

# Evaluation of Child and Youth Participation in Peacebuilding

## NEPAL



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## Abbreviations

<b>3M Evaluation</b>	Multi-Agency ,Multi-Country ,Multi-Donor Evaluation
<b>AYON</b>	Association of Youth Organizations Nepal
<b>CACs</b>	Citizen Awareness Centers
<b>CDC</b>	Community Development Center
<b>CFLG</b>	Child Friendly Local Governance
<b>CLS</b>	Civic Leadership School
<b>CPN-M</b>	Communist Party of Nepal-Maoist
<b>CSOs</b>	Civil Society Organizations
<b>CWIN</b>	Child Workers in Nepal
<b>CYP</b>	Child and Youth Peacebuilding
<b>CYPP</b>	Child and Youth Participation in Peacebuilding
<b>CZOP</b>	Children as Zones of Peace
<b>CZOPP</b>	Children as Zones of Peace and Protection
<b>DAO</b>	District Administration Office
<b>DCWB</b>	District Child Welfare Board
<b>DDC</b>	District Development Committee
<b>FGDs</b>	Focus Group Discussions
<b>GBV</b>	Gender Based Violence
<b>HRH</b>	His Royal Highness
<b>IANYD</b>	Inter-Agency Network and Youth Development
<b>INGOs</b>	International Non Governmental Organizations
<b>JCYCN</b>	Jagriti Child and Youth Concern Nepal
<b>LET</b>	Local Evaluation Team
<b>LETs</b>	Local Evaluation Teams
<b>LGCPD</b>	Local Governance and Community Development Plans
<b>LPC</b>	Local Peace Committee
<b>MoE</b>	Ministry of Education
<b>MoYS</b>	Ministry of Youth and Sports
<b>NGOs</b>	Non Governmental Organizations
<b>ODF</b>	Open Defecation Free
<b>PATRIR</b>	Peace Action Training and Research Institute of Romania
<b>PBSO</b>	Peacebuilding Support Office
<b>RPP</b>	Reflecting on Peace Practice
<b>SFCG</b>	Search for Common Ground
<b>SZOP</b>	Schools as Zones of Peace
<b>ToC</b>	Theory of Change
<b>UNICEF</b>	United Nations International Children's Emergency Fund
<b>UNOY</b>	United Network of Young Peacebuilders
<b>VDC</b>	Village Development Committee
<b>WCFs</b>	Ward Citizen Forums
<b>WCO</b>	Women and Children Office
<b>YE</b>	Youth Engage
<b>YNPD Mahottari</b>	Youth Network for Peace and Development Mahottari
<b>YPDCs</b>	Youth Peace Dialogue Centers

# Executive Summary

In Nepal, children and youth constitute the majority of the population where 62.8% are under the age of 29 (Government of Nepal Central Bureau of Statistics, November 2012). Children and youth in Nepal are living in a post-conflict situation and are affected by different forms of conflict and violence. For approximately a decade, from 1996 – April 2006, Nepal witnessed a ‘People’s War,’ launched by the Communist Party of Nepal (Maoist), CPN-M. The decade long armed conflict adversely affected children’s and youth education, livelihoods, family based care, survival, protection and well-being (Save the Children, Norway, 2008; Mulmi, 2009). The announcement of a ceasefire by the government and the CPN-M in April 2006 marked the beginning of the formal peace process and the envisioning of a peaceful and democratic country (Thapa, 2011). In the post conflict period thousands of children and youth are actively engaged in peacebuilding and violence prevention through clubs and networks and other CYP initiatives (Bennett *et al.*, 2012; Care Nepal, 2012; Save the Children, 2008).

The Global Partnership for Children and Youth in Peacebuilding, launched in 2012, seeks to improve CYP practices and impact and strengthen the evidence base supporting Child and Youth Peacebuilding (CYP) and related practices. In July 2014 the Global Partnership initiated a multi-agency, multi-country, multi-donor (3M) evaluation in Colombia, the Democratic Republic of Congo and Nepal to address five key areas: 1) map who is doing what and where to support CYP, 2) nurture durable partnerships increasing CYP quantity, quality and impact, 3) with children and youth, assess the quality and impact of child and youth participation in peacebuilding and variables influencing CYP impact, 4) build the capacity of children and youth to meaningfully participate in CYP evaluations, and 5) present key findings and recommendations to stakeholders to help increase the quantity, quality and impact of CYP work.

The evaluation was primarily qualitative and mixed methods were applied, including Focus Group Discussions (FGDs) using participatory evaluation tools with different age groups, online mapping, interviews, drawing, stories and analysis of available secondary data. In particular, visual participatory

evaluation tools including a Timeline, a before and after Body Map and other tools were applied.

In Nepal a Country Partnership for Children and Youth in Peacebuilding was established in September 2014, involving the Alliance for Peace, Jagriti Child and Youth Concern Nepal (JCYCN), Search for Common Ground (SFCG), Save the Children (SC), World Vision International in Nepal (wv), and Youth Network for Peace and Development (YNPD) Mahottari. A Country Evaluator and Partnership Coordinator were recruited and Local Evaluation Teams (LETS) were formed in four districts (Doti, Rolpa, Nawalparasi and Mahottari). The LETS included a total of 42 members (4 girls and 3 boys under 18; 17 female and 16 male youth aged between 18-29; and 2 male adults). A Global Evaluator supported a National Capacity Building Workshop for LET members and the Country Evaluator to enhance their knowledge, values and skills in undertaking the participatory evaluation. Ethical guidelines were also introduced and their application was encouraged through ongoing mentoring and communication among the concerned stakeholders.

Between February and March 2015 a total of 162 FGDS were conducted involving 708 participants (149 children aged 10-14, 254 adolescents aged 15-17, 228 youth aged 18-29 and 87 adult supporters). In addition, 330 children and youth contributed by draw and write, poems and stories. 12 types of peacebuilding activities implemented by 17 child clubs and 17 youth clubs were evaluated during this participatory evaluation, and secondary data from other CYP initiatives were also sourced. Four case studies on CYP initiatives, one from each district were also undertaken.

## Impact of Child and Youth Participation in Peacebuilding

The evaluation results revealed that child and youth peacebuilders have contributed to impact in four key areas: increased aware and active citizens for peace; increased peaceful co-habitation and reduced discrimination; reduced violence; and increased support to vulnerable groups. A few of the changes under each of these key impact areas, particularly the changes concerning children and youth as aware and active citizens were experienced by males and females of different ages participating in different peacebuilding initiatives across different regions. Other changes were more localised resulting from specific peacebuilding initiatives carried out by children or youth, often in collaboration with adults in particular geographic areas.

*Aware and active citizens for peace:* Children and youth who participated in clubs and peacebuilding initiatives described significant positive changes in the way they think about themselves, and the way they communicate and behave with their peers and adults. With increased knowledge and awareness on peacebuilding and child/ human rights, children and youth are more active in violence prevention and peacebuilding. They are communicating more respectfully with their elders, and have taken personal responsibility to change their personal behavior to prevent fighting and violence. Children and youth have increased their analytical skills and are more interested and engaged in social work.

*Increased peaceful co-habitation and reduced discrimination:* Child and youth peacebuilders are preventing and addressing different forms of discrimination based on age, gender, ethnicity and caste which is contributing to increased peaceful co-habitation. However, continuous and increased efforts are needed to transform the social norms that contribute to discrimination. There is reduced discrimination based on age, and parents and elders are listening to suggestions from children and the youth more than previously. However, despite increasing provisions for child and youth representation and participation in various local governance structures that concern them, there continues to be a lack of provision for child and youth representation in Local Peace Committees (LPCs) at local, regional, and national levels. Male and female children and youth peacebuilders are working together in collaborative ways and are contributing to reducing gender discrimination. There is an increased understanding of caste and ethnicity, and gradual reductions in caste based discrimination. Youth led initiatives and collaborative support from adults has led to the declaration of one untouchability free VDC in Rolpa.

*Reduced violence:* Reduced early marriages, domestic violence, and scolding of children were reported in communities where children and youth are proactively working on such concerns. Children and youth are preventing early marriages and other forms of violence affecting them, and some children and youth have increased confidence to report their concerns to the relevant authorities. Two youth initiatives to support alcohol free VDCs are also contributing to reduced alcohol use, which further contributes to reduced domestic violence and fighting within communities. Campaigns on Schools as Zones of Peace and codes of conducts developed by children, teachers and parents have also contributed to reduced corporal punishment, bullying and the misuse of children by political parties in schools.

*Increased support to vulnerable groups:* Child and youth participation and mobilization has resulted in increased support to different groups of vulnerable children and youth in some communities, including reintegration

support for children and youth affected by armed conflict; an increased enrolment of girls and boys in schools; and increased support to children and families who have a member with a disability. Social support to vulnerable groups is relevant to peacebuilding as it supports inclusion, justice and access to basic services.

## Factors influencing CYP impact

Ten factors have been identified which hinder or enable the impact of child and youth peacebuilding efforts, and there is a strong interplay and dynamic relationship among the factors. The factors which have influenced CYP impacts are: 1) attitudes, motivation and commitment of children and youth & their organizations; 2) cultural attitudes, beliefs and practices; 3) family attitudes and support; 4) key stakeholders motivation, commitment and support; 5) awareness raising, sensitization and campaigns among key stakeholders; 6) existence and implementation of government laws, policies, strategies and provisions; 7) capacity, knowledge, skills and experience of children and youth; 8) culture, theatre, arts and sports as a means of engaging children and the youth; 9) financial and material support to CYP initiatives; and 10) income generation support for marginalized groups.

