

Final Evaluation Report

Peace Process Communication Campaign

Submitted by

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to

**SEARCH FOR COMMON GROUND
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Key Terms

Peace Process Communication Campaign (PPCC):	A project being implemented by Search for Common Ground – Nepal (SFCG-N) with financial support from the Rockwool Foundation to achieve the long term of goal of raising mass awareness through the use of the media.
Implementing Partners:	Local organisations that worked jointly with SFCG-N in implementing various PPCC activities such as the production of Public Service Announcements and composing of national peace songs, as well as the coordination of regional working groups.
Peace Song Retreat:	An event organised to bring people together from different ethnic and political groups in order to build relationships through the process of composing national peace songs.
Musical Retreat:	An event to craft the music for the national peace songs composed during the Peace Song Retreat.
Peace Songs:	Two melodious songs written with the aim of spreading messages of peace, harmony and tolerance. These peace songs have captured the voices, culture and sentiments of a wide range of different groups and peoples.
Live Musical Show:	A concert organised to disseminate the national peace songs live on Kantipur Television, the most popular TV channel in Nepal, and 16 FM radio stations across the country.
Regional Working Groups:	An informal group of journalists, civil society organisations and human rights activists formed to build mutual relationships as well as to influence media professionals in developing positive media response to the peace process.
Regional Workshops:	A series of workshops organised in Nepalgunj, Biratnagar and Kathmandu to influence journalist and strengthen civil society relationships. The regional workshops also provided meaningful input in the formulation of the national peace process communication strategy.
National Peace Process Communication Strategy:	A shared strategy developed in support of the peace process, which was expected to generate leverage and encourage other donors, as well as additional stakeholders, to produce media outputs

that include messages of a successful peace process and foster inclusion.

**Radio Public Service
Announcements (PSA):**

Short jingles with or without music that disseminate meaningful messages to raise awareness amongst the general public. In this case the public services announcements were designed to capture contemporary issues and concerns related to the peace building process.

Acknowledgements

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1. Executive Summary

1.1 Background

This is the final report of the evaluation that aimed at assessing appropriateness, effectiveness and quality of the outputs of the Peace Process Communication Campaign (PPCC). This Campaign was launched by Search for Common Ground, an international non-governmental organisation, as its contribution to the peace promotion process that began in Nepal after a decade long armed conflict.

The PPCC was launched with the major long term objectives of raising awareness, promoting the potential role of people in the peace process, ensuring the people's support of the peace process, and holding political leaders accountable in respect of the peace process. In contributing towards achieving these long term objectives, in the short term the project aimed at mobilizing media organisations and producing media pieces. In achieving these short term objectives the campaign carried out various activities including the production and broadcast of PSAs, the creation of peace songs, and the formation of working groups of journalists, media operators and civil society representatives.

The evaluation was limited to four sample districts of Kailali, Banke, Kathmandu and Morang. Both quantitative and qualitative methods were employed to gather primary information from stakeholders and the potential beneficiaries of the project. The questionnaire survey was conducted in all four evaluation districts with 400 respondents. Eight Focus Group Discussions and 27 semi-structured interviews with key informants were also held. The quantitative data was entered by using CSPRO and analysed by using STATA, statistical analysis software. The qualitative data was thematically analysed. The findings are presented against the long terms and short term PPCC objectives.

1.2 Outputs

As a part of the media mobilization, PPCC produced a number of media outputs including two national peace songs, 36 public services announcements in different local languages and a video documentary that captured the peace song creation process. A peace communication strategy was formulated with inputs from the members of the working groups and other key stakeholders. For this purpose two regional working groups and one national working group of journalists and civil society representatives were organised.

1.3 Peace Songs

The powerful and melodious peace songs were created to embody the dream of a new Nepal along with harmony, tolerance and reconciliation. It was reported that 26% of survey respondents had heard the peace songs which reflected the voice, sentiments and cultural practices of people from many cultures and political groups, making it inclusive. An innovative process and method were followed in the creation of the peace songs by

engaging people of different national diversity, ensuring the broader ownership of the songs. An inclusive and balanced group of people in terms of age, gender, caste, geographical location and professions were involved in the creation of these peace songs. The participants of the peace song and musical retreats were involved in various team and trust building activities that included outdoor games and sports. The process focused in fostering dialogue, discussion and understanding among the participants in *search for common ground* that resulted in behavioural transformation among a significantly large number of participants and subsequently in the creation of two melodious peace songs, namely, “*Ma timro aankhama meri aamako muskan dekhchh*” and “*Sundar shanta hamro desh Nepal*”. The peace songs respected various cultural practices, incorporated musical instruments of different ethnic groups and the voices of different geographical regions. The peace songs were dedicated to the people through a musical concert that was telecast live on the most popular TV channel and 16 FM radio stations across the country. The entire process of producing the peace songs was documented in a film that beautifully captures the development of the process and witnesses the transformation of individuals who participated in the retreat. The documentary “Journey for Peace” includes a brief political history of Nepal that leads the viewers to understand the context and objectives of the peace song retreats. However, a few participants felt that the mandatory use of outdoor activities such as team games and sports were not suitable to everyone. One of the major weaknesses of the process was claimed to be a failure in engaging all participants equally in the song making process. A small number of respondents also voiced their frustration that the process had highlighted one musical band and one lyricist only whereas many people contributed to the process. In addition, the dissemination mechanism needed to be strengthened.

1.4 Public Service Announcements

With the objective to increase awareness of the national peace process among local communities and to articulate accurate information that could mitigate rumours and increase their participation, 36 peace promoting PSAs were produced in three different local languages in Kathmandu, Kailali and Morang by the Antenna Foundation Nepal (16 PSAs), Far Western Media Development Centre (10 PSAs) and New World (10 PSAs). The PSAs produced in Kathmandu were distributed to 54 FM stations across the country, whereas the PSAs produced regionally were distributed to the FM stations in their respective regions. On average, one PSA was broadcast three to four times a day for three to five months. Considering the relevancy and popularity of the PSAs, some of the FM stations are still broadcasting them despite the termination of the financial support provided to them for this purpose.

The questionnaire survey revealed that 8% of the respondents had listened to the PSAs. In the qualitative discussions, it was reported that the majority of respondents felt the messages were clear and well understood by listeners. The PSAs were not branded as being produced by SFCG when broadcast, so this also limited the ability to identify who had heard them.

The majority of the evaluation respondents felt that the PSAs produced in local languages addressing local level peace building issues would prompt the listeners to respond to the issues raised in the PSAs. In addition, the production process was also significantly valued as it ensured listeners ownership and responsibility to the issues raised. In other words, the participatory approach to the creation of the PSAs was more influential.

Most respondents also commended on the attempt to drive the listeners towards positive change through the PSAs, but they felt that the impact of such attempts may deteriorate unless the listeners are consistently reminded. Therefore, it is felt peace activities in the form of 'a project' cannot have a sustainable impact on stakeholders unless such activities are continued, with indigenous ownership, as a campaign for a long period of time.

1.5 Regional Working Groups

Two regional and one national working groups of journalists, civil society organisations and other actors were formed with the aim of contributing to the formulation of a 'national' peace communication strategy, strengthening media – civil society relationships, and influencing journalists in creating media pieces in favour of the peace process in general. Most respondents appreciated this innovative process as a pioneering attempt to bring media and non-media organisations together for mutual dialogue aimed at strengthening relationships. It was widely found in all evaluation districts that the working group meetings were productive in influencing media practices in favour of the peace process. After the regional workshop the participants, mainly journalists, stopped reporting sensational and controversial events that could worsen or spread violence in the communities. The process identified some controversial words being used by the media and those were replaced with impartial and less sensitive terminologies. The working group members learnt to be more responsible by playing a positive role in contributing to the community.

However, attendees to meetings, especially institutional representatives, were reported as not participating in every meeting. The minutes of the meetings were not widely circulated by the partner NGO. Unfortunately, the national peace communication strategy, which was expected to support the peace process with a leveraging effect on other stakeholders, encouraging them to produce media pieces, was finalized and circulated late.

In spite of several outputs and achievements towards the success of the PPCC, most working group members showed strong dissatisfaction as the goals and objectives of the working group were not articulated clearly to new members, they felt there was lack of proper communication from SFCG-N, and lack of recognition of the working group members despite their contribution in productive outcomes,

1.6 Progress in Achievement of Long Term Objectives

Significant progress has been made in contributing towards the achievement of the long term objectives. The changing political context, and the work of many different peace actors is part of what has contributed to these results. The questionnaire survey of 400 respondents in the four sample districts revealed that:-

- 70% of people believe that peace is an on-going process, as against 40 % in the baseline;
- 44% believe that they have an important role to play in the local peace building process, as against 40% in the baseline;
- 63% of the respondents know the exact meaning of the peace process, as against 20% in the baseline;
- 99% of respondents asserted that it is important to promote peace at all levels, as against 90% in the baseline;
- 15% of the respondents believe that peace promotion at all levels can and is bringing people together across the dividing lines of gender, caste, economic status, social status, language, geographical locations, culture and political background;
- 39% of the respondents still believe that the national political leaders are the most influential actors in the peace process, and
- 70% of respondents indicated that the media can be the most powerful means of holding political leaders accountable towards the peace process.

1.7 Observations

It could be concluded that the PPCC succeeded in achieving its objective of raising awareness and changing behaviour among the participants of various events. The transformation occurred in attitudes through various processes such as the peace song retreat, musical retreat, and regional meetings. Another great achievement can be made in scaling up such cooperation between such a wide range of people in other SFCG-N activities in the future. Hence, the kind of change that took place in participants could gradually influence the peace building initiatives in the future. Journalists who participated in the regional meetings were highly motivated to write media pieces that promoted peace rather than highlighting events that spread violence.

Common ground approaches were used in the production of PSAs in two regions. In the other region, the process was lengthy and not participatory in the true sense.

One of the major weaknesses of the project was the lack of an efficient dissemination plan and process, probably due to lack of funds.

The PPCC was also successful in linking its activities internally with other SFCG-N programmes. For example, most of the SFCG-N trained journalists were influenced in producing media pieces in favour of peace. In the same manner, the PPCC activities were successful in bringing media professionals and their consumers together, fostering dialogue and enhancing mutual understanding.

Given the short period of project implementation, it was hard to see the long-term impact of the PPCC. However, the project activities were able to produce effective outputs that could produce a broader impact to contribute to peace building in Nepal. It is highly recommended that the project be continued in order to utilize the valuable outputs of the project, as show below:-

- There is a great opportunity to popularize the national peace songs as “peace messengers” during the on-going peace process.
- Some of the PSAs have become very popular among the general public, which is indicated by the continued broadcast of these PSAs even after the termination of funding. There is still a need to providing accurate information to the general public about the ongoing peace process. Therefore, the project should continue to produce and broadcast PSAs, incorporating the aforementioned recommendations.
- The activities to bring the media and non-media peace promoters together should continue with effective management of the groups and proper utilization of their outputs.
- There is an opportunity to work further on the National Peace Communications Strategy so that this can be used by media outlets nationwide.

Given the ability of the media to reach a wider mass audience, there is scope for the media in playing a contributing role in the peace process. Therefore, programmes such as these, that continuously influence collaborative partnerships between the media and civil society, and play a positive role in promoting peace, are highly recommended.

2. Changing Political Background

Nepal has experienced a decade long internal armed conflict that is believed to have been caused by persistent disparities and discrimination in the social, economic and cultural areas of the country. This has, on one hand, caused a great loss in terms of human life, and social and physical structures, pushing development efforts backward. On the other hand, this has increased awareness among the general public, including the disadvantaged groups, about their rights by highlighting the prevailing discriminations in society.

During the decade long Maoist led 'people's war', the nation suffered the loss of over 13,000 lives; 3,500 families were displaced; 1,000 people are believed to have been disappeared, and the relationship of people at the community level was heavily affected resulting in mistrust and psycho social trauma. In addition, according to the latest statistics, more than five billion rupees worth of physical infrastructures were destroyed. Against this background the Comprehensive Peace Accord (CPA) was signed between the State and the Communist Party of Nepal (Maoist) (CPN-M) followed by the formation of an Interim Parliament that allowed the former rebels to join the government under the Interim Constitution.

In addition, the United Nations Mission in Nepal (UNMIN) has carried out verification of PLA soldiers and has been monitoring the cantonments of the PLA and Nepal Army. This has served as a major component in the peace process. During the process of the peace process, the Madhesh Movement broke out demanding regional autonomy and an independent federal unit. Simultaneously, several armed outfits also emerged in the Terai, jeopardizing law and order in the southern districts of the country. As a result, the elections for the Constitution Assembly (CA) could not take place when scheduled. However, the later staging of the CA polls were seen as a great success despite the adverse situations created by the unrest in the Terai. Even though the government and the political parties worked directly in negotiations regarding the newly emerging issues of the Terai, civil society, the media and many other actors simultaneously played a crucial role so that the peace process could progress as desired by the Nepalese people. It was apparent that there were several incidents of violence, repression and threats that existed in connection with the new disagreements. However, some of the national level misunderstandings and differences among the political leaders were tackled through dialogues, discussions and consensus.

In the context of a decade long armed conflict followed by the ethnic and communal violence in the Terai, the long-established social fabric was damaged. Consequently, the national level political compromise would not necessarily guarantee sustainable peace at local level. As revealed by the baseline study carried out in connection to the design and implementation of this project, people felt rather disconnected from the peace process and were found to have a sense of real insecurity. As a positive sign, the public intention to contribute to the peace process was identified but they were not sure how to participate. In this context, there emerged a need for the Peace Process Communication Campaign (PPCC) that aimed to contribute to the national level peace process by raising community level awareness of their ownership and participation in the peace process. Promisingly, the advanced media sector, particularly the radio stations, created a lot of opportunities but there was also some risk of them being used inappropriately.

The new local FM stations offered an opportunity to reach the wider mass in communities with peace building messages so that the peace communication campaign would generate positive impact.

The PPCC carried out various activities including the production and broadcast of the PSAs, creation of peace songs, the formation of working groups of journalists, media operators and civil society representatives. With the on-going changing political situation the PPCC is even more vital. With relevant review and adaption, the PPCC can continue to play a role in influencing the on-going peace process. However, in the fluid political climate within the country, flexibility and the ability to quickly adapt should be built into any future PPCC strategy, perhaps through speeding up channels of internal communications between SFCG-N and its implementing partners.

The aim of this evaluation report is to present the assessment of the campaign in relation to its success in achieving the desired goals and objectives.

3. Objectives of the Evaluation

The evaluation was orientated towards establishing to what extent PPCC was able to fulfil its intended short-term and long-term objectives. Thus, the purpose of the evaluation was to understand the outputs and results of the PPCC.

The specific objectives of this evaluation were to:-

- Assess the appropriateness, effectiveness and quality of the outputs of the project in quantitative terms;
- Examine the effectiveness of the PPCC activities in terms of the implementation process and methodologies;
- Identify the short-term and intermediate outcomes with primary and secondary stakeholders;
- Assess the impact/effect of the creation of the peace songs on all those involved;
- Examine the shift in implementation and methodology practices to accommodate the changed political context, and
- Explore opportunities created by the PPCC and make recommendations for moving forward.

4. Methodology

This section explains the evaluation methodology adopted for the assessment of the PPCC. Both quantitative and qualitative methods were employed to gather primary information from the stakeholders and the potential beneficiaries of the project. The questionnaire survey was conducted in four evaluation districts with 400 respondents. Eight Focus Group Discussions and 27 semi-structured interviews with key informants of the project were also held. The quantitative data was entered by using CSPro and analysed by using STATA, statistical analysis software. The qualitative data was thematically analysed. The findings were presented against the PPCC objectives.

The evaluation was conducted in sequential order of the following steps:-

Literature review: The base line survey and other reports, periodic reports; the project proposal; video footage; FM broadcast records; the national peace communication strategy and other relevant literature/ documents were critically reviewed. The main aim of the document review was to gather first hand information on the campaign status, periodic progress made and other relevant information.

Preparation of tools, techniques and process: A comprehensive evaluation process along with tools, techniques and methods were developed in close consultation with the SFCG-N team. A detailed questionnaire and topic guides for each evaluation component, such as detailed survey, interview schedule and Focus Group Discussion (FGD) guide, were also developed and discussed with the SFCG-N team to obtain constructive comments that enabled the evaluation team to finalise the tools ensuring their appropriateness in the field. A complete set of the evaluation tools is in Annex 1 of this report.

