conflict have not yet been addressed sufficiently. Consequently, progress remains slow. In any case, conflict transformation is a lengthy process, usually taking several decades. After the conclusion of the Peace Agreement, Nepal got much international attention with large budgets being dedicated to the country and international personnel being deployed. By now, many peacebuilding actors have been withdrawn, whilst the national attention is shifting towards economic development, thus neglecting transitional and transformational processes to address people's grievances. If state actors and institutions are not living up to their

expected role, civil society can play an important part in supporting people's search for justice and holistic approaches to conflict resolution and dialogue. The following chapters illustrate such efforts by our partners who wish to foster long lasting peaceful co-existence in Nepalese society.



ASIAN ACADEMY  
FOR PEACE, RESEARCH  
AND DEVELOPMENT











**T**he Asian Academy for Peace, Research and Development was established in October 2010 by professionals in the field of peacebuilding, conflict transformation, development and social justice. The aim was to provide quality services through research and knowledge management, technical support and capacity building to partner organisations and intervention for peace and social harmony at community level.

In the last few years, the Asian Peace Academy has worked with its strategic partners and other civil society actors in the areas of peace promotion and initiatives to ease tensions within local communities. Its experience suggests that fair, active and meaningful engagement of the youth, women and marginalised groups (including Madheshis, Dalits and other ethnic and religious minorities)—together with the involvement of relevant local stakeholders—can contribute to peace and harmony and the promotion of a culture of nonviolence.

**Project title:** ‘Towards fostering social cohesion: Engaging youth, women and marginalised groups for peace and social harmony in Nepal’

**Local level partners:** Divya Yuva Club—Parsa, Chelibeti Club—Udaypur, Jagriti Nepal—Illam

**Project areas:** 3 Village Development Committees (VDCs) in each of the districts of Parsa, Udayapur and Illam

**Target groups:** Marginalised youth, women, local level stakeholders, police





## Project Activities

The project implemented in cooperation with KURVE Wustrow was designed to strengthen the capacity of young people in taking on leadership roles to promote peace, social harmony and development within their communities. In each of the three working districts, nine youth representatives—hence 27 altogether—were selected to be part of this project. The choice was based on criteria such as knowledge about resolving conflicts, methods of conflict transformation, mediation, youth networks and activities as well as the involvement in local development planning. Under the guidance of District Coordinators from local level partners, these young people formed Youth Peace Action Groups, consisting of 25 members each. This meant involving 675 young people in community based activities on a regular basis. Whilst forming these groups, the youth representatives ensured inclusiveness in terms of gender, caste, ethnicity and religion, thus honouring the diversity within their local communities.

In the course of this project, the selected youth representatives attended five intensive five-day training courses on issues like positive attitudes and behaviour, nonviolence, leadership qualities, social mobilisation, public speaking, human rights, conflict analysis, fundraising, campaigning for social change, local governance and advocacy. This was aimed at fostering their knowledge, skills and capacity to apply nonviolence and peacebuilding techniques when striving for social harmony and social cohesion within their respective communities.

Being exposed to people from a different caste, ethnic or religious group as well as through cross-district learning and exchange visits, the youth representatives got a better understanding of the culture and living conditions in parts of the country that they had never visited before. After the trainings, the participants all agreed that this direct exposure was most useful and had helped them in their professional and personal development.

Equipped with these new insights, the youth representatives went back to their communities and shared their knowledge with other members of the Youth Peace Action Groups. They mobilised them as well as additional community organisations for joint programmes with local stakeholders. These community programmes included: cleaning campaigns, free health camps and sports competitions as well as awareness programmes related to various social issues, for example campaigns against child labour and child marriage in cooperation with UNICEF. Youth representatives were also encouraged to address specific cases. In Belwa VDC, Parsa, for instance, members of the Peace Action Group successfully rescued children from domestic violence and child marriages by bringing their cases to the attention of local authorities. Thanks to their active involvement in community matters, these youths were later even requested to support local government structures. For example in Illam, youths participated in the Village Council during the phase of annual planning processes. In Parsa, youth representatives got involved in a survey on child-friendly local governance, conducted by the national Government of Nepal.

All these activities contributed to bridging the gap between different groups within the targeted communities by bringing youths from different caste and ethnic backgrounds together in joint activities. During a sports tournament in Parsa, for instance, young people from the Jhangand and Majhi community probably met for the first time ever. Through such an exchange as well as shared experiences and activities, prejudice and common stereotype perceptions could be challenged. It was a conscious attempt to increase communication and a feeling of togetherness within specific communities, thus supporting social cohesion

In addition to these programmes at community level, youth groups organised regular discussion sessions on issues like the election process, local level restructuring, structural violence, and different forms of discrimination. The aim was to raise awareness and promote nonviolence and peaceful mitigation of conflicts.

Through the constant interaction with local stakeholders and security providers, the Peace Action Groups have been able to create strong and productive ties with decision makers within their communities. The Peace Action Group of Ilam, for instance, became the member of a youth network led by the local police. In Parsa, youth groups and police cooperated in minimising open alcohol production and consumption which is a major source of domestic conflicts. Similarly, youths were supporting security providers by reporting incidents related to violence within their communities. This regular exchange contributed to challenging perceptions of youths as “troublemakers” and police as “ruthless/not trustworthy”.

In addition to its field work, the Asian Peace Academy conducts research on different issues. The most recent one includes studies on social cohesion and its relevance for peacebuilding as well as a study on social movements in Nepal with a focus on their variety, methods of operation and identification of best practices.

## Working Approach

The Asian Academy for Peace, Research and Development applies a collaborative approach to peacebuilding. This follows the key assumption that a collective involvement of civil society, the private and the government sector addresses issues of peace and conflict more holistically. The Asian Peace Academy believes that cooperation between these three sectors—with a special focus on youth, women and marginalised groups—safeguards local ownership and fosters collaboration for resource mobilisation. Enhancing the peacebuilding capacity of representatives from each of the three sectors is meant to create an environment where local problems can be openly discussed in safe spaces and addressed without violence. Within this framework, especially youths and women can be strong agents for change, being committed to improving their own situation as well as contributing to the betterment of their communities.

A longer-term training programme ensures that young people are equipped with knowledge and tools in order to review their self-perception and improve their self-confidence for becoming actively and independently involved in community affairs. Connecting them with stakeholders from the private and government sector also increases their understanding of and access to decision-making structures. This field work of the Asian Peace Academy and its partners is also backed up by systematic research.







## Success Stories

"NO AMOUNT OF  
MONEY THAT I MIGHT  
HAVE EARNED DURING  
THIS PERIOD WOULD  
HAVE GIVEN ME THE  
KNOWLEDGE AND  
EXPERIENCE THAT I  
GAINED THROUGH  
THIS TRAINING."



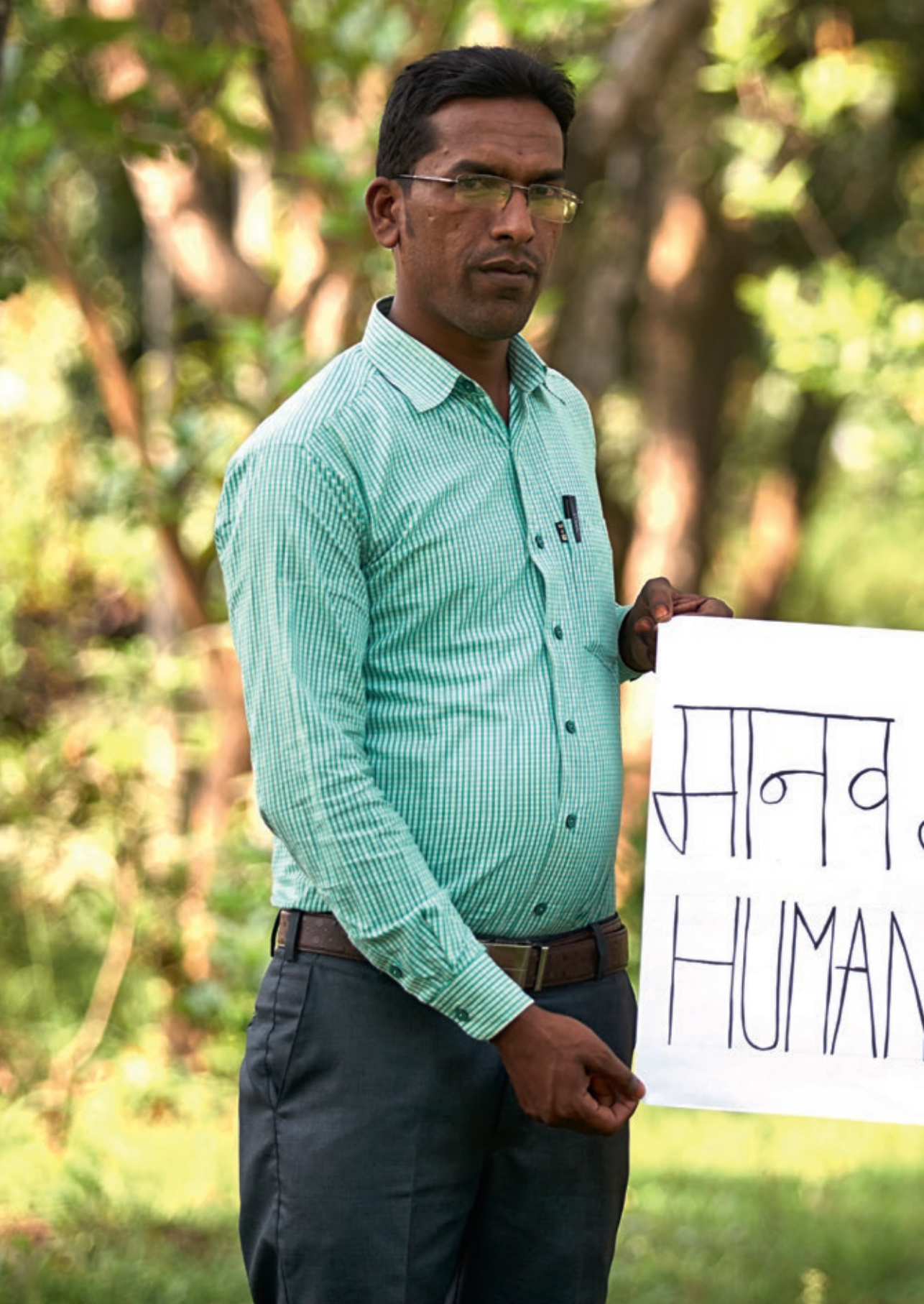
## **Bishnu Yadav**

a volunteer gains invaluable training experience

Bishnu Yadav got involved in the project from the very beginning as a volunteer in the Peace Action Group of Belwa, Parsa. Being a public health worker, he joined without really knowing what to expect. He just wanted to be part of change. Bishnu's extended family comprises of 16 members, himself being one of the major bread-winners. Becoming a volunteer within Divya Yuva Club, the Asian Peace Academy's local partner, meant that he would have less time to earn an income. Nevertheless, despite doubts because of these risks, he joined the Peace Action Group out of his motivation to help people and do something for his community and society.