Opportunities for child and youth engagement in child and youth clubs provides important spaces and opportunities to participate in decision making processes, address discrimination and violence, build confidence, and to assert their rights for improved local governance. Participants from across each district highlighted how traditional beliefs, practices have hindered the involvement of children and female youth participation in peacebuilding. The importance of efforts to engage key stakeholders and to mobilize and raise awareness among parents, community members, and the wider population on peacebuilding, social change issues, and relevant laws was emphasized by participants. Parental and family member support is particularly important for children and female youth who face restrictions on their mobility to participate in peacebuilding activities unless their family members recognize the benefits of the initiatives. The findings from this evaluation exhibited positive indications that children and youth are gaining increased recognition and support from their parents for their participation and peacebuilding efforts.

One of the enabling factors that increases child and youth interest and engagement in peacebuilding and contributes to more effective awareness raising in communities is the creative use of theatre, sports, arts and other

cultural forms of expression. Improved efforts to engage child and youth club members in VDC budgeting and planning processes is contributing to more collaborative and sustainable efforts to prevent and addresses different forms of violence and discrimination. However, many CYP initiatives continue to face challenges in securing sufficient material and financial support for their activities. Furthermore, efforts to reach and engage marginalized youth and out of school children in their child and youth peacebuilding initiatives are more successful when skill development or income generation opportunities for youth or family members incorporated.

## Quality of Child and Youth Participation in Peacebuilding

Eight principles that determine the quality of child and youth participation in peacebuilding were assessed in 20 CYP initiatives during the evaluation. A higher quality of participation is guaranteed when 1) participation is transparent and informative; 2) participation is relevant and respectful to children and the youth; 3) participation encourages diversity and inclusion; 4) participation is sensitive to gender dynamics; 5) participation is safe and sensitive to risks; 6) investments are made in intergenerational partnerships in young people's communities; 7) participation is accountable; and 8) when young people are involved in all stages of peacebuilding and post-conflict programming.

**Principles 1 & 2:** In some initiatives information is effectively shared among children and youth, but not in others. In general there is less transparent information sharing by adults with children, than with youth. More detailed information about peacebuilding programs and budgets should be shared with children and youth. The media can play a role in increasing transparent information sharing to reach more children, youth, parents, and other stakeholders. Concerned stakeholders should give more attention and priority to child and youth concerns.

**Principle 3:** Some child and youth clubs and initiatives are making efforts to include males and females from diverse caste, ethnic and religious backgrounds. However, increased efforts are needed to ensure diversity and to reach and involve the most marginalized children and youth, including children and youth living in remote locations, children and youth with disabilities, and those from the poorest families.

**Principle 4:** Clubs provided important opportunities for males and females to collaborate with one another. However, more efforts are needed to ensure gender sensitive participation in peacebuilding. In many locations females continue to face barriers to their participation from family and community members.

**Principle 5:** More systematic efforts are needed to assess and address protection and security risks that may be faced when children and youth participate in peacebuilding, with particular attention to challenges faced by girls and young women.

**Principle 6:** Increased investment in intergenerational partnerships involving youth, children and adults is required to enhance collaboration and accountability. Regular dialogue and partnerships between different generations will overcome potential mistrust and misunderstandings.

**Principle 7:** In some initiatives there is insufficient accountability to children and youth, particularly younger children from both their peers and adults. Increased engagement with concerned stakeholders, and information sharing and feedback mechanisms should be put in place.

**Principle 8:** Increased efforts are needed to share information and to involve children and youth in all stages of peacebuilding and post-conflict programming. In particular, children and youth emphasized the need to establish legal provisions for child and youth participation in the Local Peace Committees at the VDC, District and Central levels.

A set of specific recommendations has been developed for political agencies, community members, agencies supporting peacebuilding, the media, donor, and child and youth peacebuilders (see main report). Examples of the recommendations include:

- a) Political authorities to develop policies and procedures to support representation and meaningful participation of youth and children in Local Peace Committees (LPC).
- b) Community members to stop discrimination on the basis of religion, caste, gender, disability, age and other factors; and collaborate with children and youth to prevent and address different forms of discrimination, and to help build social cohesion and peace in the community.
- c) Agencies working on peacebuilding or child/ youth related programs should support intergenerational dialogue and capacity building of children

and the youth in peacebuilding, including training in conflict analysis and conflict management, peacebuilding, non-violent communication, child/women/ human rights.

- d)** Children and youth should increase efforts to support gender sensitivity and inclusive participation of children and youth from Dalit, Janajati, and children/youth with disabilities, in their club and peacebuilding activities. Females and males from diverse backgrounds should be meaningfully involved in the planning, budget allocation, implementation and monitoring of their peacebuilding activities.
- e)** The media should disseminate information regarding child and youth participation and peacebuilding efforts to increase awareness and encourage positive support among children, youth, and members of the general public
- f)** Donors should mainstream peacebuilding in their programmes; and they should invest in vocational skill training and income generation programmes for female and male youth, especially the most marginalized.

This report calls on all agencies to support further efforts to increase the number of children and youth who are informed, aware, and engaged as active citizens for peace in Nepal.

# PART ONE: Introduction and methodology

This report is organized in 3 parts. Part 1 provides a brief introduction to the present state of child and youth peacebuilding (CYP) globally and in Nepal. It then introduces the evaluation's methodology, its application in Nepal and what was learned about the evaluation process. Part 2 shares key findings from the evaluation and introduces the types of CYP initiatives evaluated, their impact, the factors influencing their impact, and CYP quality and overarching findings. Part 3 offers CYP recommendations to different stakeholders and, recommends future research and concludes the report.

## Part One Roadmap

After briefly examining the importance and present state of CYP, Part 1 explores the Nepal context and its CYP history. Next, Part 1 introduces the Global Partnership for Children and Youth in Peacebuilding and explains this evaluation's objectives and methodology, including, how methods were developed, shared and adapted in partnership with child and youth peacebuilders. Key considerations for ethical evaluations with children and youth are also highlighted. Then it introduces the Nepal Partnership for Children and Youth in Peacebuilding and explains how 4 diverse districts of Nepal were chosen for establishing Local Evaluation Teams (LETs) including child, youth and adult evaluators. The evaluation tools are introduced, including, an online mapping platform ([www.GPCYP.com/map](http://www.GPCYP.com/map)), participatory focus group tools, case studies, and stories, art and poems. Part 1 then details the quantity and quality of the data collected in Nepal, and how the data was documented and analyzed by the child, youth and adult evaluators. It concludes by exploring the strengths and weakness of this participatory CYP evaluation process and offers recommendations for improving similar participatory research and evaluations in the future.

This report's authors have intentionally taken significant space to explain and critically analyze the evaluation's unique and inclusive methodological approach, as little CYP research and few evaluations exist. Much more CYP research and evaluation is required, specifically using participatory approaches. Therefore, learnings about our methodological approach are some of the most significant contributions that can be offered to the CYP field at this point in time.

## Brief Background to Child and Youth Peacebuilding

Today 43% of the world's population is under 25 years old (UNICEF, 2014; United Nations, 2012, p.1). Two point two billion are under 18 and .85 billion are between 18 and 24. According to the World Bank (2013) 88% of the world's children live in developing nations and 1 billion children live in countries or territories affected by armed conflict – almost one sixth of the total world population (European Commission, 2014). There has also been a dramatic increase in armed conflict within the majority of the World over the last half-century and the vast majority of these conflicts are intrastate conflicts rather than conflicts between states (Bracken and Petty, 1998; UNICEF, 2004). There is an unfortunate but compelling correlation between children, poverty, and ongoing cycles of intrastate armed conflict (UNICEF, 2011).

Research on 'youth bulges' provides even greater clarity to these connections. Youth bulge theorists use demographic and historical evidence to show nations with large portions of their population between the ages of fifteen and twenty-four as a portion of their population older than fourteen have significantly increased risk of armed conflict (Ludwig, 2013; Urdal 2011a, 2011b).

An increase in youth bulges of one percentage point is associated with an increased likelihood of conflict of around 7%... Furthermore, countries experiencing youth bulges of 35% run three times the risk of conflict compared to countries with youth bulges equal to the median for developed countries, all other variables at mean (Urdal 2004, p.9).

Urdal's (2004) research reveals that poor economic performance, combined with a youth bulge, can be particularly dangerous. Other youth bulge research shows that about eighty-six percent of "*all countries that experienced a new outbreak of civil conflict had age structures with 60 percent or more of the population younger than 30 years of age*" (Cincotta and Leahy, 2006). It is clear that before every youth bulge there is a child bulge and that a child bulge may occur concurrently. We believe that our findings herein help build an understanding of how to better leverage the capacity of young people in higher risk contexts to avert the violent future that some predict for their nations and help build a more durable peace.

Too many countries are caught in cycles of violence that can last for decades; for example, Burundi, Somalia, South Sudan, the Democratic Republic of Congo, Colombia, Afghanistan, and Iraq. (Brainard and Chollet, 2007; Collier, 2003; Ndognoni, 2002). The majority of the world's nations impacted by or at high risk of armed conflict are places where great changes in thoughts and actions are required in order to break or prevent cycles of violence and the suffering it brings. Much research and everyday experience show us clearly that children and youth are more likely than are adults to change their ideas and behavior. A growing body of evidence suggests that, when given a chance, young people are able to make a valuable contribution for the benefit of themselves and their communities and they desire to do so (Hart, 2004; 4, O'Kane, 2003). Nevertheless, most assistance given to conflict affected countries goes toward providing basic relief aid and changing the behavior of adult leaders (Veso, 2008, p. 107; Boothby *et al.*, 2006, p. 143; Hart and Khatiwada 2004, p. 4). Such efforts are important, but they neglect to capitalize on the enormous natural resource that is abundantly available within these contexts—the young people themselves.

The demographic abundance and greater malleability of children and the youth, along with powerful child and youth peacebuilding examples, suggest that they may be able to provide peacebuilding energy and actions that significantly accelerate the shifts needed

to achieve and sustain durable peace in contemporary contexts impacted by or at high risk of armed conflict.