Survey of key target groups: A questionnaire survey was conducted among four hundred people, selected under five different strata, including journalists, political leaders, human rights activists, civil society leaders and radio listeners in Kailali, Banke, Morang and Kathmandu. The aim of this survey was to compare the progress over the base line survey results and also to assess the contribution made by the outputs in achieving the goals and objectives of the campaign. It was also aimed at establishing another set of fresh base lines for forthcoming SFCG-N projects and activities. See Annex 2 for a questionnaire sample.

Focus Group Discussions (FGD): Two FGDs were conducted in each of the evaluation districts. One FGD was conducted with the members of working groups and the other was carried out with a group that included civil society leaders, journalists and political leaders. In addition to these two categories, a discussion was organised with the general audience of the live musical show to identify their impressions. A list of FGD participants and the location where the discussions were held are presented in Annex 3 of this report.

Semi Structured Interviews (SSI): A total of 27 key informants were selected to attend the semi –structured interviews. The interview respondents include the implementation partners of PPCC, key media professionals, members of advisory groups, participants of the peace song and musical retreats, peace song concert audience and leaders of selected civil society organisations. A complete list of respondents is also included in Annex 4 of this report.

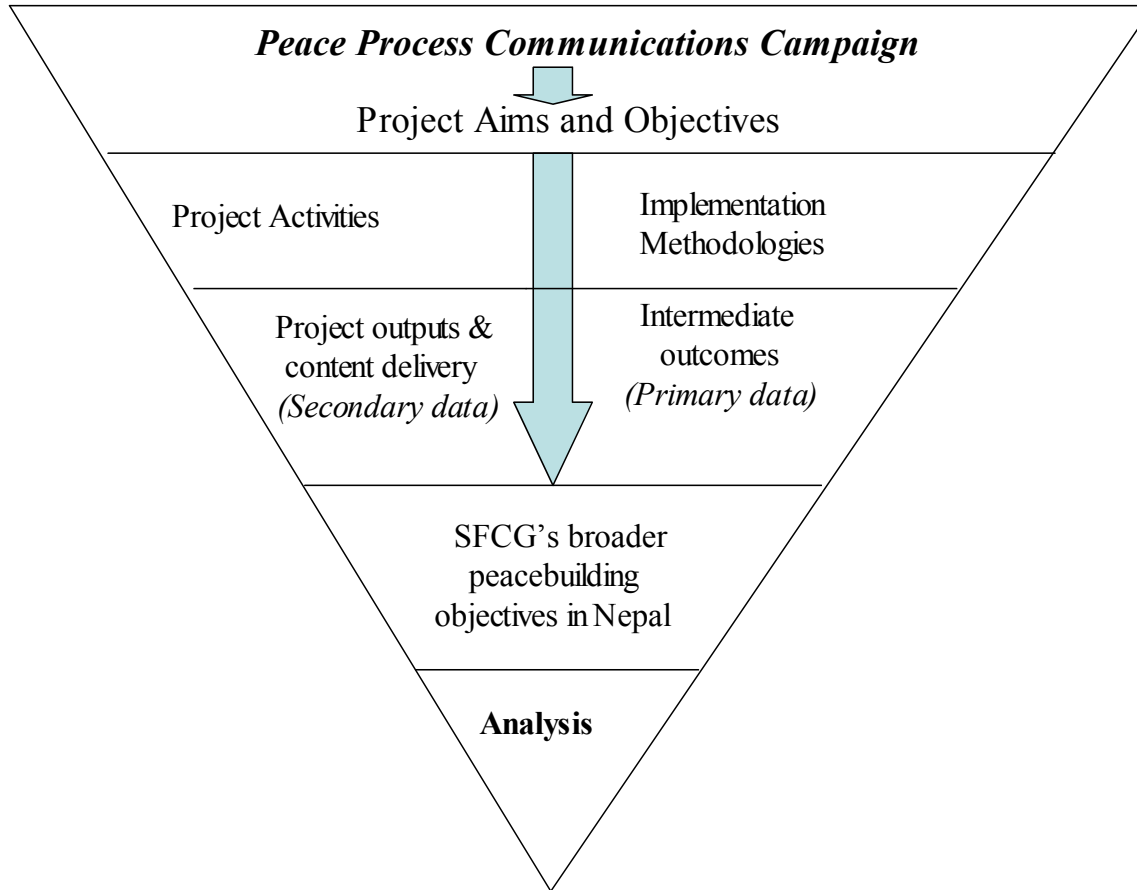
Assessment of the popularity of peace songs and PSAs: The enumerators played the recorded peace song created during the PPCC to each respondent to find out whether they had heard the song before. The PSAs were also played to the FGD and SSI participants to find out whether they recognized the media announcements, had heard them before, and to ascertain their response and feedback to the peace-promoting messages. The following question was asked: Have you ever heard/ read peace promoting messages in the media?

Content analysis of media outputs: Selected PSAs and peace songs were critically analysed at different levels to assess, for example, how the messages were incorporated, how the music was created, what was the process of production, and how were these outputs presented. In addition, the popularity of the media outputs was also assessed in the evaluation.

Case studies: Interesting cases of behavioural change, some best practices and good examples were identified and presented in the report.

Analytical framework: With particular attention to the PPCC aims and objectives, the assessment was conducted by integrating the project activities and their respective implementation methodologies. The project outputs were corresponded with the desired results in view of SFCG-N's broader peace building objectives in Nepal. Hence, the key results of the evaluation were analysed in the framework shown in Figure 1.

Figure 1: Analytical Framework of the PPCC Evaluation



5. Limitations

The project evaluation process was rigorous with some limitations, such as a tight fieldwork schedule, strict deadlines and lack of '*breathing space*' in between the activities could not be avoided. This considerably affected the training provided to the enumerators, as well as the field work and data analysis process. There was not enough time to discuss the evaluation tools, techniques and process among the evaluation team members.

It was mutually agreed between the evaluation team and SFCG-N to use the baseline questionnaire for this evaluation in order to compare the current situation with the baseline results, despite the realisation that many of the baseline questions did not *directly* correspond to the PPCC activities carried out. Hence, the survey results had to be interpreted cautiously to integrate with the qualitative findings of the evaluation. In particular, it was difficult to evaluate behavioural change. While the qualitative approach captures the assessment in relation to achieving short-term objectives, the survey results as a stand-alone document is expected to provide useful information for SFCG-N's programmes in general.

6. Key Findings

This section presents the key results of the project evaluation. The findings have been organised as per the project, chronologically, starting with the overall objectives of the activity, the implementation process and its outputs and then the outcomes achieved, followed by the shortcomings and the evaluators' concluding observations.

6.1 National Peace Songs

The national peace song process was implemented by inviting the participants from different backgrounds to a three day peace song retreat and a two day musical retreat that succeeded in creating two peace songs, namely, "*Ma timro aankhama meri aamako muskan dekhchhu*" (In Your Eyes I See My Mother's Smile) and "*Sundar shanta hamro desh Nepal (Beautiful and Peaceful Our Country Nepal)*" The peace song process was greatly appreciated by the participants and they felt it provided them with a transformational experience over this short period of time. A visual documentary was also developed to capture the retreat process. This documentary eventually became a motivational tool to promote a common ground approach in peace building. A live musical show was organised to disseminate the peace songs through a live telecast by the Kantipur Television and 16 FM radio stations. However, the opportunities for equal participation in the retreat process were found to be limited and the peace songs are yet to gain national popularity. In addition, the dissemination mechanism needs to be strengthened and continued.

6.1.1 Process:

The project aimed to create a peace song that reflected the voice of people from across dividing lines of society, politics, and regional areas in order to ensure inclusiveness and national diversity so that a broader ownership of the songs could be achieved. It was planned to bring a diverse group of participants together that included leading Nepalese singers and musicians and to disseminate the resulting songs widely at national level through various FM radio stations. It was expected that the words of the peace song would reflect the themes of unity, tolerance and reconciliation.

The creation of the peace songs was preceded by an innovative process that aimed at team building and behaviour change among the participants themselves. An inclusive and balanced group of people in terms of age, gender, caste, geographical location and professions were invited to participate in a series of activities such as a song writing retreat, musical retreat and live concert. The participants included people from various social, political and cultural backgrounds such as Madheshi (ethnic group based in the flatlands, the Terai) , Maoists, ex-army personnel, Tharu (ethnic group based in Western Terai), Dalit (lower caste), women, writers, youth activists, musicians, singers, etc. The peace song retreat was organised on the bank of Trisuli River within a campsite that offered a peaceful environment. The musical retreat was arranged in Hattiban Resort, located in a hilly area near Kathmandu. The process began with various sports and trust building activities that ultimately brought the participants together by promoting cooperation and collaboration among them to enable them to create peace songs.

The process of the peace song retreat focused on facilitating dialogue, discussion and understanding among the participants in a search for common ground among themselves before heading to the creation of a peace song. As a result, the participants went through a behaviour change process as the retreat progressed. A musician who went through a transformation in the retreat process reported that '*Geet ta euta bahana thiyo!*' (The peace song was just an excuse!) meaning that the programme intended to transform the beliefs of people who attended the retreat. The unique process of collaboration and cooperation among the people from very different backgrounds ultimately succeeded in creating powerful peace songs that were reported to have incorporated the sentiments, music and voice of diverse populations around the country.

The retreat participants sometimes engaged in aggressive debates at the beginning. Then they shared their own experiences of the conflict. Some of the participants burst into tears while sharing their traumatic experiences of violence. As the retreat progressed, the participants became closer to each other. Then they were divided into three groups to create the peace songs. They provided feedback to each other's creation.

A literary figure in the documentary that captured that retreat process explains:-

"The songs were created by the people who came from different parts of the country and injected their own experiences of the conflict to provoke the need for peace. This was a distinct nature of the peace songs created. Musicians with different local languages and cultures gathered to give music to the songs created. Finally, two peace songs were recorded."

6.1.2 Outputs:

The major outputs of the peace song retreat and musical retreat were the creation of two melodious peace songs, a powerful video documentary that systematically captured the process of transformation through the retreat process and the musical concert that was broadcast live across the country through a popular channel, Kantipur Television and the Ujyalo Network of 16 FM radio stations.

Peace Songs: The peace songs embodied the dream of a new Nepal with harmony, tolerance and reconciliation that has become the primary aspiration all Nepalese people. The peace songs were also found to respect different cultural practices, musical instruments of different ethnic groups and voices of different geographical regions.

The words of the songs are reported to be a most powerful messenger of peace. Many respondents who had heard the song mentioned that the following words were very impressive:-

'Hatara garchha bihana surya mero desh herna lai'
(The sun hurries in the morning to see my country)

'Sakdina jana Nepal chhadi swarga kai nimto payeta pani'
(I cannot leave this country even if I receive an invitation from heaven)

The songs also incorporated Nepali musical tastes of all kinds, representing different regions, cultures and castes. Hence, the songs have an inclusive appeal throughout Nepal.

The opening lines of the first song creates appeals for love and peace with the following lines:-

*'Euta yasto desh hos jahan sata ranga dekhiyos, nama je sukai rahe pani
sabako pyara hos'*
(The colours of the rainbow won't end no matter how much you take from it)

The second peace song provokes the sentiments of the diverse ethnic, caste and regional populations of Nepal, called here 'colourful flowers':-

*'Sundar santa hamro desh Nepal, shita kai thopa ma chha sagar bishal, maruni,
jhijhiya, selo, tappa nachaun hami shanty ko geet gaundai'*
(Beautiful, peaceful our country Nepal, the huge oceans are but drops of dew, Maruni (Hilly dance), Jhijhiya (Maithali dance from Madhesh), Selo (Himalayan dance), Tappa (Magar dance from the highlands), let's dance singing peace songs)

*Terai le bokeko chha himal kandha mathi, maya bande phailinchha ki maya
bhari sathi, rangi changi phula hami nama Nepali*

(The Terai is carrying the mountains on its shoulders, if we share love, it will spread like love, we are the colourful flowers, we are called Nepali)

Video Documentary: The entire process was documented in a film that beautifully captures the development of the writing of the peace songs and witnesses the transformation of individuals who participated in the retreat. The documentary 'Journey for Peace' introduces a brief political history of Nepal that leads the viewers to understand the context and objectives of the peace song retreats. The documentary highlights the political context in which the peace song retreat was organised, and the nature of the conflict which changed from ideology-led communist war to regional level liberation movements that demanded autonomy, equal participation and federalism. In this context, there was a need to bring people together from across many dividing lines in order to facilitate dialogue among them so that understanding, compromise and cooperation among the people from different backgrounds could be enhanced. The film powerfully captures the innovative approach to peace building in this context.

6.1.3 Outcomes:

A Madheshi participant and a Tharu participant in the peace song retreat engage in a hot debate on their regional agendas at the beginning of the documentary whereas their aggressive debate and disturbing facial expressions disappear when the retreat process progresses towards the end. They initially argue on the words 'Terai' and 'Madhesh' but later they agree on the word 'Terai'. The film captures the gradual improvement in relationships between these two participants culminating in a true example of friendship.

The peace song retreat was a meaningful process in creating a common platform for people who came from different backgrounds. The most important outcome of the process, as identified by a significant high number of respondents, was the change in knowledge and attitude of the participants who

underwent the song making process. Even though the ultimate product of the retreat process was creating national peace songs, the process carried out stood as more influential in relation to enabling positive transformation in the participants.

The video documentary produced based on the peace song and musical retreats encapsulates the gradual transformation of the participants in the course of the retreat process.

One of the participants mentions in the film that the process of the song making helped her to realise that gaining trust from others and being trustworthy is the most important factor in succeeding with any mission.

"I was able to realise that it was essential to work together with Madheshi people in solving the regional problems of autonomy in the Terai", Tharu participant.

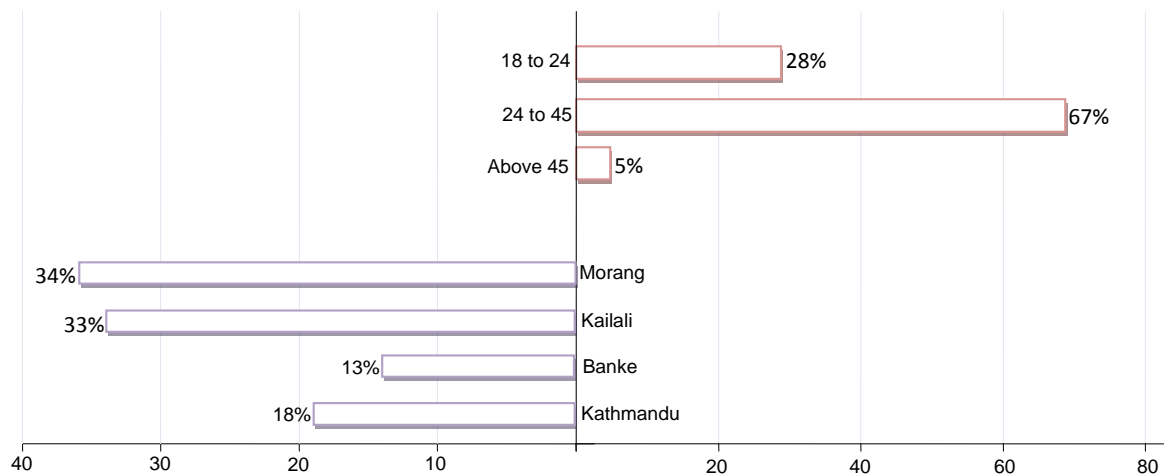
A musician from Kathmandu said that it was his first experience in sharing his feelings with someone associated with armed forces and groups. A Madheshi participant mentioned his happiness over the fact that a team of people who came from different social, political, regional and ethnic backgrounds was able to create a *Jhijhiya* song (a melody from the Terai/Madhesh) in the Nepali language. The film captures two completely distinct facial expressions of this participant who aggressively presented his opinions at the beginning of the retreat but later on was more humble and sensitive and showed an inclination to listen to other voices too.

An ex-army man mentions that the three-day retreat felt like it was only three hours long and that he had earned the friendship of people who came from different parts of the country and different affiliations.