"Right after the first training course of the Asian Peace Academy, all my doubts were cleared. No amount of money that I might have earned during this period would have given me the knowledge and experience that I gained through this training," says Bishnu. He started getting involved in development activities of his village and is now one of the most active volunteers of the Peace Action Group. He says, "people have started recognising us, they know us personally now, and this motivates me the most. Earning money is not everything unless people around you respect you."

In joint efforts, the Peace Action Group promoted service delivery to marginalised communities, built a playground for local school children, organised sports events and performed in street theatre plays with a message against child labour and many other issues. Impressed by their work, the Local Government allocated funds of 60,000 rupees (about EUR 500) to the Peace Action Group. With these monies and in cooperation with the VDC Secretary, they organised Commercial Vegetable Farming Trainings for youths. Bishnu now wants to expand this group to other villages to share his vision and increase the massive impact of his work. He believes that "this new big network will grow in an inclusive manner, and the activities will all be transparent and democratic".



मानव  
HUMAN



A man with short dark hair and a mustache, wearing a purple and black patterned button-down shirt, stands outdoors in a grassy area with trees in the background. He is holding a white rectangular sign with both hands. The sign has the word 'अधिकार' (Adhikar) written in Devanagari script and the word 'RIGHTS' written in English capital letters below it.

अधिकार  
RIGHTS

## Nanu Thapa

learning about nonviolent action and peacebuilding

Nanu Thapa is a volunteer in Valayadanda Village, Udaypur District. She is a very active member of her village team and very confident in expressing her views. Nanu comes from a family of social activists and started working with the community at the age of 15. Now 18 years young, she is combining her studies with voluntary work. Despite pending exams, she attended the trainings organised by the Asian Peace Academy.

Nanu says, "the Asian Peace Academy has provided a healthy working environment for us where we learnt a lot about nonviolent action, peacebuilding and its significance. I think that these topics had not been given proper consideration in other organisations so far, yet such training and capacity building opportunities are essential for youths. In the training courses, we also learnt soft skills like communication, public speaking, coordination, management of events etc. We have started to work at ward level on community building efforts. We have promoted a peacebuilding community, and we also aim at minimising all forms of violence and started a discourse about justice in the community. On top of that, we are organising social events like tree planting, cleaning campaigns and school level discussions on peace and development. The Asian Peace Academy with its local partner Cheli Beti Club has provided this platform for young people like myself to develop leadership skills." Nanu is pleased that "the people in my community have a positive outlook on our programme, and they encourage us in our work."

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विकास  
ERSHIP

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EVERY INDIVIDUAL IS  
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AND CHANGE OUR  
SOCIETY GRADUALLY."

## **Jhuma Bhattarai**

actively promoting social cohesion

Jhuma Bhattarai works as District Coordinator of Illam with Jagriti Nepal, another local partner organisation of the Asian Peace Academy. She has been doing community work for more than ten years. Jhuma says, “the Asian Peace Academy has organised a peace and community development programme for the youth. It was designed to involve young people in nonviolent action and social cohesion by providing them with relevant tools and strategies in various trainings. Through this platform, most youths got an understanding of various forms of violence and how to diminish them within our society. Every individual is self-motivated to overcome such issues and challenges and change our society gradually. Youths have initiated campaigns and awareness programmes for peace, addressing the rights and responsibilities of people in the community. Positive change is thus observed within the family and the society as a whole.”

Jhuma has shared her experience of nonviolent action with her family, friends and the wider public. She has applied the knowledge she gained for changing the structure of her local community. “Prevailing social issues—like conflicts due to social hierarchies within various castes and ethnic groups in our district—are always addressed when training young people in nonviolent action. Many courses on social learning were organised by the youths themselves, including dialogues between the local police and the youth in order to foster a better mutual understanding.” Jhuma stresses that “the Asian Peace Academy has provided us with great experience and a good learning environment. It has taught us to accept accountability and responsibility for the social activities we conduct. We have collectively organised free health camps, road construction, sports competitions and cleaning campaigns at ward level. Thanks to close contacts established by the youth representative of our Village Development Committee, the local police has been very supportive and responsive towards our suggestions.”





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सामाजिक  
अभियान

SOCIAL  
MOVEMENT

## Manoj Limbu

gaining people's trust through perseverance

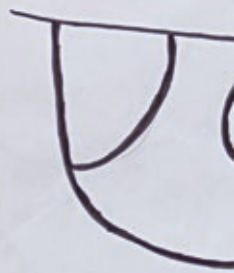
Manoj is the local youth representative from Barbote, Illam. He stresses that "since childhood I liked to help my friends and be part of the social discussions that took place within my local community". Inspired by his father's involvement in community development, he took up such activities himself. Now he is 20 years old and has recently completed his higher secondary level education.

"The trainings I received from the Asian Peace Academy have helped me to identify the path that will lead us forward to transform our community through nonviolent means." Manoj further shared that "the very first training focused on positive attitudes and behaviour. It was quite emotional for me, as it was more focused on me as a person rather than on what I do in the community. So it helped me to better understand myself and my responsibilities towards my community. Furthermore, the learning opportunities in mixed groups gave me a better understanding of other narratives which I hadn't been aware of before."

At the very beginning of this project, participants were given forms by the Asian Peace Academy to fill in, with the task of describing the basis upon which they had been selected as youth representatives. Manoj recalls, "in my ward, there was big a dispute when I was selected. Our ward people are very strict when it comes to a person's political ideas. Most of them belong to one particular political party, but I belong to the opposing party. Consequently, people could not really accept me to start with, and I even got some threats. I was afraid and discouraged and did not want to carry on with my work. But with constant support from the District Coordinator as well as community leaders and the Asian Peace Academy as a whole, I was able to overcome this phase. I didn't give up, I worked harder instead to gain the trust of community people. Now the situation has changed, even though it took quite some time, but finally I received support from the youth of my community. Now we conduct monthly meetings to discuss social issues and try to network with local stakeholders through our Peace Action Group."

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I WORKED HARDER  
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PEOPLE."





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UNITY























COLLECTIVE CAMPAIGN  
FOR PEACE













**C**ollective Campaign for Peace (COCAP) is a national network of currently 43 peace and human rights non-governmental organisations in Nepal. It started as a loose, informal forum in June 2001 and was registered with the Government of Nepal as a not-for-profit and non-political network in December 2002. COCAP played an important role in connecting and supporting civil society actors during the people's movement of 2006 which helped to end the Maoist insurgency, abolish the monarchy and establish a democratic political system in Nepal. COCAP has secretariats in each of the five regional headquarters. It has a large number of volunteers who actively involve themselves in various fields of action. COCAP aims to provide a common space to its members, volunteers and friends for collective engagement in the pursuit of peace, human rights and justice. In coordination with its members and other like-minded organisations, the network organises national as well as regional level campaigns and programmes on issues like conflict transformation and peacebuilding, transitional justice and social security and protection.

**Project title:** "Contributing to sustainable peace in Nepal through engaging youths in community mediation and entrepreneurship and increasing the social integration of Dalits"

**Local level partners:** New Young Star Club (NYSC), Rastriya Dalit Network (RDN)

**Project areas:** 6 VDCs in the districts of Kailali and Dadeldhura, 6 VDCs in the districts of Bara and Rautahat

**Target groups:** Dalits and non-Dalits, marginalised youth, local level stakeholders, police

## Project Activities

The project "Contributing to sustainable peace in Nepal through engaging youths in community mediation and entrepreneurship and increasing the social integration of Dalits" comprises of two major components. The first refers to working with Dalits in the districts of Kailali and Dedhdhura in the Far-Western Region with the field support of the member organisation Rastriya Dalit Network (RDN). The second component is supporting marginalised youths from rural communities in the districts of Bara and Rautahat in Mid-Terai through cooperation with the member organisation New Young Star Club (NYSC). Our work in Far-West aims to increase the social acceptance of Dalits through dialogues and exchange meetings among Dalits, Non-Dalits and local authorities in order to aid the effective implementation of pertinent legal provisions against "Untouchability". The work in Mid-Terai, on the other hand, is meant to contribute to Nepal's peacebuilding process by fostering conflict prevention at community level and linking rural youths to entrepreneurship programmes.

Particularly in the Far-Western Region of Nepal, the problem of Untouchability is still prominent. There is still the problem of Haruwa/Charuwa, Haliya and other traditional forms of bonded labour in the agricultural sector, where lower-caste labourers virtually become serfs with hardly any rights. Although the state has declared this type of labour as illegal, it is still going on. Social prejudice and caste-based discrimination continue to present a major social stigma in the Far-West as compared to most other parts of the country.

The project connects members and leaders of the Dalit community with non-Dalit civil society and political leaders as well as local police, government authorities and religious leaders. They meet in Dialogue and Exchange Workshops to explore agreements and commitments of how the existing laws against caste-based discrimination can be implemented more effectively and how the social acceptance of Dalits can be increased within their own communities. Based on well-researched data, the project provides Capacity-Building Workshops to newly elected local representatives in order to support them with the planning, monitoring and implementation of government programmes and budgets that promote discrimination-free local communities.

The activities in Bara and Rautahat began with a Training of Trainers for 20 young people from six Village Development Committees in methods of nonviolent conflict transformation. Subsequently, these youths facilitated local level trainings for about 100 more youths from the same VDCs. Based on these courses, the participants identified pertinent issues within their communities for which they developed action plans and local level activities like rallies and discussion programmes. The issues identified included open defecation, gender-based violence, the dowry system, early marriages and employment abroad.

The youths were also engaged in exchange sessions with local organisations working on income generation, and 20 of the youths were selected to participate in an Entrepreneurship Development Training. A small seed-fund is supposed to support young

people who present their own entrepreneurship initiatives. Furthermore, the project organised Exchange Programmes between youth and police at local and district level in order to build trust, enhance cooperation and change perceptions of each other. A series of 20 local radio programmes reported about the youth activities and other issues including local level elections. A major activity in Mid-Terai was a two-day youth festival, involving all youths from the two districts as well as the six project VDCs. It was reaching out to local authorities, elected representatives and the police in order to highlight local youth issues. Some young volunteers from COCAP and other organisations were also invited to promote mutual learning, the exchange of ideas and encouragement for further youth engagement for social change.