Regrettably, young people in these contexts are often primarily viewed as the problem, at least a large part of it, rather than perceived as a valuable assets for peace. Seeing youth as the primary violent actors in armed conflict can contribute to the misconception that they are predominantly a problem, that is, if one simultaneously disregards the fact that the large majority of young people in these contexts are not violent actors. With the scope of the challenge before us, it is worth seriously considering a paradigm shift in the way we go about addressing most contemporary conflicts and post-conflict contexts. An important beginning is to end viewing young people “*negatively, as problems to be dealt with rather than potential to be tapped*” (Brainard and Chollet 2007, p. 12-13).

Development workers, researchers, and even governmental and intergovernmental institutions are beginning to see the potential of children and youth as valuable resources to prevent violence and build peace (Magnuson and Baizerman, 2007; Vat Kamatsiko, 2005, 12; Brainard and Chollet, 2007, 13; McEvoy-Levy 2006; Feinstein *et al.*, 2010; Schwartz 2010; Save the Children 2008; Save the Children 2012; McGill, 2012; O’Kane *et al.*, 2013). Boothby *et al.*, (2006) acknowledge the complexity of conflict affected contexts and argued that, “*The agency of youth in war and postwar situations is multidimensional and extremely influential. Young people’s actions, and their collective narrations of those actions, influence how conflicts are experienced, remembered, transmitted across generations, and, potentially, transformed*” (Boothby *et al.*, 2006 p. 133 - 134).

The tide is just beginning to turn toward a more normative acceptance of the critical role of youth participation in peacebuilding, although, unfortunately, acceptance of the valuable role of child peacebuilders lags slightly behind. For example, the UN Inter-Agency Network on Youth Development (IANYD) has an active Working Group on Youth Participation in Peacebuilding, co-chaired by the United Nations Peacebuilding Support Office (PBSO) and Search for Common Ground (SFCG). In 2014 the working group developed the Guiding Principles on Young People’s Participation in Peacebuilding. This working group consists of members representing a number of UN entities, non-governmental organizations, academics and youth-led organizations. There is also a growing push for a United Nations Security Council Resolution on Children, Youth, Peace and Security (Save the Children, 2012; UNOY Peacebuilders, 2013). Additionally, in August 2015 a Global Forum on Youth, Peace and Security will be held in Amman, Jordan convened by His Royal Highness (HRH) Crown Prince Al Hussein bin Abdullah II of Jordan during the Security Council Session on Youth, Countering Violent Extremism and Promoting Peace. These are just a few global level examples of the growing wave of support for child and youth peacebuilding (CYP). There are many more national and local level examples but at the same time, there remains a great gap in documentation of the impact of CYP initiatives and which CYP practices work better than others. This report seeks to help fill that gap.

## **Background of Child and Youth Peacebuilding in Nepal**

In Nepal, children and youth constitute the majority of the population. There are 9.2 million children aged 0-14 who make up 35% of the total population, and 7.37 million youth aged between 15-29 who are 27.8% of the total population (Government of Nepal Central Bureau of Statistics, November 2012). Children and youth in Nepal are living in a post-conflict situation and are affected by different forms of conflict and violence. For approximately a decade, from 1996 – April 2006 (when the ceasefire was implemented), Nepal witnessed the Maoist insurgency, or the ‘People’s War,’ launched by the CPN-M.

They believed that only a revolutionary armed struggle could create the basis to overthrow and replace the corrupt and inadequate ruling classes with a democratic republic representing the poor of Nepal. Although subjected to aggressive police operations in the early years, the Maoists were able to establish themselves in the mid-west region of Nepal, and especially in the Rolpa, Rukum, Salyan, and Jajarkot districts. In the late 1990s, they rapidly extended their radical movement throughout the country (Shakya, 2006).

The decade long armed conflict in Nepal adversely affected children's and youth education, livelihoods, family based care, survival, protection and well-being (Save the Children, 2008; Mulmi, 2009). According to data collected by the Ministry of Peace and Reconstruction in 2010, approximately 16,009 people were killed, 1,207 forcibly disappeared, and 52,163 were displaced during the conflict. Many were affected but women and children were the primary victims (UN, 2011). Children and youth were both victims and actors in the civil war, with more than 3,000 children under the age of 18 years and considerable numbers of youth were recruited to join armed groups, either forcefully or by choice (Gupta, et al., 2011). Females faced increased risks of sexual and gender-based violence and the violence affected civilians physically and psychologically, as well as socially and economically, with negative short and long term impacts. Many family members, particularly men and boys migrated to India in search of safety and work, and many of the girls and boys who remained in Nepal were forced to work as poverty increased (Save the Children, 2008; Bennett et al., 2012). The conflict also increased ethnic divisions and religious clashes which contributed to migration and internal displacement (Bennett et al., 2012).

The announcement of a ceasefire by the government and the CPN- M in April 2006 marked the beginning of the formal peace process and the envisioning of a peaceful and democratic country (Thapa, 2011). On the 22nd November 2006 a comprehensive peace agreement was secured between the Government of Nepal and CPN-M.

Children and young people's experiences and views of conflict and the root causes of conflict that needed to be addressed through the peace process were explored in an earlier study, were broadly categorized by Save the Children (2008) into three main categories:

*Social:* including caste and ethnic discrimination, gender discrimination, different parental behaviour exhibited towards sons and daughters, traditional and superstitious beliefs, the wide gap between the rich and poor, poverty, lack of education, illiteracy, abuse and violations of rights, discrimination against people with disabilities, inequity, lack of jobs, trafficking of girls, and alcohol and drug use.

*Attitudinal and behavioral:* including the lack of mutual trust and respect, selfish and egocentric behaviour, jealousy and greed, insulting and disrespecting other's views, inequity, sexual abuse, exploitation.

*Politics and Governance:* including the lack of good governance, attitude of the political parties, poverty, unemployment, corruption, power struggles, autocratic rule of the King, political conflict between the Maoists and the government.

The armed forces, armed groups, and political parties have all competed for the loyalty of the youth to participate in rallies, strikes and violence (SFCG, 2008). A survey carried out with youth from four conflict affected districts in 2010 revealed that 109 out of 209 respondents thought the youth played a vital role in Nepal's Maoist Conflict, the Terai Madhesi revolution and the 19 day People's Revolution (British Council and AYON, 2011). Poverty, lack of jobs, political instability and conflicts have been identified as factors contributing to increasing frustration among youth, and increased migration of youth leaving Nepal in search of work (Paudel, 2012; British Council and AYON, 2011; Bennett et al., 2010). A youth survey indicates that the majority of youth prefer peace

over violence, but that the majority lack information about peacebuilding opportunities (British Council and AYON, 2011). Thus, it is crucial to scale up good CYP practices in Nepal, including significant efforts by child and youth clubs, efforts to promote Children as Zones of Peace (CZOP) and Schools as Zones of Peace (SZOP), and other CYP initiatives (see Bennett *et al.*, 2012; Nepal Care, 2012).

### Children and Schools as Zones of Peace

In 2003, during the period of armed conflict, child rights, protection and education agencies formed a National Coalition for 'Children as Zones of Peace' (CZOP).<sup>1</sup> Members of the National Coalition for CZOP mobilised diverse actors including armed groups, government officials, politicians, the media, teachers, health workers, parents, community members, and youth and children to recognise that CZOP that should not be used or interrupted by warring parties. They advocated for children to have uninterrupted access to education and basic healthcare services, water supplies and sanitation, and to let them grow up as happy, tolerant, peace-loving, non-violent children (National Coalition for CZOP, August 2003). Collaborative work on the CZOP concept led to various national initiatives including: a public commitment from five major political parties respecting CZOP; the Prime Minister's Office issuing child protection guidelines to security forces; and, the Government announcing Schools are Zones of Peace (SZOP). During the conflict period the National Coalition also supported district and local level CZOP and SZOP initiatives by child clubs, teachers, parents and local leaders. Disruption of schools by armed groups was prevented, and 'Codes of Conduct' were collaboratively developed by teachers, children and parents (Save the Children, November 2010).

### Child and Youth Clubs and other CYP Initiatives in the Post-conflict Period

In more recent years children and youth have participated in both peaceful and violent protests related to political reforms and constitutional development delays (Gupta *et al.*, 2011; British Council and AYON, 2011). Youth described how they were lured by political parties to intimidate opposing party members. The formation, promotion of youth wings of major political parties also contribute to such practices (British Council and AYON, 2011). In the post conflict period many children and youth are also actively engaged in peacebuilding and violence prevention through clubs, networks and other CYP initiatives (Bennett *et al.*, 2012; Care Nepal, 2012; Save the Children, 2008).

Child and youth clubs are widespread in Nepal and enable children and the youth to work on a range of social, educational, recreational, and environmental issues that concern them, including peacebuilding initiatives. A proliferation of child clubs for girls and boys under 18 years has taken place over the past twenty years. According to Theis and O'Kane (2005), ten years ago there were approximately 3,000 child clubs, and now 19,454 child clubs are registered or in contact with the District Child Welfare Board (Central Child Welfare Board, 2014). Part of the driving force behind the emergence of child clubs in the 1990s was the growing acknowledgement of children's rights (Theis and O'Kane, 2005). School and community based child clubs involving girls and

1 The National Coalition of a facebook page <https://www.facebook.com/czop.org/info?tab=overview>

boys aged between 8 and 17 years exist in rural and urban settings, including remote communities. Many child clubs were initially established with the support of national or international Non Governmental Organizations (NGOs), while others were established by children themselves without any external support. The majority of child clubs are now registered with the local government at the Village Development Committee (VDC) level, or are affiliated to the District Child Welfare Board. A Consortium of Organisations Working for Child Participation was established in Nepal in 1999, which includes more than 61 international and national organisations supporting child clubs and other children's participation processes.<sup>2</sup>

Some graduated child club members become actively engaged in existing youth organisations or establish their own youth organisation. An Association of Youth Organizations Nepal (AYON) was established in 2005 to bring youth organizations together to provide a common platform for collaboration, cooperation and joint actions. However, no system is in place to provide data on the number of youth clubs and organisations in Nepal.