With the aforementioned outputs, the following outcomes were identified as the achievements of the peace song process:-

It was noted that out of 400 survey respondents, 26% respondents reported that they had heard one of the peace songs. When analysed district wise, 36% of the respondents in Morang had listened to one of the two peace songs whereas in Kailali 34% reported to have listened to a song. In Banke, only 14% of the total respondents in that district had listened to a peace song, whereas in Kathmandu, 19% of the respondents had listened. 67% of the total number of people from the age bracket of 24-45 had listened to the song, whereas 28% and 5% of respondents within age bracket of 18-24 years and above 45 years respectively have listened to the song. When analysed across gender, 13% male and 12.75% of female reported to have listened to the songs

Figure 2 Percentages of Peace Song Listeners by Age Groups and Districts



The above chart shows that the peace songs were more popular in Morang than other districts. It was found that more than one third of the survey respondents had listened to the songs in Kailali and Morang. When looked into the age breakdown of the respondents, the survey revealed that the songs were most popular among the listeners aged between 24 and 45 years.

In Kailali, the evaluation participants mentioned that they had never heard the peace songs created by the process. Then, the peace songs were distributed by this evaluation team to the FGD participants and the interviewees, including representatives of the local FM stations. The next morning, the songs were played by the FM stations and coincidentally, the survey took place after the song was played that day. 34% of the survey participants in Kailali mentioned that they had listened to the peace songs that morning. Whereas the respondents interviewed previously reported that they had never heard the songs. When discussed with SFCG-N, it was confirmed that CDs with the peace songs were distributed to 129 FM stations across the country. This indicates the distribution of the songs to FM stations does not ensure they will be aired by radio stations.

Peace Song Retreat – A Turning Point in Life

Mr Ajit Lal Karna, 25, a Madhesi from Siraha District was born in Tanahu, a hill district and was brought up mainly in hilly districts. He still remembers the two hill districts of Pyuthan and Arghakhanchi where he had spent most of his childhood. A university graduate in management, he was an active student leader and was involved in the student wing of the recently emerged Madhesh based political party Madheshi Janaadhikar Forum – MJFM (forum for the rights of Madheshi people) as the General Secretary. He was in a leadership role with the ability to aid in deciding whether to allow the elections to go forward or not or whether to try and spoil the entire peace process. Ajit has identified three sharp turning points in his life. Recalling one of the turning points he mentions his student days when he realised the differences and experienced discrimination between Madheshi and hill people "As I was born and brought up in a hill district, I never realized the differences between hill and Madheshi people until I was violently attacked by my own Pahadi (hill people) friends on the advent of anti- Indian movement in response to the embarrassment caused to Nepali workers by an Indian film actor in India. Then I totally became anti-Pahadi and started working against them. As a result I joined the MJAF".

Since then he became very aggressive and arrogant. His life took another sharp bend when he met a girl who motivated him not to join the armed group in Madhesh. This was further reinforced by the third turning point – participating in the peace song retreat organised by SFCG-N.

Recalling the effect of the peace song retreat in transforming his behaviour and attitude, Ajit says "In the beginning I was totally against the people from other ethnic groups such as Tharus. But as I started participating in different outdoor activities, discussions and dialogues, I realized that I should respect coexistence, harmony and unity which are the most essential factors for the development of any country." He also started believing that just by being anti-Pahadi he cannot be pro-Madheshi. He argued "Liberation of the Madheshi people is possible only through harmony, unity and respecting the coexistence of each other. I will definitely continue working for the liberation of Madheshi people but in different ways. I will now work for unity, harmony and peace." Ajit gave up his post of General Secretary of the MJFM and began working for SFCG-N and has started promoting peace, harmony and unity among many Madhesi people in four districts, namely, Siraha, Saptari, Rautahat and Dhanusha. Foreseeing many challenges ahead he says "My own Madheshi friends from my student life could be the main obstacle in my new path as we fought violently against the Pahadi together. But I am sure with what I have learned from the retreat I will be able to transform not only my friends but many others."

It was clearly observed that this intervention created a platform for him to engage with others. Given his position and affiliation with the political force that was playing a crucial role in the Terai troubles during that time, his transformation through this process can be considered to be pivotal in transforming a wider mass at grass roots level.

The peace song retreat process was reported to be a transformational experience by the majority of the participants. The idea of bringing people together from across dividing lines in order to create a peace song was greatly appreciated for its innovative approach to the Nepalese peace building effort. In fact, one of the peace song retreat participants said that he would probably have joined one of the agitating armed groups if he had not participated in the retreat. The participants ultimately forgot their political, ethnic and geographical boundaries to become close friends and join hands to work for cooperative solutions to existing problems. The retreat became like a festival for most participants.

“As a general participant of the peace song retreat, I found the programme to be truly inclusive; an honestly carried out effort in which people shared their experiences emotionally with tears in their eyes and in which people dreamt of their effort to be substantially useful in the peace process of Nepal”, stated Dilbhushan Pathak of Interface Nepal, SFCG-N’s partner who was documenting the proceedings on video. “I meet a Madheshi participant who viewed hill and Tharu people negatively at the beginning of the retreat. He now says that he completely changed towards them after completing the programme. As he is the future leader of the Madheshi party, I feel this is a very positive step for peace in the country.”

Mr Pabit Maharjan from Kutumba, a popular musical band, expressed his satisfaction over the retreat, mentioning:-

"We used to think – the Madal and Sarangee¹ are the real Nepali musical instruments. We never realised instruments from the Terai are also played in Nepali music."

Confirming the transformation among the participants as a result of the retreat process, Mr Maharjan further said:-

"We studied the participants during the first half of the retreat - a participant said he would not listen to Nepali songs at all! As the process moved ahead the relationship among the participants grew intimate, helping to break down the stereotype. We learnt why he would not listen to Nepali music and we came to understand the reasons behind his feelings. He opened up his feelings and cooperated with us. We did the same."

One of the musicians who participated in the musical retreat highlighted that he was hoping to capture the emotions of unity that he could inject in the peace songs. During the process he was able to learn the cross-cultural features that were eventually reflected in the created songs.

In general, the evaluation respondents revealed that the peace songs could become influential in promoting peace by appealing for public solidarity, tolerance and reconciliation. Mr Suresh Acharaya, Former President of the Federation of Nepalese Journalist, confirmed his faith that the peace songs would contribute to the peace process:-

¹ Madel – Nepali two sided drum. Sarangi – stringed instrument played with a bow. Both instruments are from the hilly regions of Nepal

“If revolutionary (progressive) songs can aggravate revolution, why can't peace songs promote peace?”

The retreat participants argued that these peace songs possessed distinct characteristics from other contemporary peace songs in the country. They reiterated that the people who had experienced violent conflict were involved in the process of creating the peace songs and thus they encapsulated the real pain they had suffered during the conflict.

6.1.4 Dissemination

In the process of disseminating the peace songs a live musical concert, that was claimed to be a grand success, was organised in the capital. The show was telecast live by Kantipur Television, a popular TV channel, and FM radio stations, bringing the entire show live to viewers and listeners across the country. The process of the presentation of the show was designed to be distinct from other musical shows in terms of the arrangement, process of the presentation and the venue. The show was organised at the Garden of Dreams located at the heart of the Kathmandu city, with an invited audience. However, it was found that very few of the people interviewed had watched show live on TV. One of the journalists interviewed in Banke who happened to have heard about the song and musical retreats (but had not participated) and also had listened to the peace songs, mentioned his dissatisfaction on the expenses incurred in the process creating the songs.

Kutumba also distributed the peace song CDs to 35 FM radio stations across the country for broadcast. It was reported that the Ujyalo Network, which is relayed by 16 FM radio stations nation wide, broadcast the peace songs, and SFCG-N reported that they had distributed the peace song CDs to representatives of 129 FM radio stations.

6.1.5 Shortcomings

Broadly, the team building outdoor activities were found to be effective in bringing people closer in order to achieve the common goals of the retreats. However, it was also revealed by a few participants in the musical retreat that they felt the mandatory outdoor activities such as team games and sports were not always the best way to bring people closer for a common objective. In particular, it was felt the same activities may not suit all age groups. Alternatively, it was suggested that more informal and in-depth dialogues on a focused subject matter would sometimes be more fruitful than outdoor activities in bringing people closer. Maila Lama of Samana Sanskritik Pariwar (Maoist Cultural Group and member standing for election in the Constituent Assembly Election) expressed:-

"There could be other approaches to bring people closer in the musical retreat such as broader interactions and logical discussions on music in general. This could strengthen intimacy among the participants and provide opportunities to discuss diverse musical issues. Then, the process of song creation could have been more effective." ²

However, one of the facilitators supported the outdoor activities as being instrumental in the process of team building. Accordingly, these outdoor activities were purposefully designed in order to escape the discussions that were likely to turn into a political debate resulting in *'blaming each other'*. This could have led the group to further differences rather than a coming together to a common ground understanding. The outdoor activities functioned as a stand-alone activity, away from biased political beliefs, ultimately bringing people together for a common goal.

One musician, who was not very happy with the overall management, logistic arrangements, and entire process, expressed his frustration:-

"Lyrics were written collectively but only one lyricist was highlighted in the programme. The music was composed collectively but only one band was highlighted. The musical retreat was somewhat a failure as the low profile artists in the programme were not empowered enough so that they were that limited in their contribution to the process. This process did not harmonise the people from different backgrounds at first and later most contributors were excluded or not consulted enough while finalizing the songs."

However, SFCG-N confirmed that the process of involving the lyricist and the musical band was agreed with all participants of the retreat well in advance and the rest of the participants were never promised to be involved in the finalization of the song. All the participants who contributed to the creation of the songs were invited to the live musical show, and are visible in the film and acknowledged in the credits of the film.

While the majority of the respondents appreciate the initiative of the peace song and musical retreats, this particular respondent shows strong reservations towards the process adopted. It is possible that this individual could have encountered some negative impressions from the event, which does not necessarily suggest that the retreat did not succeed. However, this comment should be taken critically when looking at how to improve the process in the future.

6.1.6 Conclusion

The peace song and musical retreats achieved behavioural change in participants. While observing the outcomes of the retreat, it can be concluded that the use of a common ground approach has been highly productive. For example, the transformation occurred in the attitude of political leaders, musicians, artists, and community youth workers and this can be regarded as a great achievement in scaling up such cooperative views across

² It should be noted however that MR Lama arrived late and left the retreat early due to election campaigning commitments, and was not able to participate in the whole process.

peoples in different regions of the country. This transformation can be expected to be seen widely, having a multiplier effect on national and community level peace building initiatives in the future.

6.2 Radio Public Service Announcements (PSAs)

With the objective to increase awareness among local communities of the national peace process and to articulate accurate information that could mitigate rumours and increase their participation in the peace process, 36 peace promoting PSAs were produced in three different local languages in Kathmandu, Kailali and Morang by the Antenna Foundation Nepal (16 PSAs), Far Western Media Development Centre (10 PSAs) and New World (10 PSAs), respectively. The PSAs produced in Kathmandu were distributed to 54 FM stations across the country whereas the PSAs produced regionally were distributed to the FM stations in the respective regions. On average, one PSA was broadcast three to four times a day for three to five months. Considering the relevancy and popularity of the PSAs, some of the FM stations are still broadcasting them despite the termination of the financial support provided to the stations.

The questionnaire survey revealed that 8% of the respondents had listened to the PSAs. In the qualitative discussions, it was reported by the majority of the respondents that the messages were clear and well understood by the listeners. A limitation in assessing listenership of the PSAs was that SFCG had decided not to 'brand' them, making them difficult to identify as SFCG products.

It was felt the PSAs produced in local languages addressing local level peace building issues would prompt the listeners to respond to the issues raised in the PSAs. In addition, the process of the production of such media components also had significant value added by ensuring the ownership and responsibility of the listeners. In other words, the participatory approach to the creation of the PSAs can be more influential.

6.2.1 Process and Output

The production of the PSAs underwent several steps before they were broadcast on the radio. These steps differed from one district to another in many ways. In some places it was truly participatory, whereas in some others the PSAs were produced without consulting the stakeholders and potential listeners.

The Far Western Media Centre (FMDC) in Dhangadi produced PSAs by using a participatory approach. People from local civil society and the media gathered to identify the local issues that needed to be incorporated in the peace jingles. Based on the identified issues, ten PSA scripts were finalised after thorough discussions within the group. The PSA scripts were sent to SFCG-N for comments and perusal but only three of the scripts were approved and sent back to FMDC for production. All three approved PSAs were produced and piloted among the participants of "*Dashain Milan Programme*" which was attended by district level government officers, political leaders, civil society leaders and people in the district. The comments

and feedback from the audience could not be incorporated in the same PSAs but were considered in the production of next set of PSAs. In this manner FMDC, the implementing partner, was able to produce all 10 PSAs as planned. These PSAs were broadcast by Khaptad FM, Kailali; Suklaphant FM, Mahendranagar, and Radio Veri, Surkhet over a three month period with each PSA being broadcast four times a day for a week.

It was found that FMDC had developed a strong monitoring and reflection mechanism for the broadcast of the PSAs. The monitoring report supplied to the evaluators by FMDC indicated that the listeners appreciated the content and demonstrated their support for the process of producing the PSAs. A total of 40 people were consulted to find out whether they had listened to the PSAs and how they felt about the effectiveness of such media pieces. Ten of the participants provided detailed feedback. Anticipating freedom with the help of the radio message, Mr Birendra Pariyar from Dhangadi said:-

"This message (a PSA with a message on caste equality) has contributed to raise public awareness in general. If such PSAs are broadcast regularly, this would help liberate Dalits like us from the customary practice of untouchability and caste based discrimination that is deeply rooted in our community."

The process adopted by Morang based implementing partner New World, differed significantly as they produced the PSAs in three different regional languages by consulting people from a wide range of backgrounds including the agitating Madheshi groups, representatives of the civil society, established NGO leaders and media professionals. Based on the identified issues and conclusions of the gathering, experts such as journalists, writers and intellectuals were requested to write scripts that were later sent to SFCG-N for their comments and approval. The scripts were written in three different languages - Nepali, Limbu and Maithali so as to suit the mother tongue of the people in the region.

'What to do - I haven't got a radio at home. My husband died in the conflict. While I have nothing to eat at home, the radio is not a priority. Still, I go to my neighbour's to listen to the radio so that I can keep up-to-date with the peace situation of the country. I feel happy when listening to the peace messages on the radio. I hope they will help in changing the situation and people will not have to lose their loved ones any more. When I listen to these peace messages, I feel inspired and hopeful for a peaceful future of our society.'

Mrs Yashoda Nepali, Dhangadi

One of the most impressive aspects of the PSA production in Morang was the unique approach of involving real social characters in the PSA recording. For example, an actual *Jhankri* (faith healer) was invited to record his voice and dhami music, the music used while healing or chanting *Mantras*.

A total of 10 PSAs were produced by New World, within the period of five months. They broadcast the PSAs for five months on Illam FM, Saptakoshi FM and Janakpur FM – three to four times per day for each PSA.

The monitoring mechanism also differed slightly as they categorised the listeners into three groups for feedback and reflection - community people, I/NGO workers and civil society. The listeners appreciated the initiative of creating awareness for peace through PSAs but also expressed a slight discontent towards the short duration of the broadcasts. As they mentioned, such jingles can have better impact if played regularly for a longer period of time. Similarly, the use of three different local languages in the PSAs was certainly an inclusive approach but there are those who listen in other local languages. Mr Suresh Thapa from Action Aid Nepal, Biratnagar Office, highlighted the significance of such announcements in peace building:-

"These PSAs deliver a general message to promote community level peace.

The appeal made at the end of the PSA such as 'let's join hands together', 'let's work together for peace' motivates the listener to feel strongly about acting towards promoting peace."

In Kathmandu, the PSAs were produced contextualising the political situation of the country. The message for the PSA was supplied by SFCG-N to the Antenna Foundation Nepal. In total 16 PSAs were produced and four of them were not broadcast because of the change in the political situation that resulted in the redundancy of these messages.