Finally, the project addressed local and national level policy makers through advocacy and campaign activities on issues concerning marginalised youths and caste-based discrimination, based on the specific experience of local target groups in the project districts. For example, selected groups of locally elected representatives in the Far-West (with a special focus on Dalits) were trained in basic planning and monitoring of advocacy approaches, also with regards to utilising locally available funds for the fight against caste-based discrimination. Furthermore, short video documentaries of local level activities, including the voice of Dalits and youths, were produced for advocacy meetings with national level stakeholders and decision-makers.

In addition to field work, the project included activities for capacity development of COCAP staff, member organisations and volunteers. It supported regular discussion forums of youth volunteers on political and social issues in all five regions with the aim to improve their leadership skills in nonviolent conflict transformation and their active involvement in human rights and peace work. Discussion topics ranged from social and political inclusion of women and Dalits to nonviolent communication, the election process and political representation of marginalised groups. Inspired by these discussions, volunteers from Pokhara proactively initiated a week-long traffic awareness campaign in collaboration with the District Traffic Police, the Municipal Office as well as other youth groups. They focused on supporting elderly and disabled people to move safely on the roads and raising awareness amongst other traffic participants for their particular needs. Many youths taking part in the forums stressed that the discussions helped them to improve their understanding of social and political problems and to discover their own potential (individually but also as a group) for contributing to social change.

Trainings on organisational development and fundraising for COCAP staff and network members aimed at supporting them in strategising their work and improving their capacities for local and international fundraising. Although many of the member organisations do good work in often remote areas, their capacities for fundraising and fulfilling comprehensive project requirements are limited.



## Working Approach

The 43 member organisations of COCAP are its backbone. They enable the network to mobilise a significant number of volunteers and civil society organisations as well as to draw on relevant expertise. This determines COCAP's action-oriented approach. Its field work lays the foundation for evidence-based advocacy in the capital of Kathmandu with the aim of making stakeholders at national level aware of pertinent issues like conflict transformation and peacebuilding, transitional justice, social security and protection. This can help to bridge the gap between the political centre and the mostly rural periphery of Nepal—which is essential to safeguard at least minimum participation of citizens from outside the Kathmandu Valley. COCAP's work also ensures the transfer of information from the capital to the rural areas where many people are less educated and have less access to information about government programmes. Vice-versa, it informs political discussions and developments within the political centre.





## Success Stories









## Inter-caste marriage

the story of a couple in Far-West

Shree, a Dalit from Ajayameru municipality in Dadheldura District, was in love with Kalpana, a woman from a higher caste, and they married against her family's wishes. One month after their wedding, Kalpana's parents came to Shree's house and threatened him and his family. They vandalised their house and took Kalpana forcefully with them. Shree and his family informed the police and, with their help, rescued Kalpana. Later on, an agreement was struck amongst the family members, but Kalpana's parents now ostracised her because they felt their daughter had betrayed them and violated family values. Nevertheless, the couple tried to register their marriage and apply for respective citizenship documents, but they found it very difficult, as Kalpana and Shree stated.

In Nepal, there are still so-called lower level caste people who have to face all sorts of humiliation such as being thrown out of their villages just for using water resources. Sometimes they are even beaten to death. In today's society, discrimination of lower caste people remains a serious matter of structural violence.

During one interaction programme of the Rastriya Dalit Network, a COCAP member organisation, it was revealed that Shree and Kalpana had difficulties in obtaining a marriage certificate and citizenship documents for Kalpana. This had severe consequences as Kalpana explains: "In the past few days, a number of different public programmes were carried out at Ajayameru village. Everybody joined in, except me. I was unable to attend because of my missing citizenship documents."

The couple tried to register their marriage but, against existing legislation, they were initially denied the documents due to their inter-caste marriage. A discussion was held with the VDC Secretary regarding this case and, with his support, the marriage was registered eventually. Yet it remained difficult for Kalpana to obtain her citizenship documents. For this, her father's citizenship proof was required, but her father refused to cooperate. However, after discussions with relevant government officials, Kalpana finally succeeded in receiving her citizenship documents.



"IN THE PAST FEW DAYS, A NUMBER OF DIFFERENT PUBLIC PROGRAMMES WERE CARRIED OUT AT AJAYAMERU VILLAGE. EVERYBODY JOINED IN, EXCEPT ME. I WAS UNABLE TO ATTEND BECAUSE OF MY MISSING CITIZENSHIP DOCUMENTS."







"IN OUR SOCIETY,  
WOMEN ARE STILL  
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NEIGHBOURHOOD  
ISSUES ARE SEEN  
AS SUBJECTS ONLY  
FOR MEN."

## Challenging gender roles

Sabita mediating a case of domestic violence

"My name is Sabita Jaiswal from Kachorba VDC in Bara District. I am 25 years old, and I'm a Madhesi girl. I got the opportunity to participate in a local level training on nonviolent conflict transformation organised by COCAP and New Young Star Club. I liked the contents of this training, mostly the sessions on nonviolent communication, mediation and conflict analysis tools. Afterwards, I felt my confidence was boosted.

Before the training, I used to be very indifferent to local community conflicts like quarrels between husband and wife or among neighbours. I used to concentrate only on my family and my personal work, since I felt that I was just a simple girl and couldn't do anything about these conflicts. Nobody would pay attention to me, if I tried to mediate or convince others of my views. So I used to remain silent even when a situation irritated me. In our society, women are still not considered as capable as men. Dealing with social matters or neighbourhood issues are seen as subjects only for men. Women are not believed to have the knowledge to deal with such issues. Culturally, we are limited to housework.

Once I was going to the field with my father. On the way, I saw a woman coming from the opposite direction and crying. I wanted to know why she was crying and asked her. My father told me not to be bothered with other people's problems. Nevertheless, I asked the woman what had happened to her, and she in return asked me what I could do for her if she told me. I still encouraged her to share her problems. So she told me she was always beaten by her husband and was now going to file a complaint with the police. I requested her to listen to me first and describe her problems in more detail. After that, me and my friend Amrita, who also participated in conflict transformation trainings, went to the woman's house. We talked to her husband and convinced him to stop his violent behaviour. Now they are living in a good relationship, and there are no more fights between them. The husband later told me that he was very happy to see us getting involved in these types of issues. In the Madhesi community, girls are usually not allowed to do that."







## Overcoming caste-based discrimination in daily life

a Brahmin priest challenges social norms

In Ward No. 1 of Kailali District, Dalits were restricted from entering the Pashupati temple, thus forced to conduct all religious services outside. Only after actions of protest were they allowed to enter and worship like non-Dalits. Earlier, Lok Raj Bhatta, a nephew of the temple's priest, used to visit the homes of Dalits to perform worshipping rituals there. This affected his family relationships. His wife criticised his work, and the priest accused him of disobeying the religion. But times have changed: Now the priest himself goes to Dalit homes to conduct religious services like marriages or naming ceremonies. He was afraid, however, to talk about this openly since he feared social stigmatisation from community people.

The Rastriya Dalit Network publicly honoured Priest Vijaya Raj Paneru for his work. This came as a complete surprise to him. He said he felt really proud of being honored and inspired to help even more Dalit people in the days to come. He became more courageous to talk about his work, and the attitude and politeness of people towards him changed. The priest said, "the world was created by Lord Brahma, and no parents can discriminate against their children. The caste system was established by the upper caste people. There has nothing been written about caste systems and discrimination in our Hindu law codes. The society I was brought up in used to scold us and claimed that my nephew had destroyed their religion. Even I thought like that originally and scolded him. But when I gradually started to understand the issue, I changed my mind, and now I perform religious ceremonies at Dalit homes, too. However, our society still cannot accept this. The Brahmans and members of the temple committee are against me. They threaten me with death. My nephew and I still cannot go out alone because of these threats. In our society, doing good is often not appreciated."

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UPPER CASTE PEOPLE.  
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HINDU LAW CODES"

















NAGARIK AAWAZ



# Nagarik Aawaz

T67 Krishnakumar Business Center

Human Rights  
National Magna Meet - 2074

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PHOTO BOOTH











**N**agarik Aawaz (NA) is a social organisation that envisions establishing a just and peaceful Nepal. It was founded in 2001 to address the needs of conflict-affected and displaced communities in cooperation with other like-minded rights activists. NA's early activities were aimed at providing immediate relief support, such as assistance with funeral and medical expenses, as well as creating a so-called healing space for victims from both sides of the insurgency. Furthermore, NA took initiatives to help the conflict parties understand the impacts and implications of the violent armed conflict, and it pro-actively works and advocates for peace. Nagarik Aawaz promulgates the philosophy of "Save youths in times of war". It thus fosters the constructive mobilisation and engagement of youths with the goal to minimise the effects of conflict and create safety nets through various peacebuilding initiatives.

**Project title:** "Youth for Change"

**Project areas:** 5 VDCs/municipalities of Lele, Lubu, Lamatar, Champi and Dhukuchap in Lalitpur District

**Target groups:** Marginalised youth, community groups and local level stakeholders





## Project Activities

The Youth For Change project in partnership with KURVE Wustrow was a three-year project for implementation in the District of Lalitpur, covering five Village Development Committees or municipalities—Lele, Lubu, Lamatar, Champi and Dhukuchap. The main objective was to engage conflict-affected youths, other local youths and marginalised communities constructively in fostering social relations for individual and social transformation. The “Youth for Change” project is an integral part of NA’s strategy to rebuild social relations and peace at local level in Nepal.

Nagarik Aawaz is working with so-called Youth Peace Volunteers (YPVs) in the above-mentioned districts. After an initial open call for application, 15 youths were selected for long-term participation in the project. The goal was to work with these selected youths over the full project period to increase their knowledge, skills and capacities in peacebuilding. Through various workshops, orientations and coachings provided to the YPVs, they were equipped to design and implement peace initiatives in their communities. They received trainings on a multitude of issues—such as conflict analysis and appreciative inquiry, community mediation (in accordance with the Mediation Act), composite heritage (focusing on how to use traditions and cultural practices to build social cohesion), leadership and motivation (focusing on different roles in teams, collaboration and leadership skills) as well as psycho-social support (with a focus on communication skills and stress release techniques).