Different organizations supporting child and youth peacebuilding have designed their programming by forming local youth clubs and networks, or supporting existing clubs, as they felt that youth needed to be organized and mobilized to prevent them from joining armed conflict and violence (Bennett *et al.*, 2012). Furthermore, the Government recently addressed some youth concerns by forming the Ministry of Youth and Sports (MoYS), and by consulting the youth to develop the National Youth Policy in 2010. The National Youth Policy recognises the youth as an invaluable asset and states:

The youth is not only a vital source of the state but also a change agent. The youth are pioneers of economic, social, political and cultural transformation and change driving force. This class remains as an important asset of the nation because of courage, innovativeness, inquisitiveness and high level of self-confidence, which is also considered to be a main source of nation building. (MoYS, 2010, p.1).

Other types of CYP initiatives being supported in Nepal include: peace education; training students on child/ human rights, life skills, peacebuilding; establishing Youth Peace Dialogue Centres in educational institutions; supporting the return and reintegration of children associated with armed groups; supporting dialogue between youth, justice and security stakeholders; establishing Village Peace Pressure Groups; organising radio programmes for the youth on peacebuilding; supporting child and youth participation in decision making and local governance; consulting children and youth in the constitutional development process; and supporting youth employment and livelihood schemes (Care Nepal, 2012; Bennett *et al.*, 2012; British Council and AYON, 2011).

### The Global Partnership for Children and Youth in Peacebuilding

This multi-country evaluation of child and youth participation in peacebuilding was initiated by the Global Partnership for Children and Youth in Peacebuilding. Launched in 2012, the Global Partnership is a community of practice that brings together large International Non Governmental Organizations (INGOS) national and international child/youth-led or child/



2 The consortium's website is [www.consortium.org.np](http://www.consortium.org.np)

youth-focused organizations, scholars and champions who believe in the key role young people play in peacebuilding processes around the world. The Global Partnership works collaboratively to support effective child and youth participation in peacebuilding at all levels.

## 3M Evaluation Objectives and Methodology

The Global Partnership seeks to improve CYP practices and impact and strengthen the evidence base supporting CYP and related best practices. Toward this end, this multi-agency, multi-country, multi-donor evaluation (3M evaluation) was undertaken with the following objectives:

- 1 Map who is doing what and where to support CYP.
- 2 Nurture durable partnerships increasing CYP quantity, quality and impact.
- 3 With children and youth, assess the quality and impact of child and youth participation in peacebuilding and variables influencing CYP impact.
- 4 Build the capacity of children and youth to meaningfully participate in CYP evaluations.
- 5 Present key findings and recommendations to stakeholders to help increase the quantity, quality and impact of CYP work.

## Implementation Structure and Evaluation Methodology Development

The 3M Evaluation was overseen by a Global Steering Team consisting of representatives from World Vision International, Save the Children Norway, United Network of Young Peacebuilders (UNOY), Search for Common Ground (SFCG) and Peace Action Training and Research Institute of Romania (PATRIR). Save the Children's representative also served as the overall project manager. The 3M Global Steering Team hired two, part-time Global Evaluators. These evaluators worked with the Global Steering Team to design and agree the methodology to be implemented in Colombia, Nepal and the Democratic Republic of Congo.

The evaluation methodology supported a participatory evaluation process involving children, youth and adults as evaluators in Local Evaluation Teams (LETs). The evaluation was primarily qualitative. Mixed methods were applied, including Focus Group Discussions (FGDs) using participatory evaluation tools with different age groups, online mapping, interviews, drawing, stories, and analysis of the available secondary data. In particular, visual participatory evaluation tools including a Timeline, a before and after Body Map and other tools were adapted (Save the Children, 2014) and applied to help “capture complex social change processes and illuminate interactions between interventions and the context” (OECD, 2012, p.32). Visual participatory tools used during FGDs offered increased opportunities for participants of different ages, especially younger participants, to interact and share their views, experiences and feelings concerning child and youth participation in peacebuilding (O’Kane, 2008; Kitzenger, 1994). The Reflecting on Peace Practice (RPP) approach also provided useful frameworks for analyzing the impact of CYP initiatives evaluated as case studies (CDA, 2009). Furthermore, the Guiding Principles on Young People’s Participation in Peacebuilding (Sub-Group on Youth Participation in Peacebuilding, 2014) and Basic Requirements for Quality Children’s Participation (Save

the Children, 2014) informed the development of 8 indicators to evaluate the quality of child and youth participation in peacebuilding.

The Global Evaluators enabled the development of the Country Partnership Steering Teams in each of the 3 countries. These Country Steering Teams took on the responsibility of developing Country Partnerships for Children and Youth in Peacebuilding, and an initial project conducting the 3M Evaluation in their country. The 3M Evaluation process included: hiring a fulltime Country Evaluator, and a Partnership Coordinator, identifying 3 to 4 regions within each country in which to complete the evaluation, forming Local Evaluation Teams (LETS), identifying LET Coordinators, and organizing a 4 day Capacity Building Workshop to launch the process, and in the latter phase a 5 day Data Analysis and Reflection Workshop to analyse the data collected.

An Evaluation Protocol, ethical guidelines, participatory evaluation tools, forms, information leaflets and other documents were provided to support the Country Steering Teams and evaluators when implementing the methodology. All participants were required to sign Informed Consent Forms and all evaluators were required to sign the Evaluators Code of Conduct and Behavior Protocol. Furthermore, Global Evaluators supported facilitation of the country's Capacity Building Workshop, and participated in regular skype calls with the Country Evaluator to mentor and support the evaluation process and pay particular attention to quality and ethical evaluation practice.

## Evaluation Limitations

The Evaluators recognise a number of limitations to the methodology including:

- The lack of baseline data on child and youth participation in most of the CYP initiatives that were evaluated as part of this multi-agency evaluation. Furthermore, due to the complexity of undertaking evaluations of multiple initiatives to examine their cumulative impact, it was also not feasible to gather data from control groups. In the absence of baseline data and control groups, the importance of triangulating data from different sources and evaluation methods was even more crucial to ensure valid and robust data.
- Limited conflict analysis and examination of CYP's theory of change due to time constraints and choice of priority evaluation tools. However, a conflict analysis problem tree tool was used by LET members at the initial Capacity Building Workshop in Nepal to provide insights and analysis into conflict and violence issues affecting them. Furthermore, Country Evaluators reviewed available conflict analysis reports by CYP initiatives' and support agencies.
- There was an intention to broadly map and analyze the type, quantity and quality of CYP initiatives across each country evaluated with a user updated online tool. As described below, a web platform was developed for such purposes, but technical challenges led to delays that prevented its effective use during this evaluation.
- Time and financial constraints greatly limited the amount of data collected, the number of initiatives evaluated and the number of countries in which we conducted the evaluation. In the Nepali context we were unable to undertake as many FGDS with adult supporters as was originally planned. The earthquake in April 2015 adversely affected plans to undertake further FGDS and interviews with adult supporters, and led to constraints in gathering offline mapping data for each of the CYP initiatives evaluated. Furthermore, as data on CYP initiatives was gathered from 4 out of the 75 districts of Nepal and primarily focused on peacebuilding initiatives implemented by children and youth who were organised in their own child and youth clubs, the findings may not be representative of CYP initiatives across the country.

## Evaluation Terms and Participants Defined

**Peacebuilding:** work to prevent, stop or heal the occurrence of any form of violence.

Peacebuilding includes reconciliation, non-violence or conflict-transformation efforts and preventing or limiting violence.

In this evaluation peacebuilding was defined as shown above, recognizing that it could be done at the individual, family, community, sub-national, national and global level. This evaluation focused upon majority world contexts affected by armed conflict. Recognizing different cultures and organizations define groups of young people differently, this evaluation refers to child and youth peacebuilding (CYP) generally as peacebuilding efforts involving any person under the age of 30.

In this evaluation participant data was organized in the following four groupings. FGDS were organized separately with these groups.

PARTICIPANT GROUPINGS DEFINITIONS	TERM USED	
1) 10 - 14 year old girls and/or boys participating in peacebuilding initiatives	<i>child</i>	<i>child and youth participants</i>
2) 15 - 17 year old girls and/or boys participating in peacebuilding initiatives	<i>adolescent</i>	
3) 18 - 29 + year old female or male youth participating in peacebuilding initiatives	<i>youth</i>	
4) 18+ year old adults supporting child or youth peacebuilding initiatives	<i>adult supporters</i>	

In this report, the term '*evaluation participants*' refers to participants from all four groupings above. '*Child participants*' only refers to those from 10-14 years old. '*Adolescent participants*' only refers to those from 15 to 17 years old. '*Child club members*' refer to those under the age of 18. '*Youth participants*' and '*youth club members*' are only those from 18 to 29 years old. '*Adult supporters*' are participants aged 18 and older who support child or youth peacebuilders. Please note, '*child and youth participants*' includes all evaluation participants (10 to 29 year old), including the 15 to 17 year old adolescent participants.

Efforts were made to include an equal number of boys and girls in FGDS and efforts were also made to reach children and youth from the most marginalized backgrounds, including children and youth from ethnic or social minorities. Furthermore, Body Map FGDS were conducted separately with female and male children and youth to ensure space for gender sensitive expression of views and experiences. Body Maps were conducted in male and female mixed groups with CYP adult supporters. Disaggregated data analysis and triangulation of the data from different sources and methods helped increase reliability and validity of findings, with attention to gender, age, and other diversity factors.