The message of the PSAs aimed at supporting the peace process by appealing to the general public to foster cross-cultural harmony, assuring the people with the voice of responsible political leaders that the results of the CA poll will be accepted and upheld by all political leaders and by provoking the message of inclusiveness and spreading anti-corruption campaigns at local levels. The following script from one of the PSAs captures the message for inclusion:

"Respected members, we welcome you to join the movement for inclusion that our organisation is steering. In this movement, we have nominated new members to our executive committee in order to make it more inclusive. We have decided to include Sita Chamar, Ajay Yadav and Nima Sherpa in the executive committee. Congratulations to you all. We promise to gradually make all our village level committees inclusive. Our movement continues to generate pressure on the government in order to strengthen inclusion at all levels. It is as if there are various musical instruments but one rhythm, so let's collaboratively make Nepal golden."

The implementing partner in Kathmandu expressed a slight discontent over the communication mechanism of SFCG-N with the implementing partners. They said:-

"We were not updated on the overall objectives and activities of the PPCC and this limited us from generating synergy through full understanding. We were simply

confined within the production and distribution of the 20 PSAs rather than steering it as a campaign."

However, it was later found out that one of their staff was also a member of the steering committee of the Kathmandu Working Group, which was setting the overall objectives.

6.2.2. Outcomes and Shortcomings

The survey of 400 people indicated that 8% of the respondents heard some kind of peace message on the media, mainly on the radio. However, it could not be established whether or not the PSAs heard by these respondents were produced by SFCG-N or its implementing partners. In general, the respondents agree that PSAs can become effective instruments in provoking the general public to raise the level of concern towards the important issue embodied by the PSA message.

Barriers to Behaviour Change

"Most PSAs could contribute to bringing positive awareness and realisation of the responsibility of an individual. But transforming this realisation into behavioural change is not an easy task as it is heavily influenced by many other external factors such as threats to life especially in a conflict and transitional situation. I myself have become a victim of this situation. My father was abducted by a conflicting party and his whereabouts was unknown for a long time. Later on he wrote to me to inform me that he was safe and told me not to return to my village and keep safe somewhere. I was terrified because of this situation. As a responsible media professional I knew that it was my responsibility to cooperate with the local administration, human right activists and the media by informing them about his abduction and his situation. But I realised that I would put my and my father's lives at risk should I chose to inform the local administration. Therefore, I kept quiet despite my knowledge that I had to inform the police.

If someone like me could not change her behaviour, how can we expect the general public to change their behaviour in such a dangerous situation by just listening to PSAs. Having said that, the PSAs can stimulate the listener towards a behaviour change if they are consistently reminded and there is some follow-up to build up their confidence".

A female journalist from Banke District

For example, the PSA containing a message for caste equality, if played regularly, reminds the listeners consistently to act against the practice of untouchability, which is believed to be one of the main causes of social conflict. The majority of the respondents asserted that the peace building PSAs contain positive messages that contribute to promote the ongoing peace process to a certain extent.

However, a large number of respondents mentioned that although the PSAs are powerful tools to enhance knowledge and motivate a change in

attitudes they recognize the limitations in contributing to behavioural change. They identify several social, political and cultural factors that surround the listeners as a strong barrier for behavioural change. Sometimes, these surrounding factors can have a counter-effect on the motivating message of the PSAs.

The attempt to prompt the listeners towards positive changes through the PSAs is commendable but the impact of such attempts may get diluted unless the listeners are consistently reminded. Peace activities in the form of 'a project' cannot have a sustainable impact on the stakeholders unless such activities are continued as a campaign for a long period of time with indigenous ownership³.

The respondents identified the limitations of the PSAs in changing behaviour and the existing customary practices in society. In the context of a PSA that suggests the message – *"our responsibility is not only to protest but also to cooperate"*, an interviewee in Banke reiterated that fear and lack of individual security prevents people from being responsive to cooperate. A political leader in Banke further argued that it is not possible for people to change their behaviour so easily as:-

"The present situation of Nepal is not conducive as the country is going through a transitional phase. The law and order situation is not reliable. In such a social and political situation, the people do not have courage to reveal truth at the cost of their own security even though they are aware of what their moral duty is."

An interviewee from Morang also agreed that the PSAs can certainly become instrumental for enhancing knowledge but behaviour change is not possible unless the message embodied by the PSAs is discussed and reflected on at the community level where conflict exists. A youth club in Jhapa that is encouraging local communities to listen to the peace messages on the radio initiated a process of regular discussion and reflection on message among the listeners. A member of the club proudly mentioned:-

"We, the members of the Listeners' Club in Jhapa, meet at regular intervals to discuss the message of the PSAs after listening to them. After discussion we take the message and conclusions to the community".

The Antenna Foundation Nepal (AFN), the implementing partner in Kathmandu, mentioned that the production quality of the PSAs was maintained at a high level. The team at AFN worked in a group to design the contextual messages that were sent to SFCG-N for specialist input before finalization. The AFN respondent further said that the content/message for the Rockwool funded PSAs was provided late and the message did not have clarity, which prevented the writing of the script on time, causing a delay in production.

³ Campaign Guide – Action Aid International, 2005

However, SFCG-N confirmed that SFCG-N and AFN equally contributed to designing and contextualizing the PSAs and that content and feedback was provided to the production team on time.

The Nepal Press Institute, the implementing partner in Banke for the working groups, mentioned that they were not aware of the PSA production process and were not involved in that production. They simply received the PSAs from other partners. The person interviewed said he thought the PSAs provided to them did not fulfil the language and other contextual needs in terms of local conflict scenarios and peace making efforts. They were not aware whether they could also produce locally suitable PSAs as a part of the project in spite of their capacity to operate an FM radio station (Veri FM Banke). However, SFCG-N said that NPI was chosen as a local partner for facilitation of working groups only, because of their expertise in print media and active involvement in media activities. The FMDC in Kailali was selected instead of NP as the partner for producing PSAs in the region as their expertise is in media production and they are a long term strategic partner of SFCG. The varied involvement of two different partners was agreed prior to the partnership agreement.

6.2.3 Conclusion

The regional media partners used a common ground approach by bringing people together from different sectors of society, different political beliefs and cultures in order to develop and design messages suitable for their location, whereas in Kathmandu, there was no such participatory approach at community level.. However, there were a series of meetings between the programme team from SFCG-N and the producing partner AFN in the process of finalizing the PSAs. There were audience feedback interviews for the Kathmandu PSAs

Observing the feedback provided by the listeners, it is found that PSAs can certainly help raise awareness of the peace process to some extent but they requires continual broadcasting over a long time period and a regular follow up of programmes activities to enhance their effectiveness. There was an indication that the continuation of the PSA broadcast was not possible due to the funding limitations.

6.3 Regional Working Groups

With the objectives of enhancing the media's contribution to the peace process, to produce a national peace communication strategy, and to enhance relationships between the media and civil society organisations, three regional working groups were formed in Banke, Kathmandu and Biratnagar. These groups included mostly print and electronic media personnel, representatives of FM stations, and some civil society organisations. The working group meetings were instrumental in bringing some crucial changes in the ways that media people report the news. For example, the journalists started using impartial words that promoted ethnic harmony. Furthermore, the working group meetings initiated dialogues among people from different backgrounds that helped them feel safer. An outcome of the working groups was that a peace process communication strategy was formulated. However, the strategy is yet to be used and now would need further revision to suit the changed political climate. The working groups

faced limitations caused by the failure of some members to attend on a regular basis, meaning that decisions made were often delayed or the relaying of these decisions delayed.

6.3.1 Process and Outputs

Initially, two regional meetings in Nepalgunj and Biratnagar were organised as part of a national peace communication strategy formulation process. Noted journalists and civil society leaders were invited to participate in the regional meetings. Formation of regional working group in both places to steer the peace process communication strategy was one of the main outcomes of the regional meeting. Later, a similar process was followed to form the national working group in Kathmandu. The working groups, coordinated and facilitated by the Nepal Press Institute in Biratnagar and Nepaljung and by SFCG-N along with Equal Access in Kathmandu, met six times in Banke, four times in Biratnagar and six or seven times in Kathmandu. A media advisory group was also formed in Kathmandu.

Several meetings of the working groups, along with the regional workshops organised in Biratnagar, Nepalgunj and Kathmandu, culminated into the production of the peace process communication strategy. The groups in Biratnagar and Nepalgunj were organised and facilitated by Nepal Press Institute.

6.3.2 Outcomes

It was widely found in all evaluation districts that the working group meetings were productive in improving media practices. After the consecutive regional workshops held in Nepalgunj and other regions, the respondents said that journalists stopped reporting events in a sensational way that could worsen or spread violence in the communities. In the past they would have sensationalised events.

“The working group in Banke succeeded in developing the guidelines for journalists and other media professionals to promote the peace process and discourage covering violent events. The guidelines feature things to be considered by media professionals such as, stressing the positive influence the peace process has; avoiding events that spoil the moral and cultural image of entire ethnic or religious group; protecting religious harmony; playing a complicit role in promoting healthy political competition; minimizing the coverage of non-democratic events such as violence, forced strikes and anarchic activities, and prioritizing peaceful protests such as picketing and peaceful demonstrations. The working group also identified some words to use when sensitivity was required to help preserve communal harmony and promote peace and unity”.

Working Group Member, Banke

The working group meetings were fruitful in general in bringing people from different backgrounds together to discuss common issues that were related to the media operation during the peace process. This particularly helped the media benefit from comments received from consumers. Mr Rajendra Dahal, a leading journalist and

President of the Nepal Press Council, who was also one of the members of the working group in Kathmandu, applauded the working group for including people from diverse backgrounds. He further said:-

"In the history of media trainings and workshops in Nepal, SFCG-N has pioneered the idea of bringing media people and their consumers together in dialogue. My experience in these events instigates me to encourage the general public, the media and civil society to interact more frequently in order to correct the more negative media practices."

In Banke, the regional workshops and subsequent follow up meetings of the working group identified the controversial use of words commonly used in sensitive areas in the media and decided to replace them with neutral terminology. This initiative was implemented both in print and electronic media. The media consumers, including political leaders and civil society members, have appreciated this change. The working group learnt to be more responsible by playing a positive role in contributing towards community peace. For example, during the communal violence in Nepalgunj, the journalists, in order to prevent the possible outbreak of further violence or similar violence in some areas, did not report some violent incidents. They said that they were dealing with this issue tactfully so that they could continue to work prioritizing more peace promoting news and articles rather than reporting on violence. After participating in the regional workshop, the journalists started including news from the outskirts by visiting the villages. This was acknowledged to be a positive change among the journalists.

Some of the working group members felt that the working group meetings provided a useful platform for the participants to discuss peace building issues. Mr Binay Guragain, a member of working group in Kathmandu mentions:-

"We had formed an informal working group to facilitate dialogue with the media people and other professionals during which we were able to discuss openly how to use non-biased words in the media field. As a result of the discussions we agreed to use the terminology 'the issues of the Terai' instead of 'Madhesh/ Terai problems', which we were using earlier."

6.3.3 Shortcomings

The process of working group meetings and the formulation of a peace communication strategy did have some shortcomings. In terms of the composition of working groups, the participation of government officials and UN representatives was limited to some meetings only. Attendees, especially the institutional representatives in the working group meetings, were reported to be different in every meeting. The minutes of the meetings were often not circulated by the partner, which created difficulty for new participants. These meetings did not continue after the CA elections after Rockwool funding ceased.

The national peace communication strategy was expected to be supporting the peace process through encouraging other donors, as well as additional stakeholders, in producing media pieces. But unfortunately the peace communication strategy, firstly could not acquire the status of a national strategy due to the lack of ownership by the government and other bi-lateral agencies. Secondly, the strategy was finalized late and is yet to be used properly and obviously requires review due to the changed political climate. Thirdly, the strategy that was expected to influence journalists, media professionals and civil society is yet to be circulated beyond the working groups. A decision was made by SFCG-N that due to the change in the political context, the draft strategy would not be continued, as the climate has changed too much and funding to update the strategy was not available.

The evaluation team had handed over the strategy to the working group members during the evaluation process. The members of working group were surprised that this was part of the evaluation process as they were expecting to implement the programme in line with the strategy. Therefore it was not practical to ask for their appraisal of the document. Furthermore, all the interviewees who participated in the process of developing this document had almost forgotten the event and were not able to articulate their comments on the document, which they created.

The interviewees selected from the working groups asserted that the meetings of working groups were discontinued suddenly without having a proper conclusion of agendas in progress. Therefore, when the people involved in those meetings were invited to the evaluation, they thought it to be a continuation of their previous meetings.

In spite of several outputs and achievements towards the success of PPCC, the working group members showed strong dissatisfaction towards the project for the following reasons:-

- Neither the project goals nor the objectives of the working group were clearly articulated to the new members of the group. This prevented the working group members from having a clear understanding of what they intended to achieve and what their roles and responsibilities were. As a result, the meetings frequently concluded without having a clear sense of achievement resulting in frustration among the participants.
- It was interesting to find that one member of the working group in Biratnagar was also involved in the PSA production whereas the others expressed ignorance of the other activities, including the production of PSAs.
- There was a lack of proper communication from SFCG-N in relation to organising meetings and subsequently in disseminating decisions formed in the meetings. For example, SFCG-N asked the regional implementing partners to organise meetings without allowing them enough time for the arrangement. This resulted in difficulty to ensure the participation of key members of the working groups and was said to be irritating for the members as well as implementing partners.
- Similarly, another frustration was caused due to the fact that the meeting allowance was not provided in the later meetings even though it was promised prior to attendance. However, SFCG-N has a general policy not to provide any per diem to workshop/training participants, so

it is unclear who, if anyone, made such a promise. SFCGs policy is to provide travel expenses and cover expenses for food and lodging if applicable, but they do not pay people to participate in dialogues or meetings. This has been a practice of other INGOS, so has created an climate of expectation among journalists in the main cities.

- A major discontent was shown due to the lack of recognition of the working groups members in PPCC. Thus, since the working groups did not feel ownership of the programme, they wanted monetary benefit for attending the meetings,
- One of the members of the working group in Banke stated:- *“Attending the working group meeting was a waste of time. Instead we could have written an article and got paid for it. We do not mind contributing our time to these meetings if it is ensured that the meetings produce useful outcomes and our contribution is recognized.”*

6.3.4 Conclusion

The regional and national working groups were found to be instrumental in making some remarkable outcomes such as influencing the journalists to produce media pieces in favour of the peace process, and making guidelines for journalists regarding sensitive issues and working in difficult situations.

It was revealed in discussions that the working group members did not have a clear understanding of the specific objectives of the working groups and the other activities of the project. As a result, they could not fully engage in productive meetings. Participation of a wider range of organisations and individuals such as from the government and UN agencies was limited to few meetings only.

The same issues were repeatedly discussed in consecutive meetings of the working group without any follow-up and action, sometimes resulting in frustration among the members. They also showed some dissatisfaction about the delayed delivery of the national peace communication strategy.

7. Progress in Accomplishing Long Term Objectives

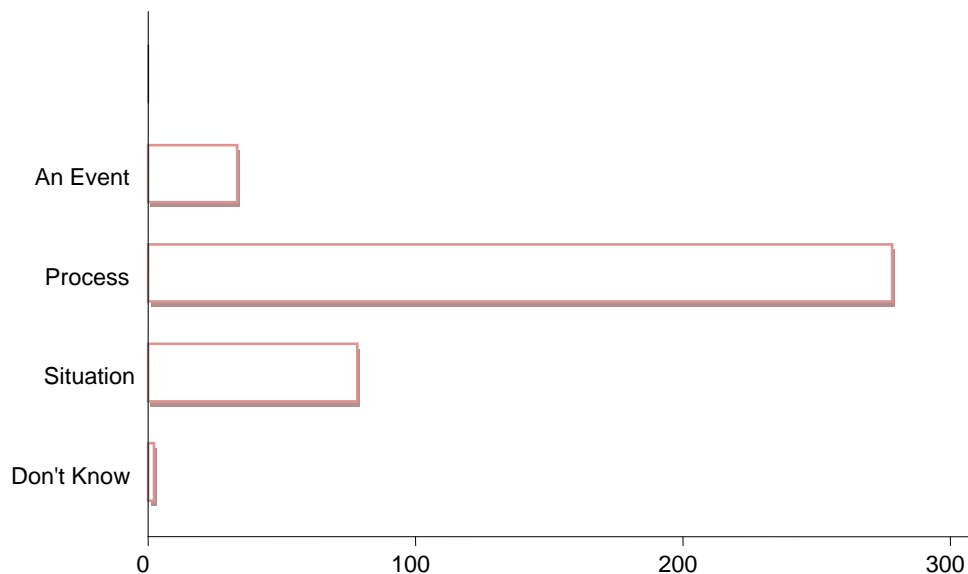
The Peace Process Communications Campaign (PPCC) targeted the following long term objectives in promoting the ongoing peace process of the country:-

- To increase the number of community constituencies who know that peace is a process;
- To increase the number of community constituencies who know that they have a part to play in implementing the peace process at local level;
- To increase the number of community constituencies taking action in support of the peace process; and
- To open a communication channels aimed at holding leaders accountable.