After these courses, the youths organised peace initiatives with the aim to raise awareness of specific issues related to peace in the community (e.g. women’s rights, drug abuse, domestic violence or psycho-social care). They also distributed information on how to access government schemes (e.g. for earthquake victims) or how to cast one’s vote in elections. Furthermore, these peace initiatives aimed at training other youths as well as women in communication and dialogue skills and provide a platform for community people to develop their full potential—e.g. by practicing/showing creative art, debating on specific issues, designing and organising community development programmes etc.

In the beginning, the young people received support from the project team, but now they themselves coordinate with the Ward Office and other community groups to foster interaction on various topics relevant to the communities. These include women’s rights under the new Constitution, drug abuse and its prevention, hygiene and health, leadership, communication as well as the definition of peace and how to build it. The YPVs also collaborate with Ward Offices and community groups to commemorate United Nations International Days, like Peace Day and Women’s Day, through various cultural programmes. Through these initiatives, the youths were given a space to develop their self-confidence and reflect on their own behaviour and role in their communities. They also gained the understanding that conflict can always be an opportunity for positive change.

To support and facilitate the work of the Youth Peace Volunteers, Community Peace Centres were established in each of the five project areas. Initially, it was planned to set up just one overall Peace Centre. However, especially in the aftermath of the big earthquake of 2015, it became apparent that places were needed right in the communities for people to come together and share their grievances, but also enjoy a safe atmosphere to meet and discuss communal issues.

The Community Peace Centres serve as resource centres where various kinds of books, magazines and daily newspapers are available. Furthermore, they are equipped with computers, internet and game material. These places have been used by many community people—women's groups, youth clubs, children and school teachers alike. Women's group members conduct their monthly meetings, youth clubs organise programmes related to peacebuilding and youth mobilisation, children use this space to do their school homework or play different games. The centres have become places for learning, discussing, exploring and conducting peace initiatives or celebrating cultural events. Community members have emphasised that they perceive this as very effective, since there is hardly any other space available, especially for women and youths, to express their sentiments and showcase their skills.

Part of the trainings and work with the Youth Peace Volunteers is an orientation about psycho-social counselling. During the project work, but even more so after the devastating earthquake of 2015, the relevance to deal with mental health issues became apparent. People are still suffering from the consequences of the earthquake, but also face severe traumata in their daily lives, especially due to domestic violence which is mainly directed against women and children. Thus, through continuous orientation programmes, youths and other community members have been informed and sensitised for the significance and value of mental health. Youths are now able to identify relevant cases and refer them to the psycho-social counsellor of the project who, since its beginning, has worked on a total of 73 individual cases with repetitive follow-up sessions. The counsellor and the Youth Peace Volunteers created a safe and confidential space for clients, thus giving them the courage to request help. This is vital in an environment where mental health is still connected with stigmatisation and social exclusion.





## Working Approach

As stated before, Nagarik Aawaz envisions establishing a just and peaceful Nepal. Since its inception, the organisation has focused on community peacebuilding through harnessing the energy and skills of youths and women by fostering interpersonal change. The knowledge they gain in specific training courses is then transferred to a larger community through advocacy, campaigns and community initiatives.

Nagarik Aawaz's mode of intervention is based on six major pillars:

- (1) community-centred programmes focusing on youth and women as change agents,
- (2) nonviolent campaigns, mainly for the rights of conflict-affected people, women and marginalised groups,
- (3) advocacy work by connecting the local with the national level,
- (4) peace and philanthropy to organise local resources of support, mainly represented by their long-standing "peace kitchen",
- (5) peace networking where Nagarik Aawaz coordinates with organisations from various districts and
- (6) an emergency fund able to cover immediate needs in the working communities, also in case of natural disasters.

Nagarik Aawaz believes that peace starts from within. Therefore, the organisation also focuses on psycho-social care to support community members who are challenged by mental and/or emotional stress and consequently feel unable to engage in community work.













## Success Stories









## Geeta Pariyar

a role model for Dalit youth

There is a big Dalit community in Lamatar, living around the two community schools. The District Education Office made it mandatory for every government school to convene a School Management Committee (SMC) with quotas for females, Dalits, marginalised groups and parents plus a social leader from the community. The school was successful in choosing Dalit representatives for the SMC. However, these people did not really have the capacity to represent the issues of the Dalits or the pupils meaningfully.

The main objective of the SMCs is overall support for the school in order to ensure a quality education. They facilitate school enrollments of children, look at gender equality, monitor teachers regarding their use of corporal punishment, promote hygiene and water issues and deal with all other management needs of the school. SMCs have great influence on decision-making processes of schools as well as on principals, teachers and the wider school environment. They can hold principals and teachers accountable by monitoring and evaluating their conduct.

In December 2016, Geeta Pariyar, a Youth Peace Volunteer of the project, was invited to become an SMC member of Sisneri Secondary School. The principal had taken notice of her during various activities she had been facilitating at the school. He was impressed by her ability to be empathic with children, her skills to speak in public and her involvement in the community. The principal was looking for young women leaders who could represent the students' needs on the SMC. Furthermore, he was looking for a Dalit who could represent their specific issues better than the previous representatives.

Geeta Pariyar is now included in decision-making processes of the school and takes part in the overall monitoring of the quality of the education provided. Young students approach her to share the issues they would like to be addressed by the SMC. Her becoming a well-recognised member of the SMC as a young Dalit woman may encourage other youths to engage in social work. The principal also set a good example for social inclusion and appreciation of youths in the role of decision-makers. This may have a multiplying effect. Geeta states, "I can openly express my thoughts and ideas in the School Management Committee, and I'm being listened to." She received a token of love from the school to appreciate her active involvement in the SMC and the manifold peace initiatives she has brought into the school.

See Geeta speaking for herself: 🎥 <https://vimeo.com/215528766>



"I CAN OPENLY EXPRESS  
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IDEAS IN THE SCHOOL  
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"I WAS ABLE TO TURN  
MY LIFE AROUND  
BECAUSE I LEARNT  
TO GRASP AND OWN  
THE IDEAS OF INNER  
PEACE. [...] NOW I HAVE  
A STRONG RESPECT  
FOR MYSELF AND I'VE  
PROMISED MYSELF  
NOT TO THINK ABOUT  
SUICIDE EVER AGAIN."

## Inner peace through individual counselling

the case of Karuna

Karuna (not her real name), a 21-year old from Champii and the eldest child of her parents, describes her early childhood as happy. This changed when she was about 12 years old. Her father married another woman and took all the family's belongings with him to live with his new wife. Occasionally, he would come back only to yell at and beat up his ex-wife and the children. Ever since, Karuna's whole focus was on her mother. She started worrying greatly about her and stopped concentrating on her own studies. Soon, Karuna showed severe symptoms of mental and/or emotional stress, especially after coming home from school. She did not feel like talking, wanted to stay alone, started having headaches and sometimes even thought about suicide. Eventually, she realised that she needed to change her condition and consulted a doctor who prescribed her some medication against depression. However, she was not convinced that this was helping her.

One day, Karuna participated in one of Nagarik Aawaz' psycho-social orientation programmes. She thus became aware of the symptoms of psycho-social health problems. In addition, she learnt that besides medication, psycho-social counselling is used to help people suffering from depression. Karuna was skeptical about taking up counselling after noticing virtually no improvement from her medical therapy. However, she still decided to give it a try and consulted the psycho-social counsellor. The following sessions enabled her to identify her immense anger towards her father—the trigger for her depressed feelings. She realised that she was blaming her father for her own emotional pain, thus giving up all responsibility for herself. With the support of the counsellor, Karuna developed an understanding that she had a choice to respond to her father's behaviour and her own feelings. She started writing a diary to identify the moments when her buttons were being pushed. The counsellor also taught her Emotional Freedom Technique and other resilience methods.

Karuna participated in four individual counselling sessions. They helped her not to be taken over by her own or other people's emotions but rather to be aware of them, breathe and choose a self-paced response. She was thus able to take responsibility for her own behaviour and reactions which helped to compensate for the level of aggression and violence from her father's side. Karuna has now renewed her self-confidence and enjoys social activities. She appears very confident when she talks in front of groups and can handle their reactions. Most importantly, she has realised that she cannot expect others to make her happy, but that happiness, at least partly, derives from one's own ability to handle outer and inner experiences.

Karuna says, "I was able to turn my life around because I learnt to grasp and own the ideas of inner peace." She feels that she still faces problems. Her family is still broken which comes along with major economic, social and personal challenges. In addition to that, she experiences social stigma because of her family situation and her mental/emotional instability. However, despite these challenges, Karuna stresses that "I now have a strong respect for myself and I've promised myself not to think about suicide ever again."





गौदापरीवातपालिका  
दस्तावेज

जम्मा घर धुरी संख्या १०६०

हामी घर धुरी संख्या ५६५

सिमाना गर्ने घर धुरी ८५६

छु तथा ताका निस्कनु संख्या ६३

संख्या (१) सर्वेक्षणको तथ्या

१) घर धुरी र परिवार संख्याको विवरण

२) घर धुरी क्षेत्र २/३ को कुल क्षेत्रफल

३) एक जनाको मात्र नाम निस्कनु

४) निम्न तर्फ र घर धुरी क्रम संख्याको फरक-भरक

निस्कनु  
५) पारदर्शिता नहुनु (वास्तविक छिडित छुट्टु  
पडचवालको नाम निस्कनु

६) अनुदान सिमाना मा कति  
भरीलो

सुचना प्रसारण संस्था

१) जम्मा घर धुरी र परिवार संख्याको विवरण

२) घर धुरी क्षेत्र २/३ को कुल क्षेत्रफल

३) एक जनाको मात्र नाम निस्कनु

४) निम्न तर्फ र घर धुरी क्रम संख्याको फरक-भरक

निस्कनु

५) पारदर्शिता नहुनु (वास्तविक छिडित छुट्टु

पडचवालको नाम निस्कनु

६) अनुदान सिमाना मा कति

भरीलो

५५५

## The strength of unity

YPVs initiating NGO coordination in Dukuchap

Since there had not been any local elections to choose local government representatives since 1997, all administrative and logistic tasks of the Ward had been managed by the Ward Secretary, an appointed government official. The Ward Secretary rarely participated in the programmes the Youth Peace Volunteers (YPVs) had been conducting. He has hardly given constructive feedback with regards to community development. Instead, he has shown a deep mistrust of NGOs.

In an informal encounter at a teashop, the Ward Secretary and other community people (including the YPVs) discussed how to provide sufficient drinking water to the community. While one of the Youth Peace Volunteers was sharing his ideas on whom to approach or what to do to solve the drinking water problem, the Ward Secretary accused him of not serving the community at all and only providing a discussion platform with milk tea and snacks. During another formal meeting organised by the YPVs, the Ward Secretary said that he would prohibit any NGO from working in his Ward. The YPVs thus were demotivated and frustrated. Still, informally they conducted a survey to collect the community people's views on their work. They got a lot of appreciation from youth clubs, women's groups and other community members. Hence, they felt motivated to address this conflict in a professional manner.