## **Key considerations for ethical evaluations with children and youth**

- Ensure effective communication and coordination systems are in place with all stakeholders from local to international levels
- Ensure Country Partnership Steering Team members have understood and signed their organization's Child Protection Policy or a similar Code of Conduct
- Assess the risks to participants before you begin the research and make sure you have strategies to deal with or minimize any risks
- Plan research and evaluation activities at times that suit participants and do not interfere with their school work or other important responsibilities
- Ensure evaluators have access to the materials and support they need to carry out their research and evaluation activities safely and effectively
- Ensure all participants have given their informed consent to their involvement, understand how their contributions will be used, and are aware that they can withdraw at any point
- Ensure parents/guardians understand, accept and support the process that their children are involved in and that they give their consent
- Seek necessary permission from key community elders to organise evaluation activities with children, youth and/or adults in their community and sensitise adults about the important roles children and youth are playing as evaluators
- Respect the privacy and anonymity of participants during the evaluation processes – while being prepared to deal with any disclosures
- Ensure participants' views and experiences remain anonymous and confidential in written documents or reports – particularly if negative experiences are shared
- Prepare to make referrals when participants need immediate support or protection, especially in relation to distress or disclosure of traumatic events
- Ensure methods are used which allow each participant to actively participate according to his/her age and abilities
- Ensure issues of discrimination are dealt with and that the research is conducted in a non-discriminatory and inclusive way allowing the voices of marginalized groups to be heard on an equal basis
- Wherever ambiguous, confirm the intent of participant's spoken or written words or drawings
- Address issues of material or symbolic rewards and potential costs for participation in a transparent and fair way and that manages expectations well
- Give quality feedback to all those involved, including the wider community

## Nepal Partnership for Children and Youth in Peacebuilding:

The *Nepal Partnership for Children and Youth in Peacebuilding* was formed in September 2014 involving district level youth organizations, national and international organizations which are supporting child and youth participation in Peacebuilding in Nepal. The Nepal Partnership Steering Team members included Alliance for Peace, Jagriti Child and Youth Concern Nepal (JCYCN), Save the Children, Search for Common Ground (SFCG), World Vision International in Nepal, and Youth Network for Peace and Development (YNPD) Mahottari.

The Nepal Partnership Steering Team members played a crucial role in planning and establishing the Local Evaluation Teams (LETS) and supporting their practical efforts. Steering team members also recruited the Country Evaluator and the Partnership Coordinator. Search for Common Ground Nepal took a leading role in hosting the Country Evaluator and the Partnership Coordinator, and in managing the budget on behalf of the Country Partnership. The Steering Team members organized 10 meetings between September 2014 and May 2015 to coordinate evaluation planning, capacity building, mentoring, information exchange, action planning and advocacy efforts. Budgets for evaluation activities by the Local Evaluation Teams were distributed to: JCYCN for Nawalparasi; YNPD for Mahottari; Bikas Ka Lagi Pailaharu Nepal for Rolpa; and Community Development Center (CDC) for Doti. The evaluation was carried out in Nepal from November 2014 to June 2015.

### Selection of Geographic Areas

Local Evaluation Teams were established in 4 districts of Nepal namely: Mahottari, Nawalparasi, Rolpa and Doti. In deciding where to establish the Local Evaluation Teams the Nepal Partnership considered the following criteria:

- 1 Geographic/ ethnic / religious / urban and rural diversity;
- 2 Locations which were more affected by violent conflict;
- 3 Localities where at least 2 of Steering Team NGOs/ Youth Groups are working in the same district;
- 4 Areas which have substantial CYP initiatives

**FIGURE 1: Map of Nepal LET Areas ("Map of Nepal", 2011)**



- **Mahottari** lies in a central Terai district which has a majority of its population consisting of Madhesi communities. This region has been prone to ethnic conflict and political violence in recent years (Prio, 2009). Youth Network for Peace and Development, one of the Nepal Partnership members is actively involved in youth peacebuilding activities in this district, particularly in rural areas. Search for Common Ground also supports peacebuilding initiatives in Mahottari.
- **Nawalparasi** is a western Terai district with a mixed community – Pahade and Madhesi. JCYCN, another Nepal Partnership member is dedicated to the protection and promotion of child and youth rights through advocacy, lobbying and campaigns in this district. This organization was established in 2001, during the armed conflict period in Nepal. Since then it has been working as a watchdog for child and youth rights and is supporting innovative efforts to establish Child Friendly Local Governance. Save the Children from Pokhara Cluster office also have programs in Nawalparasi.
- **Doti** is one of the districts in the far-western region where a majority of the population speak the Dolteli language. SFCG have worked in this area in the past, and Save the Children and World Vision International in Nepal also have relevant programs in this area. Community Development Center (CDC) an NGO partner of World Vision that is focused on enhancing civic society, local democracy and child rights supported the LET in Doti.
- **Rolpa** is known as a forgotten district of Nepal. It was the birthplace of the Nepalese Civil War (1996-2006), popularly known as ‘Maoist Movement of Nepal’. The high-intensity (more than 1,000 deaths per year) conflict between the Communist Party of Nepal (Maoist) rebels and the government forces led by the Royal Nepalese Army affected the health, education, and other rights of the most vulnerable members of society, especially women and children (Martinez, 2003). Alliance for Peace, a Nepal Partnership member and one of their NGO partner organizations ‘Bikas ka lagi pahilarhu Nepal’ is working on youth participation in peacebuilding in this district.

### **Formation of Local Evaluation Teams and Selection of LET Members**

Local Evaluation Teams (LETS) were formed in each district including: child and youth representatives (male and female) who were actively involved in peacebuilding activities; and adult supporters.<sup>3</sup> An active youth member or adult supporter was selected by the Partner Organization to be the LET coordinator which was a paid position. When forming LETS the following features were taken into consideration:

- Pairs of children and youth were selected from peacebuilding initiatives in the same community, so each could support one another.
- Children (younger than 18) were supported by a local accompanying adult.
- Opportunities for inclusive participation supporting the participation by males and females of different ages, religions, castes/ ethnic backgrounds.
- Members were selected who expressed an interest and gave informed consent to actively participate in the evaluation process.
- Parent/ guardian consent<sup>4</sup> for children under 18 years was obtained to ensure the support for children’s active participation in the evaluation process.
- The Local Evaluation Teams would be mentored by the Country Evaluator

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3 In some LETs youth also took on the role of adult supporters to support children in their teams.

4 In case where it was difficult to get the consent of parents/guardians, consent was received from school authority.

**TABLE 1:** LET members by age, gender, role and area

District	10-14		15-17		18-29		18+ adult supporter		Total
	M	F	M	F	M	F	M	F	
Rolpa	1			2	4	1	1		9
Doti			1	1	1	5	1		9
Mahottari	1	1			6	4			12
Nawalparasi					5	7			12
total	2	1	1	3	16	17	2		42

The LET members included different religious, ethnic and caste background. However no people with disabilities were involved as LET members.

### National Capacity Building Workshop and Mentoring to LETs

Training and mentoring was provided to LETs by the Country Evaluator, Global Evaluator and the Steering Team members. The overall process started with a 4 day National Capacity Building ‘Listening and Learning’ workshop held in Kathmandu in late November 2014. Follow up mentoring and support visits were made by the Country Evaluator to each LET on 3 separate occasions (December 2014, January/ February 2015, and March 2015). Regular calls and emails between the Country Evaluator, Partnership Coordinator and the LET coordinators enabled further communication, planning, and coordination. Furthermore, the Global Evaluator was in regular communication with the Country Evaluator for mentoring and support.

The National Capacity Building Workshop (NCBW) was organized to ‘enhance the knowledge, values and skills of country and global evaluation team members to implement the 3M participatory evaluation.’ The participatory training approach enabled LET members to try out the evaluation tools; while also discussing and preparing for ethical practices and systematic documentation and analysis. 32 participants (15 female, 17 male) were part of the workshop including: 3 members from the 10 to 14 age group, 4 from the 15 to 17 age group, 24 members from the 18 to 29 age group, and one adult supporter.

LET members got the opportunity to meet with peers from other regions to exchange experiences and to prepare plans for the implementation of the evaluation tools in their respective districts. When developing their implementation plans, LET members considered time availability of local evaluators (considering school, university, work, etc.), the ease of using the tools and need for pre-testing and adaptation, time availability of respondents, venues available to conduct evaluations, diversity in gender and age groups of respondents, protection from risks, and available financial and material resources.



*LET members working on the timeline and body mapping tools during the workshop*

## Overview of 3M Evaluation Tools

### Online Mapping

In addition to using the Participatory Evaluation Tools the Global Partnership collaborated with other agencies to expand an existing web platform to allow users to add information on who is doing what to support children and youth as peacebuilders. The platform allows users to record information on different types of CYP work, when and where the work was conducted, and the number of young people from the different age groups involved. It also allows the importing of peace and violence indicators. Development delays prevented the use of the platform until the end of our evaluation process. See more and register CYP initiatives here [www.GPCY.com/map](http://www.GPCY.com/map).

### Focus Group Discussions (FGDs)

Several evaluation tools were designed for focus group discussion (FGD) facilitated among a group of 4 – 12 participants involved with a particular CYP initiative.<sup>5</sup> The Timeline and Body Map were intended to be essential tools facilitated in FGDS, used with each of the different evaluation participant group, for each CYP initiative evaluated. The Children and Youth in Context and Pots and Stones FGDS were primarily intended for use with case studies which focused on 4 CYP initiatives to gather more detailed data on the quality and impact of their initiative. The boxes below provide a greater description of each tool.

<sup>5</sup> The tools were adapted from Save the Children (2014) *A Toolkit for Monitoring and Evaluating Children's Participation*. Save the Children, Plan International, Concerned for Working Children, World Vision and UNICEF.

## Essential Tool: Timeline FGD

The Timeline FGD explored the history, developments, successes and challenges of a CYP initiative over time. Participants identified success factors and shared their ideas to improve the impact of their peacebuilding initiatives.

A initiative Timeline was drawn horizontally on long paper. The initiative's name and start date was noted near the left end of the line and the current date near the right end of the line. A short group conversation revealed 3 - 4 key peacebuilding activities of their CYP initiative. Activities were then placed on the Timeline as reference points to help consider key successes, challenges, and impact.

Qu1. *What have been your main activities to build peace or reduce violence?*

Qu2. *What are this initiative's peacebuilding successes?*

Qu3. *What were this initiative's peacebuilding challenges?*

Ask participants to identify one to three successes they think are most significant.