Achievements in all these four objectives were measured from the questionnaire survey with 400 respondents. Key findings from this survey are presented separately in Annex 5.

The following are some of the major achievements in attaining the long term goals:-

- 70% of survey respondents reported that they understand peace is a process as against 40% in the baseline survey. The evaluation results suggest that 20% reported that it is a situation and 8% believe that peace is an event.



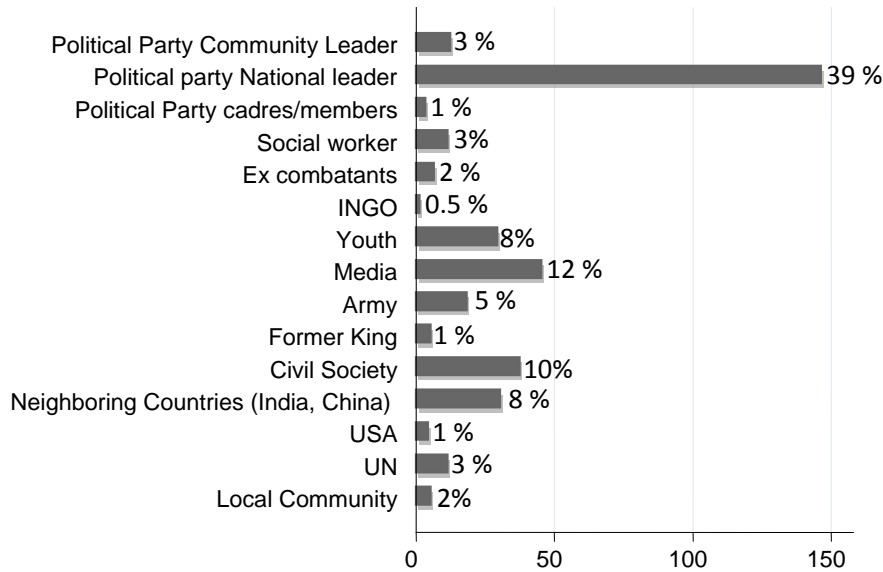
- 44% of survey respondents reported that they have role to play in and a responsibility to the peace process as against 40% in baseline results. The evaluation results revealed that 24% of respondents believe that have to raise voices by different means and 15% believe that they have to be organised in a group.
- 63% of survey respondents know the meaning of 'comprehensive peace accord' as against 20% in baseline results.
- 99.75% of survey respondents believe that there is a value in promoting peace as against 90% in the baseline
- The following is the survey results of the ability of respondents in bringing people together from across the dividing line on the basis of gender, language, caste, economic status etc. On average, 15.% of respondents believe that they can bring people together from across the dividing lines. The following table illustrates the results in detail.

	Always	Often	Sometimes	Rarely	Very Rarely	Total	Average
--	--------	-------	-----------	--------	-------------	-------	---------

	(%)	(%)	(%)	(%)	(%)	(%)	(%)
Different Gender	18	20	24	9	14	85	17
Different political ideology	5	14	27	9	19	74	14.8
Different economic status	6	10	31	11	16	74	14.8
Different education background	6	11	37	10	16	80	16
Different social status	7	13	32	12	17	81	16.2
Different religious background	2	9	23	11	26	71	14.2
Different caste	12	11	25	12	19	79	15.8
Madeshi and Pahadi	3	8	23	12	23	69	13.8
Different cultural practices	3	9	29	12	21	74	14.8
Different languages	6	10	25	14	20	75	15
TOTAL							15.2

- The respondents were first asked to identify the four most influential actors who are contributing to the peace process of Nepal. Then they were further asked to identify the most influential of all. The majority of respondents (39%) suggested that the most influential role in the current peace process can be played by national leaders of the political parties. Whereas, the media is perceived to be the second largest group of actors for

this purpose. Civil society, youth and neighbouring countries are also perceived to be contributing players by 10%, 8% and 8%, respectively. The community level actors such as political activists and social workers are identified as the most influential by only 8% of the respondents. This result indicates that the role of local communities is still viewed as less influential in promoting peace.



- 70% of respondents indicated that the media can be the most powerful means of holding political leaders accountable for the success of the peace process. The other means being civil society, common forum and protests.

The following table illustrates the comparisons of the baseline results with the evaluation survey results on the major indicators of the long-term objectives of the PPCC.

Indicators	Type		Indicator Subject
Long Term Goals:	Base Line (%)	End Line (%)	
% of local/community constituencies understand that peace is a process in which they can actively participate (knowledge)	44	70	Long Term Goal
% of local/community constituencies that believe that the peace process happens at all levels			Long Term Goal
% of local/community constituencies that believe that they have a role to play in and a responsibility to participate in the peace process (attitude)	40	44	Long Term Goal
% of local/community constituencies who positively influence the peace process in their own community/ place (behaviour)			Long Term Goal
% of local constituencies who know the meaning of the peace accord	20	63	Objective Local/community constituencies will know the meaning of the peace accord
% of local constituencies who say there is a value in promoting peace	94	99	Objective Local community constituencies believe that they have a part to play in

		implementing the peace process at a local level
% of local constituencies who can state three ways of taking part in the peace process	Objective	Local community constituencies believe that they have a part to play in implementing the peace process at a local level
% of local constituencies who know and believe influential actors in overall peace process	Objective	Local community constituencies believe that they have a part to play in implementing the peace process at a local level
% of local constituencies who state that they are active in bringing people together from across dividing lines	13 Objective	Local/community constituencies take action in support of the peace process at community levels

8. Interlinking with other SFCG-N Programmes

All the SFCG-N's programmes are interrelated and the impact of one particular project or activity may be difficult to segregate. For example from an interview we learned that a radio journalist who participated in one of the trainings conducted by SFCG-N produced a radio talk show of six episodes in which they brought people from across dividing lines such as the leaders from various religious groups, political leaders from different parties, heads of different security forces, etc together. This was not necessarily the by-product of the PPCC but the application of the common group approach was found to be effectively implemented in an innovative radio programmes.

Radio journalists who were involved in the process of designing and producing the programme felt that they had undergone dramatic changes due to the process of bringing people together from across dividing lines but the impact on the listeners was not confidently reported because of the fact that the number of programme episodes was not enough for the programme to be established among listeners. By the time that it started gaining some popularity, it had to be stopped due to the funding limitations. Some negative attitudes among the people created built because of that.

Social Entrepreneurship: SFCG-N's approach of bringing media professionals and members of non-media organisations together to foster dialogue and enhance mutual understanding is an innovative process.

"I have heard that NPI in the East has also initiated activities to bring people from different backgrounds together to hold dialogues and discussions. Therefore it has become an inspiring project", Mr Rajendra Dahal, NPI.

Ms Meena Sharma of Veri FM conducted a six episode talk show that brought people from various religious backgrounds together to discuss mutual interests in order to foster communal harmony in Banke District and surrounding regions. The same talk show also invited political leaders from different parties, chiefs of different security forces and civil society leader to the programme in order to deliver a peaceful message to the people in the region.

In Kailali District, local journalists and FMDC are planning to launch discussion programmes that will bring people from different groups together to find cooperative solutions to local level issues. The identification of issues for PSA messages was also carried out through a consultation process that included people from different backgrounds and capacities. Similarly, the working partners in Morang also employed a participatory approach that reflected the representation of people from various backgrounds in the region. They also carefully produced the PSAs in regional languages so that the local ownership of the initiatives could be achieved.

All the participants in the evaluation stressed the need for the continuation of activities that suit the local context and that ensure the cooperation and collaboration of different ethnic groups, political activities, civil society participants and so fourth. This indicates that the idea of a common ground approach was produced and reproduced at local level in a proactive manner.

The Kutumba team has planned nationwide musical shows that reflect more inclusiveness in their music activities. They feel proud to tour different regions of the country. This was not the case before they participated in the peace song retreat.

Mr Ajeet Karna, a participant of the peace song retreat who was heavily influenced by his experience there, has planned various dialogue sessions in four districts in the Terai where he will bring people from Madhesh and the hills together to hold common ground discussions to promote peace in the Terai Region. He has been noted to have undergone a dramatic transformation and is committed to expand this transformation in a way that suits the Madheshi people and ultimately contributes to bring communal harmony in the conflict affected regions of the Terai.

In order to scale-up these model activities of a common ground approach in various regions of the country more coordinated efforts may be required.

9. Summary and Conclusion

This section summarises the key findings and draws conclusions based on the critical observations of the activities, outputs and outcomes achieved by the Peace Process Communications Campaign against the specified long-term and short-term objectives.

9.1 Assessment of the Media Content

The project aimed at producing the media related items such as the PSAs in order to make people aware that peace was a process in which they had an important role to play at local level in order to contribute to the ongoing peace process in the country.

9.1.1 PSAs

The PSAs were reported to have contributed to the peace process by building public confidence in the peace process in the country. In general, the PSAs were instrumental in appealing to the general public to foster political and cross-cultural harmony by reassuring them with the voices of responsible political leaders that the results of the CA poll would be acceptable to them and by provoking the message of inclusiveness and spreading anti-corruption campaigns at local levels.

The results indicate that the PSAs produced in local/ regional languages addressing local level peace related issues are more effective than the ones produced at national level. In addition, the issue identification, design and production of these media pieces can be more influential through a participatory approach in which community level stakeholders such as media people, human rights activists, political leaders and civil society people are included.

The total of 36 PSAs were produced in collaboration with AFN, Kathmandu (16 PSAs), FMDC, Kailali (10 PSAs) and New World, Morang (10 PSAs). Four of the PSAs produced could not be broadcast as they became redundant in view of the rapidly progressing peace negotiations in the country. Generally, the content of the PSAs were selected by involving local stakeholders, ensuring these media announcements were inclusive and carried indigenous ownerships.

The survey of 400 people indicated that 8% of the respondents had heard some kind of peace messages on the media mainly on the radio. In general, the respondents agree that the PSAs can become effective instruments in provoking the general public to raise the level of concern towards the important issues embodied in the PSA messages. For example, the PSA containing a message for caste equality, if played regularly, reminds the listeners of positive behaviour change and to act against the practice of untouchability, which is believed to be one of the main causes of social conflict. The majority of the respondents asserted that the peace building PSAs contain positive messages that contribute to promote the ongoing peace process to a certain extent.

It was found that the PSAs were considered to be instrumental in providing knowledge on newly emerging peace related issues and re-emphasize the knowledge people already had about their roles and responsibilities in relation to maintaining community level peace. However, this outcome is only possible if the PSAs are broadcast more frequently so that they become popular jingles among the

general public, as then the listeners could internalize the message. This obviously requires more funding for the production of contextual PSAs and their more frequent broadcast nationwide.

9.1.2 National Peace Songs

The creation of two national peace songs was one of the most successful outcomes. The process brought together former combatants from both sides of the war; current leaders of political organisations; musicians; poets, and peace builders into a dialogue process that culminated in the creation of two peace songs. The effectiveness of the creation of the national peace songs was measured at the following two levels:-

Participants' Experience in the process: The peace song and music retreats were not only meant for the creation of peace songs but also equally aimed at providing the setting for unique transformation. The majority of the participants went through a process of dramatic attitudinal change in term of dealing with differences in their lives both at personal and professional levels. For example, one political leader from an agitating party in the Terai, and a strong believer in violence for solving problems, was an exemplary for such a positive transformation. As the participants were active figures in society, their positive transformation was a significant step towards achieving a multiplier effect in communities. Such a transformation was also a motivation for other participants in the retreats and essentially became an inspiration to the wider communities through the video documentary that vividly captured the process.

Effectiveness of the national peace songs: The peace songs were reported to have a great potential in becoming powerful messengers of peace in Nepal. It was observed that the lyrics of the songs were poignant and touching. Listeners would take them to their hearts regardless of their regional, political or cultural identities. The music was inclusive of most cultures of Nepal resulting in a potential to have an indigenous ownership of the songs. The songs were presented in a musical show that was broadcast live on 16 FM stations and telecast by Kantipur TV. Later, the songs were distributed to 129 FM stations and apparently broadcast nationally. Of the 400 survey respondents, 26% reported that they had listened to at least one of the peace songs.

The peace songs need to be played frequently and regularly for a long period of time to gain popularity among the general public so that messages embodied in the songs can be internalised.

9.2 Cooperation between Journalists and Peace Promoters

Both the working groups at national level, and at regional level convened by NPI were able to identify and improve existing weaknesses in the media by sharing information and identifying areas of cooperation. By redefining their priorities and sensitising them towards a more proactive role in the ongoing peace process, the working groups' meetings were able to strengthen the position of the media and journalists. For example, the reporters in Banke either did not report on, or downplayed news of, an incident of communal violence so that it would not trigger unrest in other locations. They developed media guidelines to redefine their roles as peace promoters in violent situations of the region.

Media professionals, political leaders and civil society members came together to work cooperatively so that they could contribute to the peace process more effectively. This kind of gathering was claimed by the President of the Press Association to be a pioneering effort in the history of the Nepalese media.

The national peace communication strategy was formulated through a consultation with national level media professionals. Even though the strategy included shared messages and key objectives for the media, it has not yet been used by the media outlets. Since the context of the peace process changed dramatically, particularly after the CA polls, this strategy may require further revisions in order to be effective.

9.3 Common Ground Approach

The PPCC was largely successful in transferring a common ground approach to its implementing partners. Even national level key media figures regarded the approach of bringing people from across dividing lines as a powerful tool for peace building in Nepal. After the working groups' meetings and other trainings conducted by SFCG-N, six episodes of radio talk shows were organised in Banke by inviting religious leaders, security chiefs, Madheshi and Pahade leaders etc. The FMDC in Kailali and New World in Morang used a participatory approach in the process of design and production of the PSAs in which representatives from different political parties, civil society and I/NGO representatives were able to contribute.

The peace song and musical retreats set a real example by creating inclusive national peace songs with contributions from people from different cultural, political and ethnic groups, working cooperatively for a common objective. The retreats were able to deliver a strong message of a successful common ground approach as a means of dealing with differences and working towards achieving cooperative solutions. The participants were able to experience the strength of a 'common ground approach' in breaking down barriers among people and they were comfortably able to cross the dividing lines to understanding and compromise. For all participants, it was a powerful message to take home.

10. Recommendations

Considering the responses from significantly large numbers of respondents and critical observations of the evaluation findings, the following recommendations are proposed for future considerations:-

10.1 Media Outputs

The following recommendations have been made in relation to the media outputs and their dissemination:-

- It is recommended that PSA production should be localised through a participatory approach by ensuring the contribution from local stakeholders including leaders of different political parties, civil society activities and I/NGO workers.
- The PSAs should be produced in regional languages, and embody local level peace-related issues for better effectiveness.
- Only the popular PSAs can have a greater impact on the listeners. The PSAs need to be broadcast frequently for a long period of time in order that the general public internalises them. While the objective was to broadcast contextually suitable PSAs that contribute to the ongoing peace process, they could not be played for a long period of time. Therefore, it is recommended that the daily frequency of PSA broadcasts be increased drastically from the current four times a day.
- There needs to be a proper monitoring of the broadcasts to ensure that the distributed PSAs have been played as agreed and feedback from the listeners is incorporated for future improvement. A mechanism to promote listening and to initiate critical discussions among listeners could be an effective way to have the messages internalised.
- Unless the peace songs are widely publicised, they cannot have a broader impacts. It is important that the FM stations be considerably encouraged to play the peace songs so that they gain a nationwide popularity.
- The video of these songs can help them gain more popularity so that people can internalize the messages more effectively.
- The PSAs, and peace songs can be played along with popular radio programmes such as Naya Bato Naya Paila; Sunau Bolau, and Nepal Chautari, already run by SFCG-N and partner.
- The songs should be widely disseminated and played in all SFCG-N's training programmes across the country. Distribution of songs to public bus drivers can ensure that the songs are listened to by their passengers. This can be very effective to reach a wider range of the general public.