The YPVs of Dukuchap invited Nagarik Aawaz' project team and seven further organisations (Watch Nepal, Prerena Nepal, Red Cross Lalitpur, Bungamati Foundation, Luniwa Nepal, Women and Children Group, Mentally Challenged Group) working in Dukuchap to the Peace Centre in order to brainstorm on how to address this issue. Jointly, they took two decisions on how to handle this case constructively. First, they would organise a meeting with the newly elected Ward Chair and the Ward Secretary to present their work and show their dedication to community development. Second, they decided to build synergies amongst the NGOs working in Dukuchap through inviting each other to their activities and sharing their schedules. The YPVs fixed a date with all stakeholders involved and facilitated the subsequent meeting in which the Ward Secretary showed understanding and appreciation for the work of the NGOs and seemed cooperative.

After that meeting, there have been synergies between the different NGOs. For instance, Linuwa Nepal and the YPVs conducted joint programmes. They stressed that "all NGOs invite each other to their programmes now. They do not duplicate their work unnecessarily." The Ward Secretary has been more respectful than previously, and the YPVs expressed that they feel "strength in unity".

Other voices from Nagarik Aawaz's training participants are available on the following videos:

 <https://vimeo.com/203075877>

 <https://vimeo.com/215528766>

 <https://vimeo.com/138436827>

 <https://vimeo.com/215522932>

 <https://vimeo.com/208597587>

 <https://vimeo.com/204513230>

"ALL NGOs INVITE  
EACH OTHER TO  
THEIR PROGRAMMES  
NOW. THEY DO  
NOT DUPLICATE  
THEIR WORK  
UNNECESSARILY."















SUPPORT NEPAL

















**S**upport Nepal (SNP) is a non-governmental organisation founded in 1996 and working strategically to address the causes of poverty and inequalities being faced by minority and marginalised groups in Nepal. SNP is driven by the vision of a 'transformation of the Nepalese society where people are free from all forms of discrimination, exploitation and marginalisation based on their identity and which is economically inclusive, politically pluralistic and socially accommodative'. Its projects concentrate on trainings, networking, models of effective development practices, research and influencing public policy.

**Project title:** "Mainstreaming Minority Rights for Sustainable Peace (MMSP)"

**Local level partners:** Support Nepal-Dhanusha, Janhit Sewa Samaj-Sarlahi, Bikash Nepal-Parsa

**Media Partner:** Rising Media, Kathmandu.  
Project areas: 14–16 VDCs in each of the districts of Parsa, Sarlahi, Dhanusha

**Target groups:** Community based organisations, local, regional and national level stakeholders including public bodies, civil society organisations and media

## Project Activities

In cooperation with KURVE Wustrow, Support Nepal initiated the project "Mainstreaming Minority Rights for Sustainable Peace (MMSP)". It focused on increasing the role of civil society in promoting the adoption and implementation of appropriate policies, mechanisms and secondary legislation in order to strengthen the rights of minority and marginalised groups in Nepal. Target groups were, and still are, especially minority civil society organisations (CSOs) which tend to be weaker, in terms of socio-economic status and political representation, and face greater challenges, since their communities are in greater need for effective representation. The project concentrated on interventions in three districts of Province 2, i.e. Parsa, Sarlahi and Dhanusha. It aimed at strengthening the capacity of local CSOs to engage in peaceful advocacy campaigns, demanding incorporation and implementation of minority rights.

In the initial phase, capacity building workshops were conducted with selected locally based CSOs to impart knowledge on campaigning and advocacy to the participants, forming the basis for follow-up advocacy workshops. In these advocacy workshops, participants, together with the implementing partners of Support Nepal, decided to work on one specific issue of minority rights in their respective region such as the United Nations Sustainable Development Goals (SDGs), poverty and inequality or women's participation in local administrative bodies.

Based on the discussions and planning activities in the workshops, advocacy campaigns were initiated district-wide. The results were collected, analysed and presented to key stakeholders at VDC, district and, finally, national level. The aim was bridging the information gap on relevant minority issues between the political centre in Kathmandu and the periphery in the Terai area, whilst, at the same time, creating an interface between state and non-state actors in order to increase opportunities for minority groups' participation in public spheres.

The training and advocacy workshops, discussions and consultations were accompanied by extensive media campaigns at district level. This helped spreading the issues and information amongst the wider population through radio and television programmes, reaching a potential audience of over two million people. With the engagement of different stakeholders and a wider dissemination, the awareness of relevant minority issues should be increased.

The field work was complemented by policy reviews. They focused on the issues of minorities in Nepal, policies and legal provisions as well as their status of implementation and structural as well as thematic representation of minorities and marginalised groups.





## Working Approach

Since its inception, the project has been working in close cooperation with local partners and government agencies with the aim of integrating minorities' issues into official systems and procedures. This is totally in line with the strategic approach of Support Nepal. At its core is evidence-based advocacy in order to bridge the information gap between the central and the local level and ensuring rigorous implementation of existing legislation and policies.

Of similar importance is establishing and promoting collective involvement of all stakeholders—minority and non-minority groups as well as state and non-state actors—in order to identify and address the causes behind inequality, poverty and exclusion from public resources and opportunities. Within the "Mainstreaming Minority Rights for Sustainable Peace (MMSP)" project, Support Nepal continued to engage with local civil society and government agencies, backed by media campaigns to highlight critical constitutional provisions and legal arrangements. This has aided the adoption of inclusive provisions in local government annual plans and budgetary processes.













## Success Stories



A woman with dark hair and a bindi, wearing a pink and blue saree, stands in front of a chalkboard. The chalkboard is covered in handwritten text in Hindi, which appears to be a list of items or a menu. The text includes '1. चायाम', '2. चायाम', and '3. चायाम'. She is looking directly at the camera.



टङ्गल - पटव पटव चलाने कार्पलाई

५६१

कर्म, हृदय, मजबूत र बलिपौ बनाउन मदत

या औरा कुरा लेख

या औरा कुरा लेखी हुन

मका कुनै या औरा पाइ सकेले

यामका कुनै या औरा पाइ सकेले प्रकाशका हुने

हृदय, मजबूत र बलिपौ बनाउन मदत गर्दै

गर्ने प्रहमा मिलेर वानु गुणको विकास गर्दै

(१५) निन्द्या लामो हुने

उने र शरीर निरोगी हुने

## Shaping the new Constitution of Nepal

successful advocacy for the rights of minority and marginalised groups

The Comprehensive Peace Agreement (CPA) and the Interim Constitution of Nepal (2007) prepared the ground for inclusive, pluralistic and representative democracy in the country. The second Constituent Assembly (CA) endorsed the preliminary draft of the new Constitution on 7<sup>th</sup> July 2015. The CA then allowed for two weeks' time to seek public opinion. This time frame was criticised as too narrow and hasty. Still, Support Nepal seized the opportunity to consult wider sections of minority and marginalised communities in order to lobby for their rights in the new Constitution.

In addition to government efforts, SNP cooperated with its network of local CSOs in 14 districts (covering 42 VDCs) to organise public consultations on the preliminary draft. Altogether, 502 representatives from civil society, rights groups, political parties and private sector institutions discussed the constitutional proposals and made recommendations related to minority and marginalised groups. The entire process of public consultation was covered by local radio stations in the respective districts. The recommendations from the public meetings were eventually handed over to the Constituent Assembly of the respective districts. Final reports were also submitted, and constant informal follow-up talks were held with CA members.

A video report integrating all the various processes during the public consultations and the subsequent recommendations was telecasted through Nepal Television. About three months later, a new Constitution was promulgated. It defined 'minority' and 'marginalised' groups and included a number of provisions for protecting them and promoting the rights of excluded sections of society. Many of the submitted recommendations on the draft are now part of this very Constitution, including the definition and distinction between minority and marginalised groups.



"THE COMPREHENSIVE  
PEACE AGREEMENT  
AND THE INTERIM  
CONSTITUTION OF  
NEPAL (2007) PREPARED  
THE GROUND FOR  
INCLUSIVE, PLURALISTIC  
AND REPRESENTATIVE  
DEMOCRACY IN  
THE COUNTRY."









"UNTIL THE NEW  
CONSTITUTION WAS  
PROMULGATED IN  
SEPTEMBER 2015, THE  
EXACT MEANING OF  
THE TERM 'MINORITY'  
WAS UNCLEAR."

## **Minority rights integrated at local level planning and budgeting**

a great step forward towards recognising the specific needs of socially excluded groups

Until the new Constitution was promulgated in September 2015, the exact meaning of the term 'minority' was unclear. Especially at local level, the term was often simplified and used to refer to any group with a smaller-size population. Although the new Constitution defined 'minority' for the first time, an awareness of the complexity of minority issues was not really prevalent among civil society actors and local level stakeholders based outside Kathmandu. The situation in the project districts was no exception with regards to how minorities were perceived. This was reflected in local level policy planning and budgeting.

Advocacy and lobbying activities, carried out under the project in direct coordination with local government line agencies, helped to increase the knowledge of stakeholders as to who the minorities are, what rights they are entitled to and how they can meaningfully participate in local development processes. In Sarlahi, the district level partner organisation maintained constant engagement with the stakeholders of local planning processes and facilitated their participation in relevant project workshops.

As a result, one of the local government agencies in the Sarlahi District, Barhathawa Municipality, has now incorporated the term 'minority' in its Annual Development Plan for the fiscal year of 2017/18. The term 'minority' refers to different socially excluded groups in the municipal area, such as indigenous nationalities, Madheshi, Dalits and Muslims. A sum of 2.3 million rupees (about EUR 20,000) was allocated for targeting these groups. The new categorisation of socially excluded people and their consideration in the budget represents an important step forward towards recognising the specific needs of minority and marginalised groups in municipal jurisdiction. It also reflects the potentially increased negotiation capacity of excluded groups.







## A Dalit boy visits school for the first time in his life

school enrollment campaign in remote areas bears fruit

During a school enrollment campaign conducted in the course of the project, a boy from the Dalit caste became aware of a bicycle rickshaw from which speakers propagated information. He approached the rickshaw driver who spoke with him and his parents. Soon afterwards, this boy and ten other Dalit children registered at school. Most of them had never seen a school from the inside before and didn't really know what school is all about.