Qu4. *What made these successes so successful?*

Qu5. [If time] *What would increase [children's/youth's] peacebuilding impact?*

## Essential Tool: Body Map FGD

The Body Map FGD used body parts to explore changes in child and youth experiences before and after their participation in a particular peacebuilding initiative. It explored positive, negative and unexpected outcomes and impact of their participation.

A participant's body was outlined on paper and a vertical line was drawn down the middle of the body. The left-hand side represented the child or youth peacebuilder BEFORE participation in this particular peacebuilding initiative and the right-hand side represented him/her now, AFTER participation in the peacebuilding initiative. Questions were adapted for adult supporters to focus on changes of the CYP initiative participants.

Qu1. *What are the changes due to child and youth participation in peacebuilding?*

**HEAD:** What are changes in your knowledge or thoughts or what others think of you?

**EYES:** What are changes in the way you see your family, community, school or society?

**EARs:** What are changes in how you are listened to, how you listen to others, or what you hear?

**MOUTH:** What are changes in the way you communicate with peers, parents, caregivers, teachers or others?

**SHOULDERS:** What are changes in your responsibilities?

**HEART:** What are changes in your feelings or in the way other feel about you?

**HANDS & ARMS:** What are changes in your activities? What are changes in how adults or children/youth treat you?

**FEET & LEGS:** What are changes in where you go?

**OTHER:** Feel free to write or draw changes to any other parts of your body.

Qu2. *Which changes built the most peace or prevented the most violence? Why?*

Qu3. *What can children/youth do to improve the impact of their peacebuilding initiatives?*

## Children and Youth in Context FGD

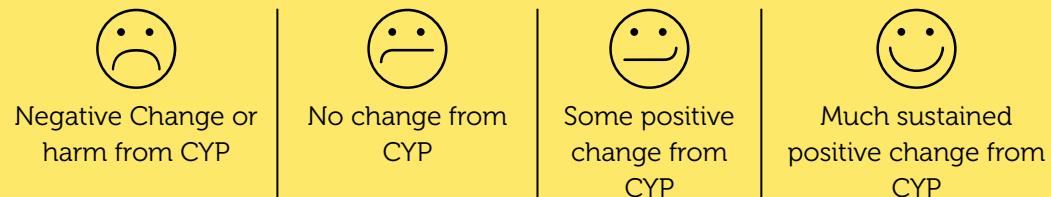
Children and Youth in Context used a diagram of children and youth in the context of their families, schools, community/district and national contexts to help identify their peacebuilding impact. This tool helped: identify objectives of CYP initiatives at different levels; analyse positive or negative, expected or unexpected impacts at different levels; and identify other data sources to verify CYP impacts.

Concentric circles were drawn on very large paper representing different impact levels. 2-4 objectives were placed in the most relevant circle as reference points to consider the impact.

Qu1. *What are this initiative's peacebuilding objectives at different levels?*

Qu2. *What changes has your CYP initiative made at different levels?*

Qu3. *What is the nature of the change - negative change, no change, some positive change or much sustained change?*



Qu4. *What evidence is there for the most significant changes noted?*

Qu5. *Which children and youth have most or least benefitted from this peacebuilding initiative? (optional)*

Qu6. *What can children/youth do to improve the impact of their peacebuilding initiatives? (optional)*

## Pots and Stones FGD

The Pots and Stones FGD was used to discuss and score eight principles relating to CYP quality and share ideas to improve quality. See *Appendix Three for the FGD handout with the 8 principles, their related questions and the scoring scale*.

Qu1. *How well is the principle met in your CYP initiative? What is your score and your reasons?*

Qu2. *What can be done to improve this principle's score?*

## Draw and Write, Poems and Stories on "Peace and Violence: Choices and Change"

Draw and write<sup>6</sup>, poems and stories was an optional individual activity that allowed participants to share more about their CYP experiences and feelings, the choices they faced to engage in peace or violence, or changes arising from peacebuilding or violent experiences. Participants could draw and write more about a FGD or interview questions, their own questions, or one given below.

6 Where participants do a drawing and also write the meaning of their drawing.

- What are your personal motivations and choices to engage in peacebuilding or violence in your community, school, family, workplace, or nation?
- What child and youth peacebuilding efforts bring the greatest peacebuilding impact?
- What changes occur when children or youth participate in violence?
- What would increase the peacebuilding impact of children and youth?

## Applying 3M Evaluation Tools in Nepal

### Tool Testing and District Advisory Team Formation

Following the initial National Capacity Building Workshop, the 4 LETS tested the evaluation tools in their districts, while training a few additional LET members (out of 10 new members, 3 were male and 7 were female). Each LET also formed a District Advisory Committees to support the evaluation and follow up processes. The Country Evaluator, accompanied by one of the Nepal Partnership members visited each LET during the last week of December to support tool testing and District Advisory Team formation. Testing the Timeline, Body Map and Pots and Stones increased evaluators' confidence using tools in local languages with children and youth of different ages. LETs were also re-oriented on using the Standard Observation and Documentation Form, and safe storage of data. In each team the LET coordinator took particular responsibility to ensure systematic and safe data storage. Information sheets (in Nepali) on the purpose and approach of the evaluation were also distributed to LET members to support information sharing and informed consent.



*LET members of Mahottari during tool testing*

## District Advisory Committee

District Advisory Committees included representatives of the District Administration Office (DAO), Police, District Development Committee (DDC), Village Development Committee (VDC), Local Peace Committee (LPC) and Women and Children Office (WCO). The advisory committee was responsible to make the relevant bodies conversant with the participatory evaluation, provide necessary advice and suggestions, assist in making the evaluation smooth, internalize the learning and transfer the knowledge in practice and to assist in promoting to implement the recommendations.

## Data Collection, Mentoring and Follow-up

The LETs, in consultation with the District Advisory Committee, initially developed a list of CYP initiatives in their district. Each district LET then identified 3-5 child peacebuilding initiatives, and 3-5 youth peacebuilding initiatives to evaluate, including their own peacebuilding initiatives. The initiatives that were identified included peacebuilding initiatives that were being undertaken by 17 child clubs and 17 youth clubs across the four districts. Out of the 17 youth clubs, 15 were registered with the District Administration Office (DAO) and remaining 2 not registered. Furthermore, 8 out of 17 child clubs were affiliated with the District Child Welfare Board (DCWB), and 2 were registered with the District Administration Office (DAO). The remaining clubs were not registered.

FGDs were carried out by LET members in four districts using the tools described above. In general, the LET members worked in small groups (4-5 members) to undertake the FGDs in their own CYP initiatives, and then in other identified CYP initiatives in their district. Table 2 gives an overview of FGDs and draw and writes (and other creative work) completed by participants of the evaluation.

**TABLE 2:** Number of FGDs and Draw and Write Completed by Tool and Participant Group

Tools used	10-14 years	15-17 years	18-29 years	18+ Adult Supporters	Total
Timeline	10	19	18	1	48
Body Map	19	33	26	2	80
Pots and Stones	4	9	10	4	27
Children and Youth in Context	-	1	3	3	7
<b>Total number of FGDs:</b>	<b>33</b>	<b>62</b>	<b>57</b>	<b>10</b>	<b>162</b>
Draw and Writes, poems, stories, essays.	155	148	27	-	330
Interviews			3	1	4

**TABLE 3:** Total Number of Participants Involved in FGDs or Interviews

Age group	10-14 years		15-17 years		18-29 years		18+ Adult supporters		Total	
	District	Male	Female	Male	Female	Male	Female	Male	Female	
Doti		31	25	43	51	10	7	17	4	188
Rolpa		15	15	27	23	44	44			168
Nawalparasi		15	13	30	34	28	32	2	9	163
Mahottari		18	17	22	24	30	20	49	5	185
Kathmandu						2	1	1		4
<b>Total</b>		<b>79</b>	<b>70</b>	<b>122</b>	<b>132</b>	<b>114</b>	<b>104</b>	<b>69</b>	<b>18</b>	<b>708</b>

Participants are only counted once in this table, though some participants participated in multiple evaluation activities. In addition to the 708 people who participated in FGDs and interview, a further 32 men and 6 women members of the District Advisory Committee shared their views about the process, and in May 2015, a total of 96 people, out of which 70 males and 26 females, shared their views on the preliminary findings of the evaluation during district level sharing.

### Peace Album: Draw and Write, Poems, Stories, and Essays

In Rolpa and Doti, during and following the FGDs, other children, and youth could share their views and experiences on peace and violence through drawings, stories and poems. In Mahottari, school level competitions were organized to collect drawings, poems, stories and essays on the role of children and youth in peacebuilding; and on children's experiences of peacebuilding and violence. Similarly, in Nawalparasi, a school level competition was organized with additional opportunities for children to share their views and experiences on peace and child friendly villages and cities. A total of 330 draw and writes, poems and stories were collected. Members of the LET brought key materials together to produce a 'Peace Album' on the following topics: why peace is necessary? child and youth roles in violence and conflict; child and youth roles in peacebuilding; experiences of conflict and peace; child friendly society; and key messages.



A drawing of Gautam Buddha, by a 14 years old boy from Nawalparasi district.



A Drawing of conflict and peace by a 14 year old boy from Mahottari district.

## Case Studies

Case studies provide more detailed information and analysis of the impact and quality of key CYP initiatives identified through the initial evaluation process. The selection process of the case studies included a discussion with the Nepal Partnership Steering Team members, with the LETs, Country Evaluator and the Global Evaluators. The following criteria were used to identify the case studies:

- Building upon findings from the essential tools to identify the most ‘effective’ CYP initiatives
- PB initiatives which cover a diversity of approaches or issues across the four districts
- Clear focus on child and youth involvement and influence
- Willingness and availability of the LETs and adult supporters to be part of additional FGDS

In Nepal, four initiatives were selected as case studies and two evaluation tools, namely Children and Youth in Context and Pots and Stones were implemented with children, adolescents or youth, and with adult supporters. During the Data Analysis and Reflection Workshop the Reflecting Peace Practice Matrix (CDA, 2009) was also applied to better understand the conflict issues addressed, the vision and the extent to which: individual and socio-political changes were supported through the initiative; and whether more people and key people were involved. (*see case studies in Appendix One*).