10.2 Working Groups

Considering some of the positive outcomes of the working groups, the continuation of similar activities that aim at bringing media and non-media organisations together is recommended. However, the following specific recommendations have been made for future considerations:-

- Objectives of the working groups should be clearly communicated to the members with a clear allocation of roles and responsibilities.
- There needs to be frequent and reliable communication with the working group members both to provide them with feedback and to encourage their active participation.
- It is also recommended that there needs to be a mechanism to ensure that the working group members are communicating among themselves adequately and on time.
- Working group members were not regular in all meetings, resulting in the lack of adequate communications among themselves. The working groups can be more effective if the same individuals attend the meeting regularly as far as possible.

10.3 Peace Process Communication Strategy

- An updated peace communication strategy is still relevant even in the changed political context. It is vital that this strategy be reviewed as necessary and used nationally so that the media can play an influential role in promoting the ongoing peace process.

10.4 Relationship with Implementing Partners

- Despite the success of the PPCC, it was observed that a few implementing partners did not show ownership of the project even though it was meant to be their own project. It is recommended that the overall project objectives be precisely communicated to the implementing partners so that they can relate their roles to the broader objectives of the whole project. Providing an understanding of other integrated activities of the project to the implementing partners can also help them realize the value of their own contribution in respect of broader objectives.
- The roles and responsibilities as agreed with the implementing partners should be discussed periodically to ensure that both parties are following their commitments.
- The role of implementing partners can be enhanced by increasing their involvement as a 'designing partner' as well.

11. Moving Forward

Given the short period of the project implementation, it was hard to see the long-term impact of the PPCC. However, the project activities were able to produce effective outputs that could in turn produce a broader impact to contribute to peace building in Nepal. It is highly recommended that the project be continued in order to utilize these valuable outputs.

- There is a great opportunity to popularise the peace songs as peace messengers during the peace process, which is yet to reach the logical conclusion.
- Some of the PSAs have become very popular among the general public, which is indicated by the continued broadcast of these PSAs even after the termination of funding. There is still a need to provide accurate information about the ongoing peace process to prevent rumours. Therefore, the project should give continuity to PSA production and broadcast, incorporating the aforementioned recommendations.
- The activities to bring the media and non-media peace promoters together should continue with effective management of the groups and proper utilization of their outputs.
- There is an opportunity to work further on the National Peace Communications Strategy that can be used by the media outlets nationwide.

Given the broader access of the media to reach the wider mass, there is big scope for the media in playing a contributing role in the peace process. Therefore, programmes that continuously influence the collaborative partnership of the media and civil society in playing positive roles to promote peace are highly recommended.

ANNEXES

ANNEX 1

Search for Common Ground (SFCG) Peace Process Communication Campaign Evaluation June 2008

Topic Guide Focused Group Discussion

Ethical Issues:

- a. Introduce yourself and explain the purpose of the evaluation;
- b. Seeking respondent's consent for interview, and
- c. Explaining other ethical issues before beginning the interview.

Background: The focus group discussion (FGDs) is expected to explore the stakeholders' perceptions and experiences of the project. FGDs will capitalise on communication between research participants and use group interaction as part of the method in order to generate data.

A total of four focused group discussions will be conducted in each district with following groups:-

1. Working Groups
 - a. Regional (in three districts)
 - b. National (in Kathmandu)
2. FM Radio Anchors (who actually broadcast PSAs and or peace songs)
3. Journalists (other than the respondents in the Semi-Structured Interviews)
4. Civil society organisations (other than the respondents in Semi-Structured Interviews)

Ideally there should be about 8-10 participants in each FGD and each FGD will take not more than one hour. FGC proceeding will be recorded with participants' consent. At the end of the FGD the participants will be served with tea and snacks as appropriate.

Check list for discussion

Specific to Working Groups

1. Please explain how many people are involved in the working groups. What types of people are involved in the working groups?
2. What were the specific objectives of the working group? And to what extent do you think it achieved its desired objectives?
3. How frequently did the working groups meet?
4. What are issues considered for discussion in the working group meetings?
5. What are the perceived roles of working group members?
6. How successful are the working groups in coordinating civil society and the media around the peace communication process? Do you have any successful/unsuccessful examples?
7. How many media pieces were produced in the peace process?
8. Do you think the national peace communication strategy relevant and useful in the contemporary political, social and conflict situation? Why and how?
9. How was the national peace communication strategy used? Please explain how and where.
10. What are the most significant achievements of the working groups? And why? (Example of achievements could be reconciliation, inter-ethnic relations, re-integration of child soldiers and internally displaced people, and the role of young people, women and other marginalised groups in the peace process.)
11. What are the shortcomings of the working group in achieving its goals?
12. What opportunities do you foresee in expanding scope and activities of the working groups in the changed context?
13. What do you recommend for future consideration in continuing roles and functions of the working group?

Specific to Journalists/FM Radio Operators

14. Have you heard of SFCG? Where and how did you hear about this?
15. Did you participate in a regional workshop organised by SFCG related to the Peace Communication Campaign? What actually happened in the workshop? Please explain any thing that you still remember of the workshop.
16. Do you think the workshop has affected you personally? Please explain what happened?
17. I am sure you must be producing media pieces such as articles, stories, poems etc. Do you remember how many media pieces did you produced after participating in the workshop? Can you name some media pieces that you liked most? And why did you like them?
18. Were you able to include any of the messages that you gathered during the regional workshop in your new media pieces? What new things did you include in the media pieces after you participate in the workshop?
19. What is the most effective method of communicating to people about the peace process? And why?
20. What is your opinion about the PSAs and peace songs and how they communicate to the people about the peace process? Please explain the pros and cons of PSAs and the peace songs.
21. Can you explain any typical examples of using PSAs and or peace songs? What happened actually? What was the impact?
22. What do you think are the impacts of PSAs and peace songs on common people? Can you give some examples of the impact the PSAs and peace songs have on people?
23. Do you think there is an opportunity of using media pieces, PSAs and peace songs for behaviour change in the changed political context?
24. What do you recommend for future consideration and linking SFCG work with the media?

Specific to Civil Society Organisations

25. Please explain how CSOs were involved in the SCFG/PPCC process? How many and what types of people are involved in this process from your organisation?
26. What were the specific objectives of CSOs in relation to the SCFG and PPCC activities? And to what extent do you think it achieved its desired objectives?
27. Which peace communications related issues were considered for discussion in the CSO meetings?
28. What are the perceived roles of CSO in PPCC?

29. How successful are civil society organisations in coordinating media and other CSOs around the peace communication process? Do you have any successful/unsuccessful example?
30. What do you know about the National Peace Communication strategies? Do you think the national peace communication strategy relevant and useful in the contemporary political, social and conflict situation? Why and how?
31. How was the national peace communication strategy used? Please explain how and where.
32. What are the most significant achievements of CSOs in peace communication process? And why?
33. What are the shortcomings of CSOs in achieving its goal of peace communication?
34. What opportunities do you foresee in expanding scope and activities of CSOs specifically in peace communication in the changed context?
35. What do you recommend for future consideration in the continuing roles and functions of the CSO?

Annex 2

Communication Campaign for Peace Promotion in Nepal Baseline Survey Questionnaire

TO BE FILLED BY ENUMERATOR

Name of the Enumerator: _____
Interview Date: _____
Interview Time:
Start: _____ **End:** _____
Questionnaire No: _____

DEMOGRAPHIC DETAILS OF THE PARTICIPANT			
Respondent's name		1. What do you do?	1. Student 2. Self Employee 3. Employee 4. Army 5. Maoist 6. Social work 7. Community leader 8. Regional Leader 9. National leader 10. Journalist 11. Media people 12. Others (specify): 88) No response 99) Don't know
Gender	1. Male: 2. Female:		
Age	18-24 25-45 over 45		

Marital status	1. Married: 2. Unmarried:	2. What is your highest completed educational qualification?	1. Below class 5 2. Class 5 – 10 3. Intermediate Level 4. Bachelor's Level 5. Masters
Children	1. 1 2. 2 3. 3 4. 4 5. >5		
Caste			
Address	District: Municipality/VDC: Ward No: Village/ Tol:		

BASELINE INDICATORS

Objective 1: Local/community constituencies will know that the peace is a process

Objective 2: Local community constituencies believe that they have a part to play in implementing the peace process at a local level

On a scale of 1 to 5, what was the peace situation in Nepal before the peace accord? (<i>1 means violent and 5 means peace</i>)	1	2	3	4	5
	Other (specify) 88) No response 99) Don't know				

On a scale of 1 to 5 what is the peace situation in Nepal after peace accord (<i>1 means violent and 5 means peace</i>)	1	2	3	4	5
	Other (specify) 88) No response 99) Don't know				

How will we get / achieve full peace	Other (specify)
--------------------------------------	-----------------------

(on scale of 5)	88) No response 99) Don't know
What do you mean by peace, it is	1. An event 2. Process 3. Other (specify) 88) No response 99) Don't know
What is the meaning of peace accord for you?	1. Cease fire 2. Signed document 3. Political leader's saying 4. No bandhs 5. Other (specify) 88) No response 99) Don't know
Is it important to promote peace?	1. Yes 2. No 3. Other (specify) 88) No response 99) Don't know
6.a If yes, why (Multiple choices)	1. Development 2. Protection of human rights 3. Political stability 4. Allocation of resources 5. More economic activities 6. High confidence 7. More security 8. educated abroad come back 9. Less migration (temporary and permanent) 10. Educated people stay in Nepal 11. Others (specify) 88) No response

<p>How you can promote peace in your community?</p>	<p>99) Don't know</p> <ol style="list-style-type: none"> 1. Stop drinking 2. Stop Conflict 2. Stop gambling 4. Stop war 5. Constituencies 6. Law and order strictly followed 7. Others (specify) <p>88) No response 99) Don't know</p>
<p>Identity who will be influential actors in the peace process (multiple answers)</p>	<ol style="list-style-type: none"> 1. Political party community leader 2. Political party National leader 3. Political Party cadres/ members 4. Social worker 5. Ex combatants 6. INGO 7. NGO 8. Youth 9. Media 10. Army 11. King 12. Civil Society 13. Neighbouring countries (India, China) 14. USA 15. UN 16. Local community 17. Yourself 18. Others (specify) <p>88) No response 99) Don't know</p>

<p>Please specify at least 4 more influential actors for question 8</p>	<p>Please specify why they are more or less influential</p>
<p>8a. On a scale of 1 to 5 (1 means very low influence and 5 very much influence) please give score to each answer</p>	
<p>8b. On a scale of 1 to 5 (1 means very low influence and 5 very much influence) please give score to each answer</p>	
<p>8c. On a scale of 1 to 5 (1 means very low influence and 5 very much influence) please give score to each answer</p>	
<p>8d. On a scale of 1 to 5 (1 means very low influence and 5 very much influence) please give score to each answer</p>	
<p>Where is the peace process taking place? (multiple choices)</p>	<ul style="list-style-type: none"> 1 . Family 2 . Community 3 . Nation/ Centre (KTM) 4 . In newspapers 5 . Others (specify) 88) No response 99) Don't know
<p>How will you take part in the peace process?</p>	<ul style="list-style-type: none"> 1. Participation in peace initiatives 2. Raise voices through different means 3. Involve in conflict resolution process 4. Organised in a group 5. Convince people for no Bandhs, strikes 6. Convince people for Bandhs, strikes

7. Others (specify)
 88) No response
 99) Don't know

Objective 4: Local/community constituencies take action in support of the peace process at community levels

On a scale of 1 to 5 how easy or difficult is it for you to bring people together ((1 means very easy influence and 5 very hard)please give score to each answer

<p>11.1 Different genders</p>	<p>a) How is easy or difficult is it to bring people of different genders together</p> <p>1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult</p> <p>88) No response 99) Don't know</p>	<p>b) Why is it easy/very easy to bring different genders together?</p> <p>..... </p> <p>88) No response 99) Don't know</p>	<p>c) How often are you involved in bringing different genders together?</p> <p>9 Always 10 Often 11 Sometimes 12 Rarely 13 Never 88) No response 99) Don't know</p>
<p>11.2 Different political ideology people (e.g. Community Party Maoist, Nepali Congress)</p>	<p>a) How is easy or difficult is it to bring</p>	<p>b) Why is it easy/very easy to bring different political ideology together?</p> <p>..... </p>	<p>c) How often are you involved in bringing different</p>

	<p>people of different political ideology together</p> <p>1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know</p>	<p>88) No response 99) Don't know</p>	<p>political ideology together?</p> <p>1 Always 2 Often 3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know</p>
<p>11.3 Different economic status</p>	<p>a) How is easy or difficult is it to bring people of different economic status together</p> <p>1 Very Easy</p>	<p>b) Why is it easy/very easy to bring different economic status together?</p> <p>.....</p> <p>.....</p> <p>88) No response 99) Don't know</p>	<p>c) How often are you involved in bringing economic status together?</p> <p>1 Always 2 Often</p>

	2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know		3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know
11.4 Different educational backgrounds	a) How is easy or difficult is it to bring people of different educational backgrounds together 1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know	b) Why is it easy/very easy to bring different educational backgrounds together? 88) No response 99) Don't know	c) How often are you involved in bringing different educational backgrounds together? 1 Always 2 Often 3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know

<p>11.5 Different social status</p>	<p>a) How is easy or difficult is it to bring people of different social status together</p> <p>1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know</p>	<p>b) Why is it easy/very easy to bring different social status together?</p> <p>..... </p> <p>88) No response 99) Don't know</p>	<p>c) How often are you involved in bringing different social status together?</p> <p>1 Always 2 Often 3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know</p>
<p>11.6 Different religious backgrounds</p>	<p>a) How is easy or difficult is it to bring people of different religious backgrounds together</p> <p>1 Very Easy 2 Easy 3 Neither easy nor</p>	<p>b) Why is it easy/very easy to bring different religious backgrounds together?</p> <p>..... </p> <p>88) No response 99) Don't know</p>	<p>c) How often are you involved in bringing different religious backgrounds together?</p> <p>1 Always 2 Often 3 Sometimes 4 Rarely</p>

	<p>difficult</p> <p>4 Difficult</p> <p>5 Very difficult</p> <p>88) No response</p> <p>99) Don't know</p>		<p>5 Never</p> <p>88) No response</p> <p>99) Don't know</p>
<p>11.7 Different castes (e.g. Dalit, Brahmin)</p>	<p>a) How is easy or difficult is it to bring people of different castes together</p> <p>1 Very Easy</p> <p>2 Easy</p> <p>3 Neither easy nor difficult</p> <p>4 Difficult</p> <p>5 Very difficult</p> <p>88) No response</p> <p>99) Don't know</p>	<p>b) Why is it easy/very easy to bring different castes together?</p> <p>.....</p> <p>.....</p> <p>88) No response</p> <p>99) Don't know</p>	<p>c) How often are you involved in bringing different castes together?</p> <p>1 Always</p> <p>2 Often</p> <p>3 Sometimes</p> <p>4 Rarely</p> <p>5 Never</p> <p>88) No response</p> <p>99) Don't know</p>
<p>11.8 Madheshi and Pahadiya</p>	<p>a) How is easy or difficult is it to bring people</p>	<p>b) Why is it easy/very easy to bring different Madheshi and Pahadiya together?</p> <p>.....</p> <p>.....</p>	<p>c) How often are you involved in bringing</p>

	of different Madheshi and Pahadiya together 1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know	88) No response 99) Don't know	different Madheshi and Pahadiya together? 1 Always 2 Often 3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know
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<p>11.9 Different cultural practices</p>	<p>a) How is easy or difficult is it to bring people of different cultural practices together</p> <p>1 Very Easy 2 Easy 3 Neither easy nor difficult 4 Difficult 5 Very difficult 88) No response 99) Don't know</p>	<p>b) Why is it easy/very easy to bring different cultural practices together?</p> <p>..... </p> <p>88) No response 99) Don't know</p>	<p>c) How often are you involved in bringing different cultural practices together?</p> <p>1 Always 2 Often 3 Sometimes 4 Rarely 5 Never 88) No response 99) Don't know</p>
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Objective 5: Open a channel of communication that aims to hold leaders to account