After his lessons, the boy still has to take care of his siblings and look after the goats of the family. Still he is now going to school for the first time of his life. Thanks to the campaign, the enrollment of 230 new students has been achieved alone in the Bhu-tahi-Paterwa VDC of Dhanusha District. 50% come from the Dalit caste and 40% from the group of Janajatis.

For further information on the work of Support Nepal you can watch the following videos:

- 🔊 International Roundtable on Protecting Minority Rights in Federal System, June 2012.  
[www.youtube.com/watch?v=JqjtPKKzjWg](http://www.youtube.com/watch?v=JqjtPKKzjWg) (with English subtitles)
- 🔊 Issues of Minority Groups in Preliminary Draft Constitution 2015, July 2015.  
[www.youtube.com/watch?v=9BUY7e4l8sw](http://www.youtube.com/watch?v=9BUY7e4l8sw) (in Nepali)
- 🔊 Shaky Saturday, August 2016.  
[www.youtube.com/watch?v=P9V\\_AooLuLA](http://www.youtube.com/watch?v=P9V_AooLuLA) (with English subtitles)
- 🔊 Towards Prosperity: Poverty & (In)equality in Nepal, October 2017.  
[www.youtube.com/watch?v=GqFwoRzhyHg](http://www.youtube.com/watch?v=GqFwoRzhyHg) (with English subtitles)
- 🔊 Federalism for All, January 2018.  
[www.youtube.com/watch?v=BuYkYoejSTo](http://www.youtube.com/watch?v=BuYkYoejSTo) (with English subtitles)

"MOST OF THEM  
HAD NEVER SEEN  
A SCHOOL FROM  
THE INSIDE BEFORE  
AND DIDN'T REALLY  
KNOW WHAT SCHOOL  
IS ALL ABOUT."

























# WOMEN FOR HUMAN RIGHTS











Initially, Women for Human Rights (WHR) focused on encouraging single women, mostly widows, to step outside the confines of their homes and share their sorrows, fears and frustration at monthly forums. These women found solace in exchanging stories with others who had similar experiences, realising that they were not alone in their dire situation. Working together boosted their confidence and empowerment. Over a period of two years, women had the chance to meet informally and share their pain and grief over the loss of their husbands.

Eventually, in 1994, Women for Human Rights was formally registered as a non-governmental organisation. Ever since, WHR has been working for the socio-cultural, economic and political rights of single women (usually widows) in Nepal. It envisions a non-discriminatory and equitable society where single women are respected, can live with dignity and are assured sufficient legal provisions to protect their political, social, cultural and economic rights. Today, WHR is working in 73 districts and 2,550 VDCs. It has organised more than 100,000 single women in groups and networks.

**Project title:** "Weaving the web: Access to justice for conflict-affected women on TRC processes"

**Local level partners:** DAO, LPC, Ward Citizen Forum, Municipalities, Village Municipal, TRC, CIEDP, Agriculture Development Office, CSOs

**Project areas:** 5 VDC in each of the districts of Kailali, Banke, Bara, Kapilvastu and Saptari

**Target groups:** Conflict-affected women, single women, community-based organisations, local level stakeholders







## Project activities

During its project work with single women, WHR recognised that within the organised groups there were many women directly or indirectly affected by the conflict between the Maoist insurgents and government security forces. Part of the Comprehensive Peace Agreement (CPA), signed in November 2006, was the provision for the establishment of transitional justice mechanisms such as a Truth and Reconciliation Commission (TRC) and a Commission of Inquiry on Enforced Disappearances (CIED).

It was believed that the implementation of transitional justice would enable progress in many areas—reduce the drivers of conflict, bring about justice, promote the rule of law, address human rights violations and other atrocities, support conflict-affected persons through reparation and restitution, facilitate reconciliation, and expedite social and economic reforms to ensure meaningful peace and stability. However, it took nine years to establish the Commissions and pass respective legislation which remains insufficient. The Commissions suffer from a limited mandate as well as lack of resources and political support. It has obviously been a challenge for them to operate effectively in order to provide justice and services to the victims. In particular, there is limited recognition of the special needs of conflict-affected women as well as a wider gender perspective to the conflict.

Against this background the project was implemented in the districts of Saptari (Eastern Region), Bara (Central Region), Kapilvastu (Western Region), Banke (Mid-Western Region) and Kailali (Far-Western Region). The five project districts which were severely affected by the decade-long armed conflict have been selected to ensure grass-roots interventions and mobilisation as well as group formation of conflict-affected women. Most women in these districts were unaware of, or inadequately informed about, their basic human rights and their specific rights as conflict victims.

After identifying the conflict-affected women, WHR formed groups with the help of district level staff members and their networks. At the end of 2017, there were about 25 groups with 125 members in each of the five project districts. The participants received information about the case registration process at the TRC and CIEDP in so-called Sahayogi Saathi classes—mobiliser trainings to establish multipliers, “helping friends”. Such classes are still run by WHR District Focal Persons and Peace Cadres at Village Development Committee level every month. Their aim is to capacitate conflict-affected and other single women on various issues like group mobilisation, stakeholder coordination, saving and credit schemes, women’s rights and legal rights.

By 18<sup>th</sup> April 2016, the TRC and the CIEDP officially announced the registration process of conflict related cases. Many eligible women were unaware of the Commissions and the exact process or were hesitant to file their cases. They thought they did not have enough evidence, lacked vital registration documents, had no faith in the justice process or were frightened of possible negative consequences. District level staff members supported these women, and 153 cases were directly registered through the project initiative.

The groups were supported in networking with relevant government stakeholders in order to make conflict-affected women aware of existing programmes and ensure their access to them. These include budget allocation for women, emergency funds, trainings and livelihood opportunities, social allowances, legal support, further government services, sensitisation and empowerment. Owing to these activities, a total of 173 conflict-affected women gained access to different government programmes. In addition, women gained confidence in advocating for their rights and other issues at local level. Some of these women have become members of the local Peace Committee, the Conflict Victims Society, the Ward Citizen Forum as well as being active in local level government structures. Seven women participated in local elections, and two of them were successful in gaining positions as local government representatives.

At national level, WHR lobbies the Truth and Reconciliation Commission and the Commission of Inquiry on Enforced Disappearances in order to sensitise them and advocate for the specific rights and needs of women immediately affected by the conflict, with an emphasis on victims of sexual violence. During a national workshop, women's groups handed over a list of specific demands to representatives of both Commissions.

## Working Approach

In promoting the rights of single women, mostly widows, the organisation Women for Human Rights seeks to change discriminatory laws and policies so that gender justice can prevail. WHR's work is grounded on establishing participatory community structures as a basis for outreach, following a human rights based approach. Where WHR cannot fulfill the needs of their target group, they have established referral mechanisms in order to link women's groups with the relevant stakeholders and decision-makers. This approach is complemented by intensive networking and advocacy at national level. The above-mentioned project with KURVE Wustrow followed this approach by advocating for participatory, victim-centred and gender-sensitive transitional justice processes and mechanisms, emphasising the specific needs of the women and girls targeted by WHR's field work.

















## Success Stories







## **Ek Maya Bishwokarma**

a role model for conflict-affected women

Ek Maya is an active conflict-affected widow from Banke District. She got married at the age of 19 and was widowed at the age of 28, losing her husband during the insurgency. Like other conflict-affected women, EK Maya was confused and misguided in the initial phase of case registrations with the Truth and Reconciliation Commission. Later, she got involved with a women's group founded by WHR where she learned about the pertinent processes and other issues. This boosted her confidence. She is now assisting other women in similar positions like herself, actively lobbying and advocating for the issues and rights of conflict-affected women.

Ek Maya has become an active member of the Local Peace Committee Banke and rose to the position of Deputy Mayor after local elections. She is also a member of the Central Co-operative Division and presides the Co-operative Committee. Furthermore, she is in charge of the Ward Citizen Forum, Khajura Gaupalika, in Ward No. 4. Ek Maya has thus become a role-model for many other conflict-affected women in the whole Banke District.

EK MAYA HAS BECOME  
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DUE TO HER STATUS  
AS A WIDOW WITH  
NO SUPPORT, SYURATI  
IS STRUGGLING TO  
SURVIVE AND  
HER FINANCIAL  
SITUATION IS DIRE.



## **Syurati Chaurasiya**

securing a citizenship card to access government benefits and programmes

Syurati Chaurasiya is involved in a group of conflict-affected women in Innerwasirha VDC, Bara District. Due to her status as a widow with no support, she is struggling to survive and her financial situation is dire. In the past, she could not manage to acquire a citizenship card as her late husband did not have one. Consequently, she was not able to access facilities and benefits provided by government programmes.

When Syurati got involved in the women's group, WHR staff members heard about her missing citizenship card. They immediately started lobbying and advocating with the VDC Secretary to obtain such a document for Syurati. Initially, local government officials were hesitant to issue a recommendation letter since her late husband had no citizenship card either. To build up pressure, WHR called a press conference on that issue so that media would support her case. Finally, the recommendation letter was issued, and Syurati could receive the citizenship card which enabled her to claim social allowances from the government.







## **Successful lobbying for a “Chhahari”**

women now run their own shelter in the Kailali District

Conflict-affected and other single women from the Gadariya VDC in Kailali District have succeeded in getting funds for a Chhahari—a traditional shelter where they can meet and support other women. Initially, the group members held separate meetings with different political parties. Afterwards, WHR district level staff organised a joint consultation meeting with all political parties, and ultimately, the Local Government allocated 400,000 rupees (about EUR 3,320) for the construction of the local Single Women/Conflict Affected Women Chhahari. The women’s group members will run the Chhahari themselves and receive multi-sectoral support from WHR for awareness raising, counselling referral, networking and other activities.

CONFLICT-AFFECTED  
AND OTHER SINGLE  
WOMEN FROM THE  
GADARIYA VDC IN  
KAILALI DISTRICT  
HAVE SUCCEEDED  
IN GETTING FUNDS  
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"LOOK AT ME: BEFORE,  
I WAS EVEN TOO  
SCARED AND TOO  
SHY TO TELL PEOPLE  
MY NAME, AND NOW  
I'M DEMANDING  
MY RIGHTS WITH  
GOVERNMENT  
STAKEHOLDERS."



## Champa Kumari

a victim of torture turned activist

Champa Kumari from Banke District was arrested three times during the civil war. Altogether, she stayed in prison for 28 months where she was physically and mentally tortured. She was a politically active student, but was never involved in any crimes. One day, police came to the campus and arrested her without giving any reasons. Later, they accused her of throwing stones. Champa was released and then again arrested twice for the same false allegations. In this context, she was severely abused, as she recalls: “Nowadays I do not have any outer wounds, but I still feel the inner pain as they hit me severely with a plastic pipe in prison.” There was no possibility for legal persecution of the perpetrators as all of them were masked.