*Theme One:* Alcohol Free Society (Doti)

*Conflict/ violence issues:* Domestic violence, discrimination based on gender and caste, conflicts and fighting within the ward and VDC.

*Vision:* Alcohol free VDC with reduced violence and conflict

*Theme Two:* Caste based discrimination free society (Rolpa)

*Conflict issue(s):* Caste based discrimination and un-touchability

*Vision:* Non-discrimination and un-touchability free VDC

*Theme Three:* Child Friendly Local Governance (Nawalparasi)

*Conflict issue(s):* Due to traditional socio-cultural beliefs community members did not value children or their participation.

*Vision:* Child Friendly Local Governance in Nawalparasi Municipality

*Theme Four:* Youth festival promoting peace messages (Mahottari)

*Conflict issue(s):* Youth have limited opportunities to participate and are frustrated about the political instability. They had limited opportunities to participate in peacebuilding activities in their communities and at the district level.

*Vision:* New opportunities for child and youth participation

## Children, Youth and Adult Engagement in the Documentation and Analysis Process

The participatory nature of the 3M evaluation went beyond the active role of children and youth as data collectors, but also encouraged child and youth roles in documentation, analysis and advocacy. LET members were trained and provided with several tools and methodologies to ensure a rigorous documentation process:

- **Systematic use of individual codes:** every participant of the evaluation, whether respondents or evaluators, was required to use an individual code that provided their age, gender, name initials and city/village where the person primarily participated in peacebuilding initiatives. The individual codes were a crucial part of the evaluation as they allowed us to efficiently compare results from different tools as well as include diversity factors such as age groups, gender and geographic scopes. Each participant's contribution or evaluators' observations were accompanied by their codes.
- **Activity codes:** were used to help file, find and cite data during the evaluation and the analysis process. Activity codes consist in a unique ten digit code that includes the country number, the initials of the tool used, the age grouping number; the sex of the participants who used the tool, the initials of the city/village where the activity took place and the number the tool used in this particular city/village. The creation of these codes increased the quality of the analysis process as they offered opportunities for comparative analysis across cities, regions and countries.
- **Transcriptions of evaluation results:** LET coordinators were responsible for ensuring that each evaluation activity was accurately transcribed and every response included with an individual code. In several occasions, LET members also actively participated in the transcription of the evaluations they conducted.
- **Standard Observation and Documentation Forms** were completed during each activity and kept track of participants involved, activity details such as venue and date, the peacebuilding initiative being evaluated, and environmental factors that may have influenced the evaluation process.
- **Translation:** All the tools and the process of using the tools in the field were translated into Nepali from English. Due to time constraints only some of the transcribed data was translated from Nepali to English.
- **LET meetings:** in all the four districts, LET members organized regular meetings for action planning for the evaluation, identification of the CYP initiatives and review of preliminary results in order to adjust their evaluation plans and strategies at the local level. The initial stage planned to have at least five and could hold more if necessary.
- **National Data Analysis and Reflection Workshop:** At the end of March 2015, a Data Analysis and Reflection Workshop was organized. The workshop brought together 5 LET members from each district (2 children's representatives, 2 youth representatives, the LET coordinator, Partnership Coordinator, Country Evaluator, Global Evaluator, evaluator, members of the Nepal Partnership Steering Team, and additional SFCG staff). Children, youth and adults were supported and encouraged to play active roles as facilitators, presenters and analysts in this workshop. Data that had been collected for each tool was organized, analyzed (hard copy and soft copy) so that the 'emerging themes' could be identified, presented and discussed. For each tool, results to key questions were clustered by themes, as well as disaggregated according to diversity factors, such as age groups, gender and geographic scope. Additionally, participants formulated a set of key recommendations to improve the quality and impact of child and youth participation in peacebuilding.

- **Use of data analysis tables to build upon emerging themes:** Following the National Data Analysis and Reflection Workshop the Country Evaluator, in collaboration with the Global Evaluator developed a set of data analysis tables. These tables built upon ‘emerging themes’ that were identified by LET members during the workshop, and enabled a more systematic review of the raw data to identify and record evidence for each theme, while also adding any new ‘themes’ that had been missed. Recording of individual codes also enabled further disaggregation of key themes and evidence in relation to gender, age and geographic location.
- **A Global Evaluators Meeting** took place from May 11 - 15 in Brussels enabling the Country Evaluators from Colombia, DRC and Nepal to work together with the Global Evaluators and the global coordinator to compare key findings and to identify common themes, as well as differences related to different contexts.



*LET members analysing key themes*

## Lessons Learned by Involving Children and Youth in the Participatory Evaluation Process:

Ensuring meaningful participation of children and youth in different stages of the evaluation process was an essential aspect of the 3M evaluation. During this evaluation, children and youth took the active role of evaluators, advisers, respondents, documenters and analysts. Such active involvement differs from the usual evaluation approaches in which adults take the lead. Within the 3M evaluation framework, Global Evaluators and the Country Evaluator primarily played a mentoring and supporting role to the LETS in order to develop their capacities and support their meaningful involvement. However, the Country Evaluator and the Global Evaluator were also actively engaged in a desk review of relevant documents, systematic analysis of key

findings (building upon emerging findings from LET members), and preparation of the country and global reports.

Children and youth have reflected that as evaluators they were able to gain knowledge on the methodology of the participatory evaluation and adapt methods to conduct the evaluation at the local level. Children and youth expressed how their involvement in the process contributed to improving their communication, documentation and analysis skills and provided crucial knowledge to strengthen their peacebuilding initiatives:

*“I used to think that evaluations could only be done by highly educated and renowned consultants, now I understand it could be done by anyone, when we have information on evaluation tools and techniques”* described a 31 year old Nepal Steering team member representative from Mahottari. A 20 year old female LET member from Doti added “*At first I was thinking what to do, after understanding the process, I was clear and confident to undertake the evaluation.*”

*“After being involved in the evaluation, I understood that small initiatives have also supported in building peace in the community. During the evaluation process it was observed that if children and youth are provided opportunities, they can bring positive change”* highlighted by a 24 year old male LET member from Nawalparasi.

During the Data Analysis and Reflection Workshop a session was organized to provide children, youth and adult LET members, as well as the Nepal Partnership Steering Team members with an opportunity to evaluate the evaluation process (August 2014 – March 2015).

#### **Enabling factors (or Success factors) identified by the LETs and the Steering Team:**

- **Commitment for collaboration:** One of the important landmarks that began the evaluation was the collaboration and commitment from stakeholders who were involved in peacebuilding and working with children and youth. Large scale INGOS and local level NGOS came together in the same platform with a high level of commitment and collaborative approach.
- **Identification of districts and LET:** Nepal Partnership Steering Team members made transparent decisions to identify the districts where LETs were formed based on geographic and ethnic diversity, areas affected more by violent conflict, and areas where the organizations supported CYP initiatives. Interested LET members who were actively participating in their own CYP initiatives were selected, trained, and mentored.
- **Qualified team:** Suitably experienced and qualified individuals were recruited as the Country Evaluator and Partnership Coordinator to lead the evaluation.
- **Capacity Building Workshop:** Enhanced capacity of the LET members through participation in the National Capacity Building Workshop provided LET members with knowledge about the overall purpose of the participatory evaluation, an introduction to the participatory evaluation tools, and an opportunity to prepare for likely challenges, and to consider ethical ways forward.
- **District Advisory Committee Formation:** The committee facilitated in identifying the VDCs to be involved in the participatory evaluation, giving timely feedback, and increased a. feeling of ownership which supported follow-up to the evaluation recommendations.
- **Follow up and mentoring:** Follow-up by the Country Evaluator and members of the Nepal Partnership Steering Team supported a quality evaluation process with a focus both on meaningful participation and quality data collection, storage and analysis. LET members appreciated it when response to their queries was provided in a timely way, and when feedback and assistance was provided.
- **Careful consideration of children’s and youth time availability:** As children and youth tend to be busy with school, household and other responsibilities, it was crucial

to consider their time availability and to make maximum use of non-school days for organizing evaluation activities. It is important to make efforts to ensure that children and youth do not miss education or work, as a result of their participation in the evaluation. On a few occasions, such as during the National Capacity Building Workshop when children missed school, communication with their parents and head teachers was undertaken. Furthermore, all LET members were provided with certificates to recognize the learning and skills they gained through their participation in the evaluation process.