<p>12. What you will do when you have Community problems?</p> <p>1. Nothing /stay quietly 2. Go to the local leaders 3. Use media to share problems 4. Create a forum 5. Go to the place (name the place) 6. Others (Specify)..... 88) No response 99) Don't know</p>	<p>What you will do when you have national problems?</p> <p>1. Nothing /stay quietly 2. Go to the local leaders 3. Use media to share problems 4. Create a forum 5. Go to the place (name the place) 6. Others (Specify)..... 88) No response 99) Don't know</p>
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<p>13. Can you say what types of indicators we have to select to hold leaders to account? (multiple choices)</p>	<ol style="list-style-type: none"> 1. Money they bring to the community 2. Other resources they bring to the community 3. Problems they solve 4. Their track records/ performance 5. Election 6. Improve their living conditions 7. Improve their welfare 8. Try to relay community needs to proper place maybe parliament, cabinet 9. Others (Please specify) 88) Do not know 99) No response
<p>On a scale of 1 to 5 (5 means very important indicator and 1 not very much important indicator) please give score to each answer</p>	<p>13.2 Please specify why they are more important or less important indicators</p>
<p>14. Can you say what types of communication channel to hold leader to account?</p>	<ol style="list-style-type: none"> 1. Yes 2. No 3. Others (Please specify) 88) Do not know 99) No response
<p>14.1 If yes, can you say what are they?</p>	<ol style="list-style-type: none"> 1. Network 2. Creation of forum 3. Media 4. Others (Please specify) 88) Do not know

	99) No response
14.2 On a scale of 1 to 5 (5 means very strong medium and very weak) please give score to each answer	14.3 Please specify why they are very strong or very weak
15. What do you hear about the peace process from the media?	
16. What would be useful for the peace process from the media	
17) What do you want to hear about the peace process from the media?	
18) Have you created any materials aimed at contributing to the peace process?	
19) How effective was those materials?	
20). What do you think are the best media pieces to promote peace?	1. Radio Drama 2. TV Drama 3. Radio PSA 4. TV PSA 5. Peace Songs 6. Others

<p>21), Have you ever listened to the radio programme Sunau, Bolaun? If Yes How Many times _ _ _ What were the Learning _____</p>	<p>1. Yes 2. No</p>
<p>21), Have you ever listened the radio programme NBNP? If yes, how many times? _ _ _ What did you learn? _____</p>	<p>1. Yes 2. No</p>
<p>23) Have you ever heard one of these two peace songs?</p>	<p>1. YES 2. NO</p>
<p>24) What are your favourite sports? _____</p>	

ANNEX 3

Evaluation of Peace Process Communication Campaign

Participants of Semi Structured Interviews and Focus Group Discussions

Banke District

Semi-Structured Interview:

S.No	Name	Affiliated Institution
1	Mina Sharma	Bheri FM Media Professional
2	Arjun Oli	Bheri FM Media Professional
3	Mobina Ansari	Fatima Foundation Nepal Journalist
4	Bishwa Raj Pachhal Dangiya	Bheri FM Journalist
5	Hemant Karmacharya	RMRC Journalist
6	Arif Ansari	NPI Journalist

Focus Group Discussion: Working Group

S.No	Name	Affiliated Institution
1	Ashok Bista	Bheri Awaz Journalist
2	Panna Lal Gupta	President NPI
3	Sameer Shrestha	Bageshwori FM Journalist
4	Laxmi Chaudhary	Bheri FM Media Professional
5	Sunita Burma	Bheri FM Media Professional
6	Achri Pokharel	Female Journalist

Focus Group Discussion: CSO and Political Party

S.No	Name	Affiliated Institution
1	Diwakar Sharma	Bam Morcha
2	Dr Arun Koirala	Neplai Congress
3	Krishna Bd B.K	Dalit Sewa Samaj

Kailali District

Semi-Structured Interview:

S.No	Name	Affiliated Institution
1	Bala Ram Bhatara	Samajik Rupantaran Centre, Bar Association Member
2	Bir Bahadur Jethera	President, Bar Association, Kailali
3	Khadka Raj Joshi	Insec
4	Chitra Paneru	Human Rights Communication Institute
5	Ramesh Bhandari	Khaptad FM
6	Hemant Poudyal	Sudur Sandesh Journalist
7	Umeed Bagchand	FMDC Kailali

Focus Group Discussion: Journalist and CSO

S.No	Name	Affiliated Institution
1	Sakuntala Bhatta	Khaptad FM, FMDC
2	Prakash Raj Bhatta	Editor, Khaptad FM
3	Raj Kumar Nepal	FMDC
4	Anita Upadhaya	FMDC
5	Ganesh Kadayat	RUDUP
6	Bishesh Regmi	FMDC
7	Biplav Singh	Local Club
8	Rama Bhattarai	Nari Uthan Manch
9	Nirmala Bagchand	Nari Uthan Manch

Focus Group Discussion: Journalist and Media Professionals

S.No	Name	Affiliated Institution
1	Himalaya Bista	Suklaphata FM
2	Bhog Raj Neupane	Khaptad FM
3	Himalaya Joshi	Sudur Sandesh
4	Dinesh Nepali	FMDC
5	Shiv Raj Joshi	Khaptad FM
6	Mohan Shahi	Khaptad FM
7	Prathiva Jairu	FMDC

Morang District (Biratnagar)**Semi-Structured Interview:**

S.No	Name	Affiliated Institution
1	Devi Baskota	Insec, New World
2	Prem Bastola	New World
3	Binod Dhakal	New World
4	Devendra Karki	Member Radio Listeners Club
5	Chandra Neupane	Station Manager Sapto Koshi FM
6	Ajit Lal Karna	Participant of peace song retreat (Life history case)

Focus Group Discussion: Working Group (1st)

S.No	Name	Affiliated Institution
1	Bijaya Mishra	Secretary, Freedom Forum
2	Shiva Karki	President FNJ Morang
3	Dip Prasad Ghimre	Human Rights and Peace Society
4	Pratibha Rai	FNJ
5	Kamal Rai	OREC

Focus Group Discussion: Working Group (2nd)

S.No	Name	Affiliated Institution
1	Birendra Sharma	NPI
2	Yagya Sharma	Press Council
3	Saraswati Karki	Kantipur National Daily
4	Umesh B.K	Jagaran Media
5	Harsha Subbha	Kantipur Nation Daily

Kathmandu**Semi-Structured Interview:**

S.No	Name	Affiliated Institution
1	Pabit Maharjan	Kutumba
2	Dil Bhushan Pathak	Interface
3	Madhu Acharya	AFN
4	Rajan Sharma	AFN
5	Rajendra Dahal	Press Council
6	Nikhil Bishwas	Maithali Musician
7	Binaya Guragain	Equal Access
8	Little Star Shrestha	Participant of live concert

Focus Group Discussion: Participants of song and musical retreat

S.No	Name	Affiliated Institution
1	Barta Gandharva	Student, Nepal Music Campus
2	Raman Bhattarai	Nodan Club
3	Lakpa Sherpa	Neipal Band
4	Ganesh Koirala	Interface
5	Maila Lama	Samana Parivar

Focus Group Discussion: Participants of song and musical retreat

S.No	Name	Affiliated Institution
1	Suresh Acharya	Journalist
2	Ganga Gurung	AFN
3	Arun Silwal	AFN
4	Usha Nepal	AFN

ANNEX 4

SEARCH FOR COMMON GROUND Peace Process Communication Campaign

Results of Quantitative Survey

Frequencies:

A total of 400 respondents were interviewed with 100 respondents in each of the four districts (Kathmandu, Morang, Kailali and Banke). The respondents were journalists, political leaders, civil society leaders and members of radio listeners' clubs. Only 75 respondents were interviewed in the baseline study in three districts (Kailali, Rukum and Sankhuwasabha). The following are the details of in terms of age, gender, caste, educational qualification and profession.

Age:

The highest percent of respondents was from age group of 24-45 years, with 67.5 %, and the lowest percentage was from above 45 years with only 8.8%.

Gender:

55.5 % were female and 44.5 % were male.

Caste:

The highest percent of the respondents were Brahmin, Chettri and Thakuri (Others) with 55% (male 57%, female 43%), whereas Janajatis were 31% (male 46%, female 54%), Dalits were 10% (male 70%, female 30%) and Muslims were 3% (male 75% and female 25%).

Educational Qualification: 29.2% were Bachelor Degree holder; those with Intermediate level schooling numbered 24.8%, Master Degree holders numbered 22.5%, and the remaining 21.5% of the respondents had education of between Grade 5 and 10.

Profession:

In terms of profession, 28.75% were social workers and rights activists, 22.5% journalists and 20.8% leaders of various political parties.

Table below illustrates details of frequencies of respondents

	Age Group			Profession				Educational Qualification				
	18-24 (%)	24-45 (%)	Above 45 (%)	Employed (%)	Student (%)	Social worker and right activist (%)	Leader community regional national (%)	Journalist and media people (%)	5 to 10 (%)	Inter-mediate (%)	Bachelors (%)	Masters (%)
Male	10.5	38.5	6.5	6.25	3.5	14.75	12.75	14.5	10	11.75	19.25	14
Female	12.75	29	2.75	5.75	5.75	14	8.5	8	11.5	13.5	9.5	8.25

Responses:

Objective 1: Local/community constituencies will know that the peace is a process

People's understanding of peace

Respondents were given options to answer this question. They were asked “do you think peace is a process or an event?” Peace to most respondents was a situation that can be achieved through a series of activities as a process. More than 70% of the respondents reported peace as a process that culminates in a situation that is free from violence, frequent strikes, abduction and internal displacement etc. Only 8.50% of respondents still believe that peace is merely an event, and another set of almost 20% of respondents know that peace is a situation alone and nothing more than that.

District	Peace as Process			Peace as Event			Peace as Situation		
	Journalist (%)	Political leader (%)	Social worker (%)	Journalist (%)	Political leader (%)	Social worker (%)	Journalist (%)	Political leader (%)	Social Worker (%)
Kailali	64	57	58	5	7	15	29	34	26
Banke	38	26	34	27	10	12	22	57	51
Kathmandu	90	87	86	4	9	9	4	3	4
Morang	90	100	100	10	0	0	0	0	0

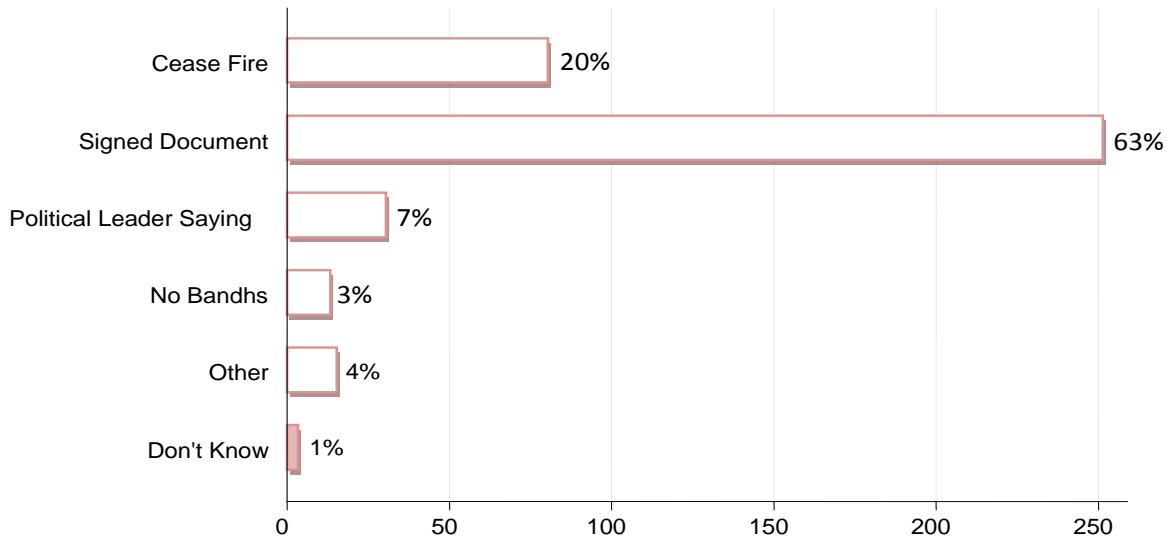
The table above shows the percentage of responders in terms of profession, age group and educational qualification who believe peace is a process, event or situation. Among the respondents, 64% of journalists, 57% of political leaders and 58% of social workers interviewed in Kailali reported that they believe peace is a process. Whereas, 38% of journalists, 26% of political leaders and 34% of social workers interviewed in Banke reported that they believe peace is a process.

District	Peace as Process			Peace as Event			Peace as Situation		
	I (%)	BA (%)	MA (%)	I (%)	BA (%)	MA (%)	I (%)	BA (%)	MA (%)
Kailali	62	64	45	4	5	9	33	29	45
Banke	40	23	20	3	16	10	51	53	60
Kathmandu	100	77	95	0	14	3	0	7	1
Morang	94	90	100	2	9	0	2	0	0

Among the respondents, 90% of Bachelor Degree holders, 100% of Master Degree holders and 94% of those with Intermediate level education believe that peace is a process in Morang. Whereas in Kailali the figures are 64%, 45% and 62%, respectively.

District	Peace as Process			Peace as Event			Peace as Situation		
	18-24 (%)	24-45 (%)	Above 45 (%)	18-24 (%)	24-45 (%)	Above 45 (%)	18-24 (%)	24-45 (%)	Above 45 (%)
Kailali	63	60	55	0	11	11	36	27	33
Banke	23	37	35	23	15	0	47	44	57
Kathmandu	94	92	66	0	6	16	5	2	16
Morang	93	93	100	3	6	0	3	0	0

The survey result clearly shows that an additional 26% of people have understood that peace is process compared to the baseline survey which was conducted nearly one and a half years ago. Similarly, the percentage of people who used to understand 'peace as an event' had been sharply reduced by nearly 21%. However, 20% still believe that peace is situation. The survey result clearly indicates a significant increase in the number of people that consider peace as a process. Within the period of one and a half year, along with those of SFCG, many other activities were also conducted to raise awareness. At the same time, many situations such as successful completion of the constitution assembly election and the declaration of Nepal as a republic had also influenced people significantly. Many respondents in the FGD and SSI reported that the SFCG outputs such as PSAs and peace songs had distinctively contributed to some extent in raising awareness of people, but they found it difficult to measure in terms of percent.



63.32 % of respondents were aware that the CPA was a signed document between the government and rebel Maoists. 20.35% thought that the CPA was a ceasefire, and 7.79% thought it was a political leaders saying.

It is interesting to note that only 64.4% of journalists, 59.6 % of social workers and rights activists and 64.7% of political leaders knew that the CPA is a signed document.

Comparative assessment of peace situation in Nepal before and after the Comprehensive Peace Accord (CPA)

69% of respondents reported that Nepal was in a very violent situation, with 0.5% of people reporting that it was in a peaceful situation, before the Peace Accord. 2.25% of respondents reported the country was in a violent situation, after the signing of the Peace Accord. 21.5% of respondents reported the country was in a peaceful situation after Peace Accord. A district wise analysis of this information revealed that only 54% respondents from Kathmandu felt that it was at its most violent, whereas 66% in Kailali, 85% in Morang and 71% Banke reported it was at its most violent before peace accord. But interestingly, 52% in Morang 14% in Kailali and 2% in Banke believe that the situation is violent even after the Peace Accord. This indicates that the peace situation has improved significantly but the peace process has still not been fully achieved.

Highest level of peace

34% of the respondents think the highest level of peace could be achieved by a consensus among political parties, conflicting groups and among all Nepalese. 17% think an end to conflict through dialogue is the best solution to achieve the highest level of peace. 9.25% think honest endeavours toward an honest Peace Accord would bring the highest level of peace. 5.5% think a new constitution would do it. 9% believe political stability is the route to the highest level of peace.

The survey results suggests that people from districts such as Kathmandu and probably other urban centres have experienced less violence before the peace accord; whereas, the people from Terai districts such as Kailali, Morang and Banke are experiencing violence even after the Peace Accord has been signed.