Champa’s case did not receive any recognition for years until the Local Peace Committees (LPCs) were formed—which happened after the signing of the 2006 Peace Agreement in all 75 districts of Nepal. After their formation, she got into contact with her immediate LPC and was registered as conflict-affected. She received a compensation of 25,000 Nepali rupees (about EUR 210). From that money, she bought a small plot of land.

For the last two years, Champa has been associated with the WHR project. She stressed that, in the past, nobody identified her as a victim or took care of her concerns. Before the project, conflict-affected women had no common identity. Now they meet each other and feel recognised. It feels good for Champa to know that there are other women like her and share experiences: “Look at me: Before, I was even too scared and too shy to tell people my name, and now I’m demanding my rights with government stakeholders.”

Now the women know about their rights and are capable to speak in front of stakeholders in order to demand their rights. For example, they claimed funds for conflict-affected women from their Local Government and were successful in securing a budget at ward level. Now every year, 100,000 rupees (about EUR 850) are reserved for conflict-affected women. They also campaigned for a specific budget at municipality level, asking for an amount of 1,3 million rupees (EUR 11,000). This claim, however, was not approved immediately.

























# EARTHQUAKE RELIEF



## Earthquake relief

KURVE Wustrow and project partners actively involved

On 25<sup>th</sup> April 2015, a massive earthquake with a magnitude of 7.8 on the Richter scale hit Nepal, killing almost 9,000 people and injuring about 22,000. The epicenter was east of Gorkha District. It was the worst natural disaster to affect Nepal since the earthquake of 1934, destroying more than 500,000 homes and 7,000 schools (Government data) as well as more than 1,000 public health facilities (UN data). Approximately one million people were displaced with almost 90,000 still living in camps even months after the earthquake. Continuing aftershocks throughout Nepal posed an acute risk of landslides. More than 3,000 landslides were registered right after the major earthquake alone. A massive aftershock occurred on 12<sup>th</sup> May with a magnitude of 7.3 on the Richter scale which again killed more than 200 people and injured over 2,500.

The 2015 earthquake was a natural disaster with a significant man-made dimension and deep socio-political roots. Especially, the lack of legitimate local representation was hampering relief efforts, due to a governance vacuum. Structural and systemic inequities, poverty and enforced exclusion were central factors and deeper causes for the devastating impact of the disaster. Despite active search and rescue operations as well as relief distributions immediately after the quake—which were received positively by the population—the overall government response was widely criticised as too slow, bureaucratic and overburdened. International relief organisations, on the other hand, were perceived as non-transparent, expensive and often insensitive towards local socio-cultural and political structures, including local expertise and knowledge.

A significant response came from local actors, private individuals, travel agencies, the Nepali Diaspora, youth volunteers and many spontaneously formed initiatives. Although displaying the emergence of a strong civil society and growing social capital, most of these efforts were ignored by the government and international coordination mechanisms alike. Participatory and inclusive approaches as well as aspects of do-no-harm and conflict sensitivity in the planning of reconstruction activities were widely neglected.

At that time, KURVE Wustrow was cooperating with three partner organisations—Nagarik Aawaz, Support Nepal and COCAP. Even though all colleagues and staff members were affected personally, teams of KURVE Wustrow and its partners met a few days after the earthquake to assess the situation and initiate emergency relief. Partners of the wider KURVE network got involved, too. Soon, KURVE Wustrow and six local organisations (Nagarik Aawaz, Support Nepal, COCAP, Advocacy Forum, WHR and Bikalpa Gyan Tatha Bikas Kendra) initiated support activities such as delivery of aid, psycho-social counselling and media monitoring of the relief work.

Active members of the Nagarik Aawaz team at the time of the earthquake were Prasansa Karki—Local Peace Worker, Johanna Sell—International Peace Worker, Govinda Acharya—Field Programme Supervisor and Sudip Sigdel—Psycho-Social Counsellor. They tell us how they experienced the quake and the time afterwards.





















## How did you experience the moment of the earthquake?

**Govinda:** We had an introductory orientation of our project in the Lamatar VDC. We had just completed a round of introductions with the participants, and I was ready to brief them about Nagarik Aawaz, when suddenly everything around us started to shake. For a few seconds, I did not know what was happening. Suddenly I heard people screaming “earthquake run ...”. I saw people as well as my friends running towards the door, and suddenly I found myself holding on to one of the pillars in the hall, unable to come out straight away.

**Johanna:** I was also in Lamatar together with my colleagues. As Govinda said, he had just started with his presentation when suddenly the electricity went off and the ground started shaking. I saw all the participants running out of the building. We all gathered in an open space. From there, we could look down on Kathmandu and see clouds of dust rising into the sky as far as our eyes could reach. We waited for about three hours until the aftershocks became less intense and less frequent.

**Sudip:** I was also part of the orientation programme. As I was sitting near the door, I could run out immediately. When I saw houses falling and people yelling and crying, I got very nervous and felt anxious for my family. The only priority for me, at that moment, was to get back home safely and meet my family.

**Govinda:** For me, it was similar. First I thought about myself, but immediately, when seeing the situation outside, I started to worry about my family. As Johanna said, we waited for the aftershocks to become less, and luckily we then found a taxi after three or four kilometres of walking back towards Kathmandu.

**Prasansa:** That very day, I was supposed to be with my colleagues in Lamatar, but I had to cancel this trip due to my mother’s health issues. I was at the hospital with my 17-month-old baby and my mother. Suddenly, I felt this strong movement beneath my feet and, within a few seconds, people were running outside screaming “earthquake ... save your life”. With a little child and a mother who was weak, I had no other option but staying calm and also making sure that my baby wouldn’t panic when noticing the terrible situation. Still I was happy that my child and my mother were with me and safe.



## What did you do in your project after the earthquake?

**Prasansa:** After just two days, the entire team met with Susan Risal (Chief Executive Officer of Nagarik Aawaz) and Chris Hartmann (Peace Advisor of KURVE Wustrow) at the premises of the Tewa Centre, another local NGO. There, we all shared our experiences, our thoughts and our analysis of the situation.

**Johanna:** Obviously, we couldn't just continue as if nothing had happened. So first we called our Youth Peace Volunteers to the office, listened to their stories and offered psycho-social counselling. We learnt that all our project areas had been severely hit by the earthquake.

**Govinda:** Johanna is right. Most houses of our volunteers were cracked or had collapsed. We assisted them with some cash and food items. We did need assessments and provided support as per need. Our relief packages usually consisted of food items, blankets, tarpaulins, medicine and also cash support.

**Johanna:** We cooperated with the Tewa Centre to assess the situation in different places, collect funding and prepare for relief work. And within a few days only, we started purchasing food, hygiene items and medical kits to distribute in our working areas. Through our network, we had contacts to the most affected districts and distributed relief material wherever we could.

**Prasansa:** We coordinated our efforts with the relief distribution committees and ward offices and tried to prioritise vulnerable people such as the elderly, pregnant women and new mothers, children and people with disabilities. We also provided relief support to people living on the streets and continued our Peace Kitchen after the earthquake.

**Sudip:** We also held trauma healing sessions conducted by a psycho-social expert—even for our own self-care. This was very beneficial because we were affected personally as well. We also provided basic psycho-social counselling training for the youth volunteers during the relief and rehabilitation process.

## **From your experience and working environment, what were the biggest challenges for you after the earthquake?**

**Johanna:** In our project areas, many houses had collapsed and people were living in shelters. When we approached the communities to talk about peacebuilding and conflict transformation, there was little interest in that. People asked for livelihood support and income generation opportunities

**Prasansa:** I agree, it was a challenge to meet the needs after the earthquake and shift our priorities from the original project objectives in order to address these needs and then again shift back to the original project at some stage.

**Johanna:** In Champi for instance, the water source was relocated due to the earthquake. So the community wanted our help to build a water pipe from the new source to the village, even though our project mandate did not really allow for such kind of activities. It was challenging to build trust and still discuss peacebuilding and rights issues.

**Govinda:** But at the same time, addressing people's needs immediately after the earthquake supported trust-building with the communities to promote peace work.

**Sudip:** Even though there is usually a tremendous need for psycho-social counselling after such a disaster, it is particularly difficult to introduce counselling concepts when people are mainly concentrating on basic needs and housing.

**Johanna:** After months of distributing relief, we all suffered from fatigue. We put so much emphasis on self-care when dealing with the communities and our Youth Peace Volunteers, but we were not enough looking after ourselves. So there was a time when many staff members were sick. However, we all recovered eventually and managed to shift from relief work to peacebuilding again.

## What do you think worked well or not so well with regards to the overall relief response?

**Johanna:** I think what worked really well was how the leadership of Nagarik Aawaz and the Tewa Centre were able to raise funds immediately. Their relief work was also very well managed. We could mobilise volunteers for the preparation of trucks, and we had people with good community contacts available to distribute the items and handle conflicts that inevitably arise when you bring relief to some places but not to others. What did not work so well was the coordination with other relief organisations. There were some programmes both from civil society and international humanitarian aid institutions to map out who is doing what and where, but we didn't really share our activities with these initiatives sufficiently.

**Prasansa:** Definitely the relief work supported our own team-building and trust-building with the communities. At the same time, however, we often felt discouraged by government policies. There was a lack of coordination and an obvious distrust on the side of government agencies towards NGOs and community-based organisations. This tended to slow down our relief efforts.

**Govinda:** Discouraging were also the attempts to politicise the relief distributions. Many political leaders tried to put pressure on us to distribute relief in their own constituencies only.

**Sudip:** We tried to make sure, however, that relief was given to those who really needed it and not just dished out in a haphazard way.









# KURVE WUSTROW AND ITS TRAINING WORK





"TRAIN NONVIOLENT  
ACTION, PRACTICE  
SELF-CONFIDENCE  
AND DETERMINATION,  
TRY OUT RESPONSIB-  
ILITY AND COUR-  
AGE, GO THROUGH  
SITUATIONS OF FEAR  
AND AGGRESSION—

A TRAINING IS ALWAYS  
AN EXPERIMENTAL  
SPACE TO PRACTICE  
NONVIOLENT ACTION  
AND TRYING OUT THE  
NEW AND THE UNUSU-  
AL IN A SAFE SPACE."