Objective 2: Local community constituencies believe that they have a part to play in implementing the peace process at a local level

Importance of promoting peace

Significantly higher percentages of respondents (99.75%) reported that promotion of peace is most essential at all time. In a multiple choice the respondents reported that there are a number of reasons to promote peace at all time. The following table illustrates the reasons, chosen by the participants, for continuous promotion of peace in the country.

Activities	Percent
Development	75
Protecting human rights	53
Political stability	40
Equal distribution of resources	7
More economic activity	28.5
High confidence	10
More security	28.75
Those educated abroad will come back	6.75
Less migration	1.25
Educated people stay in Nepal	6.25

Peace is most essentially linked with overall development of the country. The respondents largely feel that development is not possible without peace. Development was the choice of the highest (75%) percentage of respondents, indicating clearly that peace is most essential for the overall development of the country. All the peace promotion initiatives should essentially address this aspect so that people have a sense that peace should be promoted and protected for national development.

Role of individuals in promoting peace in their respective constituencies

In response to this question, 55% responded that they can contribute to promoting peace by stopping war, 42.6% said they can contribute in stopping conflict in their area and 24.5% indicated that they can contribute by following law and order rules. One person (0.25%) refused to response and three respondents (0.75%) did not know how they can contribute.

Interestingly, among the 42.6 % who indicated their willingness to contribute to peace promotion by stopping conflict in their area, 41.5% were journalists, 50.4% social workers and rights activists and 47% were political leaders.

Surprisingly, the majority of people indicated that they can contribute to peace promotion by stopping war and by stopping conflict at the local level. It seems that the respondents were not very clear about

their potential role in stopping war. However, people in the community could be mobilized to create credible pressure on conflicting parties to stop war. Hence, peace promotion activities could be designed to mobilize people in creating pressure on conflicting parties.

Identification of the most prominent group of people who can influence the peace process

The respondents were first asked to identify four most influential actors in contributing to the peace process of Nepal. Then they were further asked to identify the most influential of all. The majority of respondents (39%) suggested that the most influential role in the current peace process can be played by national political leaders. Whereas, the media is perceived to be the second largest group of actors for this purpose. Civil society, youth and neighbouring countries are also perceived to be contributing players by 10%, 8% and 8% of the respondents respectively. The community level actors such as political activists and social workers are identified as the most influential by a further 8% of the respondents.

The reason for their choice of national leaders (39%) is due to the fact that national leaders are at policy level and are responsible to drive the nation. The media is perceived to have a large impact (11%) because of the information they disseminate, and civil society (7%) is viewed for having fought for peace.

This result indicates that the role of local communities is still viewed as less influential in promoting peace. One suggested activity for the peace campaign could be raising awareness and a sense of responsibilities at the community level of their important role in the peace making process.

Objective 3: Local/community constituencies implement programmes to take action in support of the peace process at community level

Identification of the place where peace process is undergoing

61% of the respondents feel that the peace process is taking place in Kathmandu. An equally large percentage of respondents (nearly 24%) indicated the peace process is taking place only in the newspapers. A few, 6%, believe that peace is taking place at the community level.

This is an interesting as well as alarming result - that the vast majority of respondents do not feel that the peace process at the local level is equally important to strengthen the national level peace process. This could be one of the important points of departure to design future peace promotion programmes. It is equally important to raise the awareness of nearly 24% of respondents who think that the peace process is taking place only in newspapers. They should be informed that there are number of peace promotion activities at national, regional and local levels that are contributing to the overall national level peace building process.

Ways of participating in peace process

	Total	Below class 5	Class 5-10	Intermediate	Bachelors	Masters
	(%)	(%)	(%)	(%)	(%)	(%)
Participation in peace initiatives	34	55	37	34	30	33
Raise voices through different means	24	0	15	18	34	26
Involve in the conflict resolution process	10	0	6	10	6	19
Organise a group	15	22	25	18	12	6
Convince people not to strike	7	22	7	10	8	4
Convince people to undertake strikes	0.5	0	0	0	0.8	1

The majority of respondents (34.3%) expressed their interest to participate in peace initiatives at all levels to promote peace. 24% of respondents were willing to participate in the peace process by raising their voice through different means and another 15.8% suggested that they are interested to organise a group to contribute to the peace process.

Comparing educational qualifications, it is interesting to note that out of 34% who were interested to participate in the peace initiatives, 55% were educated below grade 5, whereas only 30% of the graduate respondents were willing to participate in the peace process. It clearly shows that local, uneducated people are very interested to work for peace initiatives. Attempts should be made to engage them in the peace initiatives with proper capacity building and through facilitation.

Bringing people together from across the dividing line (on the basis of gender, political belief, economic status, educational qualification, social status, religious faith, caste, geographical area.

Easy

More than half of the respondents (51.3%) said it is easy to bring people together on the basis of gender. But for a little less than one third of the (31.8%) respondents it is difficult to bring people together on the basis of gender. But for some respondents it was difficult to bring women together because men and women do not share equal rights.

It was found that it is easy to bring people together with different educational qualification as indicated by 53.75% of respondents. But for nearly 29% of people it is difficult to bring people with different educational qualification together. Since educated people take the initiative to come together, it was easy for the respondents, but at the same time some respondents stated that the level of understanding between educated and non-educated is different so it would be difficult to bring them together.

Similarly, more than 47% of respondents found that it is easy for them to bring people together from different religious background. Whereas for 35% of respondents it difficult to bring them together. As religious conflict and violence is not common in Nepal, it is easy for the respondents to bring the people of different religion together but for some respondents it is difficult to bring people of different religion together due to prevailing traditional believes and practices.

In terms of different cultural groups, 54% of respondents felt that it is easy to bring people together, whereas only 27% indicated difficulties.

Difficult

51.5% of respondents perceived difficulties in bringing people together from across different political ideology whereas 24.75% indicated that it is easy to bring them together.

Many respondents felt it easy to bring people together with similar objectives of building peace even with different ideology. But it was found that the people who are focused on fulfilment of their own interest are difficult to bring together.

Almost similar result were seen in terms of economic status. 51.5% of respondents indicated that it was difficult to bring people together from different economic status, and 23.75% respondents said that it is easy to bring them together. It was easy for the respondents to bring people from different economic status as both groups people needs peace. But some respondents indicated that the difference in economic class make it difficult for them to bring together.

In terms of social status also it is difficult to bring people together as indicated by 43.8% of respondents. But for 33% of respondents it is easy to bring these people together. It is difficult for people with lower social status to raise their voices that make it difficult to bring them together.

People with different castes are also difficult to bring closer as mentioned by 44% of respondents. However, for 39.6% of respondents it was easy to bring people together from different caste. Prevailing customary practices of caste based discrimination is the main cause of difficulties to bring people.

Madhesis and Pahadis are also difficult to bring together for almost 49% of respondents, whereas for almost 29% of respondents it is easy to bring Madhesis and Pahadis together. The respondents who indicated that it is easy the reason they give is that they are all Nepali so it makes easy to bring them together. But at times it make difficult to bring them together due to communal feeling between Madhesis and Pahadis.

At the same time it is also difficult to bring people with different languages together as expressed by 44% of the respondents. But for 42% of the respondents it is easy to bring them together. Due to state recognition of all language it makes it easy to bring together people with different languages. But for some respondents, it is not so easy to bring them together as they do not understand each others language.

The table below illustrates the percentage of respondents with frequency of their involvement in bringing people together from across different dividing lines.

	Always (%)	Often (%)	Sometimes (%)	Rarely (%)	Very Rarely (%)	Total (%)	Average (%)
Different gender	18	20	24	9	14	85	17
Different political ideology	5	14	27	9	19	74	14.8
Different economic status	6	10	31	11	16	74	14.8
Different education Background	6	11	37	10	16	80	16
Different social status	7	13	32	12	17	81	16.2
Different religious Background	2	9	23	11	26	71	14.2
Different caste	12	11	25	12	19	79	15.8
Madhesi and Pahadi	3	8	23	12	23	69	13.8
Different cultural practices	3	9	29	12	21	74	14.8
Different languages	6	10	25	14	20	75	15
						TOTAL	15.2

In conclusion, larger numbers of respondents indicated that it is easy to bring together people from different gender, educational status and religious backgrounds. But it is difficult to bring people together with different political ideology, economic status, social status, caste, geographical location (Madhesi and Pahadi) and languages. It shows that serious attention needs to be given to bringing people from different backgrounds together.

Only 1.2% of respondents reported that it is neither very easy nor very difficult to bring people together. It indicates two very important aspects, firstly nothing very difficult means that nothing is impossible but one may have to work hard or face many challenges and needs strong motivation. Secondly, nothing is so easy that no effort is required.

The very fact that only 9.5% of respondents said it was neither easy nor difficult indicate that only very few people are undecided.

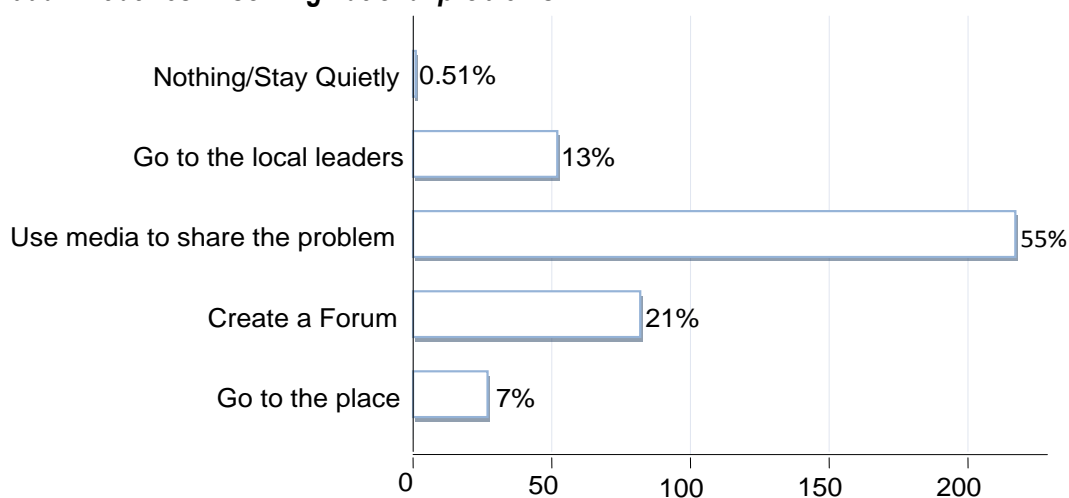
Objective 5: Open a channel of communication that aims to hold leaders to account

Individual initiatives in solving local problems

Nearly 39% of respondents recommended forming a common forum as an attempt to solve local problems, whereas 21% of respondents believe in using the media to raise the issue and attract other actors in solving the local problems. Similarly, nearly equal percentages (20.8%) of people go to local leaders of political parties and 16.75% go to other people or agency to solve problems. 46.81% prefer to discuss problems within the community itself and 29% think the police administration is the right place to go for help and 10% believe the VDC or DDC would solve their problems.

Nearly one fifth of people faith in using the media in solving local problems, indicating that the media still can be an effective means in bringing local concerns to the attention of the larger mass for solidarity etc.

Individual initiatives in solving national problems



As part of people's initiatives in contributing to solve national problem, 56.6% of respondents indicated that they use the media, 21% expressed that they would create a forum of a wider range of people in creating pressure and 13.5% believe in going to the leaders to solve the problems. Only three respondents (0.76%) indicating that they do not initiate anything to solve local problems, indicates that the majority of people are motivated to act if there are some problems at local level. It could be concluded that people are dynamic and are eager in solving problems.

More than half of the respondents would use media in raising awareness and bringing national issue to the attention of people and other stakeholders nationally. This indicates the importance of media in solving national problem.

Indicators of political leaders being accountable

As indicators of political leaders being accountable towards people in general and peace process in particular, 22% of respondents consider political leaders being accountable on the basis of their initiative to solve the problem. 28% measure the accountability of leaders on the basis their track records/performance.

Means of holding political leaders accountable

70% of respondents indicated that the media can be the most powerful means of holding political leaders accountable towards the peace process. The other means being civil society, common forum and protests.

Media activities that considerably influence the peace process

The highest numbers of respondents 85 (21.4%) indicated radio drama as the most effective means of media activities/pieces that contribute in promoting peace in general, followed by radio interaction

programmes/talk shows (18.6%), radio public service announcement (PSAs) (11.3%), television drama (11.59%) and programmes from Radio Nepal (the national TV station) (10.33%)

The following table illustrates the numbers and percentages of respondents along with their choice of media activities/pieces in promoting peace.

Awareness of media outputs on peace process

Programmes	Percent
Interaction programmes, interviews	18
CPA, different negotiations among political parties	13
Drama – T.V, radio	12
Peace songs/ poems	11
News	9
PSA	8
Articles/books	4
UNMIN ko Boli	3
About Constitution Assembly	2

The highest percentage (18%) of respondents indicated that interaction programmes, interviews and talk shows would be most effective means of raising popular awareness of the peace process, whereas only 8% indicated that PSAs would be effective. Hence, the media pieces such as radio talk shows, interviews and interactions programmes should be prioritized as the most effective media pieces.

Sunau, Bolou (Let’s Listen, Let’s Speak)

23% of respondents had reported that have heard the radio program *Suanu, Bolou*. Out of 23% who had heard the programme, 15% indicated that they listen to the programme regularly, 5% sometimes and 80% indicated they rarely listen to the programme. In terms of the districts, 38% of respondents in Banke; 21% in Kailali; 20% in Kathmandu, and 13% in Morang District have listened to the programme.

Among the listeners, 18% reported that they have learned how to take the peace process forward. Another 18% indicated that their level of awareness on peace process has increased. 10% of the listeners have realised the importance of listening to others and also saying something to others.

Naya Bato, Naya Paila (New Path, New Footsteps)

27% of the respondents reported that they have listened to the radio programme *Naya Bato, Naya Paila*. Among the listeners 14% reported that they listen regularly, 2% listen sometimes and 84% listen rarely. In terms of districts, Banke rank the position of having highest percentage of listeners with 32%. Kathmandu and Kailali stands second with 27% listeners each and Morang has a 24% listener of radio program *Naya Bato Naya Paila*. For 24% of listeners the programme is promoting the peace process effectively, for 16% of the listeners the programme is effective in raising awareness on human rights and women rights and 14% of the listeners have recognized the role of youth in peace process.

Some tables in the following pages illustrate detail information on various issues.

Difficulty in bringing different groups together

	Janajati (%)	Dalit (%)	Other (%)
Different Genders			
Easy	55	45	50
Neither easy nor difficult	11	4	10
Difficult	27	42	32
Different Political Ideology			
Easy	25	26	23
Neither easy nor difficult	16	9	10
Difficult	51	47	52
Different Economic Status			
Easy	29	19	21
Neither easy nor difficult	13	2	10
Difficult	47	50	54
Different Educational Background			
Easy	59	66	48
Neither easy nor difficult	13	7	12
Difficult	24	11	34
Different Social Status			
Easy	36	35	31
Neither easy nor difficult	13	2	10
Difficult	43	38	45
Different Religious Background			
Easy	50	38	47
Neither easy nor difficult	8	4	5
Difficult	34	35	35
Different Caste			
Easy	45	7	40
Neither easy nor difficult	23	0	66
Difficult	39	12	40
Madhesi and Pahadi			
Easy	33	7	30
Neither Easy Nor Difficult	6	4	8
Difficult	48	50	47
Different Cultural Practices			
Easy	62	19	56
Neither easy nor difficult	3	7	10
Difficult	27	46	22
Different Languages			
Easy	50	19	43
Neither easy nor difficult	4	7	8
Difficult	41	56	42

District wise analysis of peace situation before the Peace Accord

	Kathmandu (%)	Banke (%)	Kailali (%)	Morang (%)
Violent	54	71	66	85
Second	31	21	23	12
Third	14	5	9	3
Fourth	1	3	0	0
Peace	0	0	2	0

District wise analysis of peace situation after the Peace Accord

	Kathmandu (%)	Banke (%)	Kailali (%)	Morang (%)
Violent	1	5	1	2
Second	5	7	11	10
Third	24	50	48	24
Fourth	52	36	26	12
Peace	18	2	14	52