## **KURVE Wustrow and its training work**

### Practicing Nonviolence

Wars, conflicts, social injustice and ecological destruction constitute tremendous challenges and the consequences are felt worldwide. To address these challenges, we attempt to raise awareness of the need for nonviolent change and strengthen the capacities for nonviolent action. Therefore, we are training people to apply nonviolent means in sustainable change processes. Our own history is based on our experience in nonviolent protest and resistance against nuclear waste disposal, nuclear energy and right-wing extremism, coupled with our projects of the Civil Peace Service. In this vein, we constantly develop training sessions and methodologies for nonviolent conflict transformation. The seminars we offer reflect our experience and offer a comprehensive range of trainings for participants to get involved more successfully in activities for peace, nonviolence as well as social and ecological justice.

Our trainings are tailored to the needs of people who seek to engage in conflict transformation using nonviolent, civil and creative means. The respective tools can be applied in everyday situations, in voluntary engagement, in political actions or at work—in Germany or in conflict and crisis areas around the world. We work with experienced trainers and a three-step process of “experience—analysis—synthesis”. Sole academic knowledge transfer is not at the core of our seminars, but participatory reflection with practical implementation. We do not only address the mind, but also the heart and hands. We design our trainings with a strong focus on the participants and their experience whilst being action- and practice-oriented.

KURVE Wustrow—Center for Training and Nonviolent Action offers a series of courses in the following fields: project management, nonviolent change, managing teams and organisations, anti-bias, training of trainers in do-no-harm strategies and many others.

## **International Training for Nonviolence in the context of war and armed conflicts**

The International Training, a comprehensive course in civil nonviolent conflict transformation, is conducted annually at Wustrow, Northern Germany. Through practice-oriented learning and practical experience of conflict transformation, the participants should obtain analytical and application skills. Methods of mediation and communication complete the tools for action. Additionally, people are guided to reflect on their own role and behaviour and become sensitised for dealing with conflicts. Participants of the International Training come from various regions of the world, representing different backgrounds and approaches to peace and human rights work.

The objective of the International Training is to qualify and strengthen staff members of the Civil Peace Service as well as human rights groups and local peace initiatives of the global South and North. Through these trainings, the participants will gain basic theoretical knowledge to enhance their practical experience of nonviolent action and civil conflict transformation and improve their capacities for efficient peace work. They can then function as multipliers within their own organisations and still get support from the network of other participants and trainers, whenever needed.

The South Asia Training follows the very spirit and concept of the International Training. The plan to establish trainings in other working contexts and areas has already existed for quite a while. In 2012, the South Asia Training was held in Nepal for the first time. Since then, such courses could be conducted two more times in 2014 and 2017, bringing together social activists from regional countries such as India, Pakistan, Bangladesh, Sri Lanka, Bhutan and Myanmar as well as Nepal.







“My family and I experienced armed conflict and suffered a lot. [...] In the trainings, we learnt about alternatives to violence and how we could embark upon a nonviolent path. Maybe in future, we can support such processes in our country. What I’ve learnt during these trainings, I can immediately apply to our office where we work with people suffering from domestic violence. I especially liked the methodologies that were applied in these courses. I was always used just to listen during seminars, but in the South Asia Training, we were able to formulate our own opinions, our own positions, and we cooperated creatively in working groups.”

*Sadaf Iqbal Siddiqui (Nepal),  
participant in 2012*

"I have attended many trainings both within and outside of my country. The training with KURVE Wustrow in Nepal was unique. The follow-up is excellent. I got many friends, brothers and sisters out of this training who are now part of my life. We still communicate and promote nonviolence and peace just as members of one family. Thank you KURVE for this wonderful gift."

*Ashaq Malik (India),  
participant 2014*







"Me and my family experienced the civil war in our village. I still remember how we suffered under the rebel groups in many ways. So to me, nonviolence is the only means to address any kind of conflict. Nonviolence starts in your family and spreads from there. I have participated in the South Asia Training and recently in the Practitioner Trainings of KURVE Wustrow. I found these courses realistic and fruitful. In day-to-day life as well as when conducting trainings in my own organisation, I have shared the skills I acquired and encouraged colleagues to follow the concept of nonviolence and do-no-harm."

*Purna Darnal (Nepal),  
participant 2014*



"I have been working for tolerance and peace in Pakistan for a long time. After participating in the South Asia Training organised by KURVE Wustrow, my knowledge and capacity to promote nonviolence is greatly enhanced. Now I have sophisticated skills to transfer nonviolence teaching and expertise to others. I am also more confident to teach transformational methods in order to contribute to a violence-free society."

*Abdullah Mansoor (Pakistan),  
participant 2017*









We  
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Peace





## Anuja Sapkota

an example of professional capacity building

In 2012, Anuja Sapkota was a participant of the first South Asia Training of KURVE Wustrow, concentrating on “Nonviolence in the Context of War or Armed Conflict”. Having an academic background, it was the first practical and professional training of this kind that she received. She remembers this course as very helpful for her personal as well as professional development: “I had joined the training as programme officer of Nagarik Aawaz—one of the prominent peacebuilding organisations in Nepal. After our own seminar, we conducted trainings for conflict-affected women and youths in all the five development regions of Nepal. I was very much impressed with the content and methodology our trainers applied. The course was very participatory and interactive, there was so much to take away and apply in our own work and life. The 17 days felt not very long, and the friendships and relationship that were formed during these trainings are really invaluable. We now have places to stay and gifts to collect from various countries.”



Later in 2016, Anuja took part in further trainings of KURVE Wustrow, whilst working as a research expert for the partner organisation Asian Academy for Peace, Research and Development. She successfully completed the “do-no-harm” training of trainers as well as the practitioner trainings on “Monitoring and Evaluation of Peace Projects and Strategising Social Change”. Anuja recalls: “These courses didn’t just enhance my professional and practitioner skills, they also provided me the opportunity of international exposure and gave me a platform to share and exchange my work with practitioners from around the world.”

Anuja constantly enhanced her professional career in the field of peacebuilding, developing as a peace practitioner, trainer and facilitator, and is currently finalising her PhD in conflict studies. “Looking back to the first training I received and realising where I’m standing now, I’m very much indebted to KURVE Wustrow and its fantastic trainers. Their courses have always helped me to grow and go further. At present, I’m very happy to work as a Peace Advisor for the Civil Peace Service of GIZ, the German International Cooperation. Having got this job, I believe that one of the strongest points in my application was the training that I had received from KURVE Wustrow.”







## Content of the International/South Asia Training

Peacebuilding framework, conflict transformation framework, “do-no-harm” strategies, nonviolence, nonviolent direct action, nonviolent communication, consensus decision-making, mediation, anti-bias, justice & reconciliation, TPNI (Third Party Non-violent Intervention at local/international level), conflict analysis (actors’ mapping), security management, coping with repression, stress debriefing & trauma, working on and within ethnic conflicts, the role of peace-makers/peace-builders (their vision), well-being and mental health, community living & base groups, teamwork, adventure challenge, networking, work-sphere transfer.

### Trainers of the South Asia Training

***Stella Tamang*** is an educator and peace activist and also a member of the International Committee of the International Fellowship of Reconciliation as well as the Women Peacemakers Program (WPP) of Nepal. She is a 2006 Nobel Peace Prize nominee and the founder and director of BIKALPA Alternative Learning Centre in Kathmandu, Nepal ([www.bikalpanepal.org](http://www.bikalpanepal.org))

***Sonali Ojha*** is a trainer, coach and educator on transformational learning from Mumbai, India. She is the founder of and leads Dreamcatchers Foundation, an NGO focused on social and emotional learning amongst young people from vulnerable and disenfranchised communities ([www.dreamcatchersfoundation.org](http://www.dreamcatchersfoundation.org))

***Peter Steudtner*** is a trainer and activist from Germany, focusing on nonviolent conflict transformation/nonviolent action, integrated security for activists and “do-no-harm” strategies. He also works on documentary photo and video projects. ([www.panphotos.org](http://www.panphotos.org))















## About this publication

**Published by:** KURVE Wustrow  
Centre for Training and Networking in Nonviolent Action

Kirchstr. 14 | 29462 Wustrow | Germany

Tel: +49 (0)5843 9871 0  
info@kurviewustrow.org | www.kurviewustrow.org

**Donation Account:**

IBAN: DE50 4306 0967 2041 6468 00  
BIC: GENODEM1GLS

**Authors of the Publication:** Thomas Doehne, Bernhard  
Emmerich, Chris Hartmann, Prasansa Karki, Esther Mydla, Shyam Nepal,  
Anja Petz, Dikshya Singh Rathour, Johanna Sell, Hauke Steg-Boettcher,  
Hari Prasad Timsina, Minakshi Yogi

**Proofreading/Editing:** Steffi Barisch, Jochen Neumann, Annedore Smith

**Editorial processing:** Chris Hartmann

**Photos:** Barbara Flesch, Chris Hartmann, Peter Steudtner

**Layout:** Gregor Zielke (www.pikomu.com)

**Year of Publication:** 2018

*Printed on environmentally friendly FSC mixed paper with  
environmentally compatible paints.*

## Acknowledgment

We would like to thank the current project teams for their hard work and contribution: Govinda Acharya, Bernhard Emmerich, Chris Hartmann, Prasansa Karki, Esther Mydla, Dikshya Singh Rathour, Rajin Rayamajhi, Kerstin Rotter, Sudip Sigdel, Hari Prasad Timsina, Minakshi Yogi

We would like to thank past project team members and colleagues for their hard work and contributions: Ramesh Adhikari, Lisa Bausch, Ram Ashish Chaudhary, Cecilia Deme, Chiron Khadka, Sarika Mishra, Saroj Nepal, Shyam Nepal, Jennifer Schönsee, Johanna Sell, Hauke Steg-Boettcher, Nina Strumpf, Philipp von Zwehl

Further we would like to thank following persons for their constant support or affiliation to KURVE Wustrow and its partner's work: Bikash Basnet, Katrin Hermsen, Jeena Joshi, Rakesh Karna, Roshana Khadka, Lamin Lama, Sharad Neupane, Anisha Niroula, Sonali Ohja, Sanjeeb Raghubansha, Helina Rai, Susan Risal, Ram Kumari Saru, Prem Shrestha, Sumeera Shrestha, Peter Steudtner, Stella Tamang, Om Prakash Sen Thakuri

Finally we would like to thank our kind colleagues at our German office with whom all the work would not be possible: Steffi Barisch, Jessica Belke, Gesa Bent, Oliver Ehbrecht, Kirsten Hochmuth, Julia Kramer, Jochen Neumann, Anja Petz, Kristina Stein, Laura Weber, Ambaliika Wilhelm