### **Hindering factors (or Challenges) identified by the LETs and the Steering Team:**

- **Complexity of the initiative in the initial stages:** This type of participatory evaluation involving children and youth as evaluators was new for the majority of the stakeholders involved. As a result it was initially quite challenging for many of the stakeholders to understand the entire process, and some children, youth and adults expressed concerns about whether they would be able to implement the evaluation as planned. However, ongoing mentoring and support reduced their concerns.
- **Gaps and different working environments when youth organizations work in partnership with INGOS creates challenges:** The youth organizations who managed the LETs in Nawalparasi and Mahottari did not have a qualified accountant working for them full-time which made it challenging to fulfill all the financial criteria, and the youth organization did not have access to sufficient computers, photocopiers, and scanners which would have enabled more efficient transcription and sharing of the key findings with the Country Evaluator. Guidance on financial accounting was provided by SFCG in order to overcome some of the challenges.
- **Budget and equipment constraints for LETs:** It was challenging to complete all the planned evaluation tasks within the available budget. Budget for equipment like photo copy machines and laptops were not included for each LET, and remuneration of the financial staff in NGO partners was not included. LETs did not have access to enough laptops making it more difficult to complete all transcriptions in a timely way. Also, the LET members sometimes needed to return to the communities to get additional data which took more resources than were originally planned. The amount budgeted for the case study workshop was also insufficient; therefore they had to determine which other budget could help cover the costs of the workshop. In addition, internet access was poor in many areas, so it was challenging to scan and upload documents on to the Google drive.
- **Time constraints:** One the greatest challenges was time, though it was planned that one tool would take 90 minutes, it often took up to two hours for a single tool. Similarly, some LET members could not give enough time as they were busy with other household and work responsibilities. Children were only free at weekends and non-school days, which provided limited opportunities for organizing data collection activities. In some places participants were busy and did not participate in the FGDS.
- **Selection of district, partners and CYP initiatives:** Though districts, partners and LET members were selected based on a few elements (described above), specific criteria were not sufficiently developed in the initial phase. More time would have supported improved selection. If more budget was available the Steering Team members would have covered more districts and communities, and could have involved more CYP initiatives in the participatory evaluation process. Furthermore, it was sometimes difficult to identify the peacebuilding activities as child and youth club members were often involved in a wide variety of community work and different social programmes. However during the National Capacity Building Workshop participants identified key

peacebuilding activities like: CZOP, awareness program against violence, leadership development, and peace rallies. The participants also identified certain activities that might be considered as peacebuilding, such as debates on peacebuilding, opening of child clubs, preventing child marriage, street dramas, and training and capacity building.

- **Geographical conditions:** Due to the geographical conditions especially in hilly communities and remote areas it was difficult to reach many child and youth clubs, and it took more time than stipulated. As some data gaps were observed it was complicated to return to a community to gather missing data, especially if the children/ youth initiative was in a remote location. Furthermore, it was difficult to meet with some youth in Rolpa who had been most affected by the earlier conflict, as many youth had migrated to other areas for work.
- **Lack of encouragement and interest:** In one of the LETS children and youth described how there was insufficient encouragement and support from other youth and adults in their local area, and there was less interest from Government authorities in their peacebuilding programs.

To conclude future evaluations should ensure that participatory evaluations are planned with sufficient attention to: time availability of children and youth taking into consideration school holidays; capacity building and mentoring of children and youth as evaluators; ethical issues; budget and material needs of LETS; and using creative and simple participatory evaluation tools with younger children.

# PART TWO:

# Findings

Part 2 shares key evaluation findings and provides an overview of the different types of CYP initiatives evaluated. It then presents the findings concerning CYP impacts in 4 key areas: aware and active citizens for peace; increased peaceful co-habitation and reduced discrimination; reduced violence; and support to vulnerable groups. Then Part 2 describes 10 key factors hindering or enabling CYP impact. Many of these factors can positively or negatively influence the impact depending on how they are addressed or neglected. Next authors explore the quality of child and youth participation in peacebuilding and results from assessing the following 8 principles:

- 1 Participation is transparent and informative
- 2 Participation is relevant and respectful to children and youth
- 3 Participation encourages diversity and inclusion
- 4 Participation is sensitive to gender dynamics
- 5 Participation is safe and sensitive to risks
- 6 Investments are made in intergenerational partnerships in young people's communities
- 7 Participation is accountable
- 8 Young people are involved in all stages of peacebuilding and post-conflict programming

The final section of Part 2 on overarching findings shares other significant themes concerning the quality and impact of CYP.

## Overview of CYP initiatives evaluated

Each LET identified CYP initiatives in their district to evaluate. Violence prevention and peacebuilding activities undertaken by 17 child clubs and 17 youth clubs across the 4 districts were prioritised for organising FGDS. (*See Appendix Two for a brief description of each CYP initiative*).

In Nepal significant numbers of children and youth participate in child clubs and youth club peacebuilding activities. Many of their peacebuilding activities are child or youth initiated and led, and some are collaboratively organised with adults. Children as Zones of Peace (CZOP), Schools as Zones of Peace (szop) and Child Friendly Local Governance (CFLG) are more adult initiated, but support consultations and collaboration with children and youth. As described in Part 1, other types of CYP initiatives, such as establishing Youth Peace Dialogue Centres in educational institutions, are also organised by various agencies. In the peacebuilding activities that were evaluated by LETs the following **12 types of CYP efforts** were identified:

- 1 Training and capacity building
- 2 Coordination with stakeholders
- 3 Child Friendly Local Governance (CFLG), CZOP and SZOP
- 4 Campaigns and awareness raising activities (see photo below)
- 5 Street drama
- 6 Media activities
- 7 Civic dialogue
- 8 Advocacy and interaction programmes
- 9 Quizzes and debates (See photo below)
- 10 Sports programmes
- 11 Support for children and youth affected by armed conflict and people with disabilities
- 12 Village cleaning and sanitation activities



*Quiz competition organized by local club (Source: CDC, Doti)*



*Child club members, rally on child labour, child marriage and sanitation (Source: Sunol Municipality)*

Some initiatives were common across the four districts. For example: training of children and youth; organising quizzes and debates on child/ human rights, leadership, peacebuilding, violence and related issues; organising awareness raising, street dramas and campaigns on early marriage, domestic violence, gender based violence, child rights, youth leadership, sanitation; and coordination with VDC and other stakeholders. Other initiatives were more localised, such as Child Friendly Local Governance work in Nawalparasi; campaigns to create alcohol free VDCs in Doti; civic dialogue and support to vulnerable groups in Rolpa and Mahottari<sup>7</sup>. A brief description of major peace building activities that children and youth are doing to build peace or reduce violence is outlined below.

Training and capacity building: to empower young people significant numbers of children and youth are organising themselves into clubs and networks. Clubs in all four districts have organized different training and other forms of capacity building, including mentoring, to enhance their skills as peacebuilders. Training on peacebuilding was organized in some child and youth clubs across each of the districts to help build good relations among the people from diverse backgrounds. In Nawalparasi child and youth clubs organized training on leadership, peacebuilding and child/ human rights. Similarly, youth clubs in Mahottari and Doti organized leadership development training to promote the leadership of the youth and children in peacebuilding, and life skills training for adolescent girls was also provided in Doti.

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<sup>7</sup> See Appendix Two for detail on the CYP initiatives evaluated by LETs

Other training was also organised by clubs in some areas to address social issues like violence against women and children, drug abuse; and on child rights, human rights and conflict management. Vocational training was carried out in Mahottari and Nawalparasi to help support the livelihoods of those who were unemployed and dependent, with the assumption that job opportunities may reduce youth frustration and engagement in anti-social behaviour. Vocational training and income generation for women enabling them to make candles was also supported as a strategy to empower women and reduce gender discrimination.

Capacity building and organisational support to strengthen child and youth clubs and networks was also supported by different agencies promoting CYP initiatives on, organisational development, advocacy, networking etc.

**Coordination with stakeholders:** Child and youth clubs are coordinating with adult stakeholders to increase the role of children and youth in local governance, peacebuilding and violence prevention. Child and youth club members are coordinating and cooperating with different levels of stakeholders including community members, community based organizations (CBOs), schools, local government offices, political parties, and I/NGOs to carry out their peacebuilding and violence prevention activities. For example, coordination was implemented to create an untouchability free VDC, to increase school admission and to prevent child marriage.

**Child Friendly Local Governance (CFLG), SZOP and CZOP:** CFLG is a significant activity that child clubs have recently become involved in, especially in Nawalparasi. It reflects the government's priority areas to improve local governance and citizen participation. As part of Phase 2 of the Local Governance and Community Development Program specific efforts to promote Child Friendly Local Governance are also being supported in 61 Districts, 18 municipalities, and 317 Village Development Committees (UNDP, May 2014). CFLG ensures the participation of children and awareness raising on child rights, children's representation and participation in local governance structures, providing girls and boys with increased opportunities to influence planning, budgeting and monitoring on child right issues. Through their participation in local governance mechanisms girls and boys have increased opportunities to raise their voice and mobilise support to address concerns concerning them, including violence, discrimination and injustice. Furthermore, CFLG stakeholders promote and support the concept and practice of SZOP and CZOP. Under which, clubs are involved in awareness generation activities related to abolishing punishment in schools, child friendly classrooms, toilets in school, and drinking water facilities in schools.

**Campaigns and awareness raising activities:** Harmful practices, such as child marriage, gender based violence and gender based discrimination, and the chaupadi system still exist in many communities in Nepal. Different campaigns and awareness raising at the local and district levels, are being organized by children, youth and other stakeholders in the districts. Children and youth have organized awareness raising activities on different forms of violence, conflict, and discrimination such as chaupadi, untouchability, girl trafficking, and child marriage. They have also organised awareness campaigns to promote knowledge and action on peacebuilding, child/human rights, gender equality, religious tolerance, child friendly local governance, and czop and szop.

## Chaupadi (Tiwari, 2012)

In chaupadi women are isolated every month during their menstrual cycle and also 11 days after giving birth. In both the cases they are regarded as untouchable and have to stay in animal sheds during that time. They cannot see the sun, interact with male members of the community, eat dairy products, and do their normal daily activities. This system gives women the feeling of inferiority and negatively affects their health by making them live in unhygienic conditions and eat non-nutritious food.

## Untouchability and caste discrimination (OHCHR-Nepal and NDC, 2010)

The practices of caste-based discrimination and untouchability involve the segregation between Dalits and other communities, and also among Dalits themselves. According to traditional beliefs, Dalits are considered to be 'impure' and are stigmatised as 'untouchable' by other castes. In the nineteenth century, untouchability was actually codified in law, stratifying Nepali society in a hierarchical system with Dalits at the bottom.

**Street drama:** Street drama and theatre have been used by child and youth peacebuilders to raise awareness and to disseminate information on issues affecting them, such as drug and alcohol abuse, conflict management, Open Defecation Free (ODF), school enrollment, violence against women, equality between sons and daughters, gambling, early marriage, and untouchability.

**Media activities:** Children and youth have used magazines, wall magazines and other media activities to raise awareness about child rights, peace and violence issues that concern them. SFCG also supported the development of radio programmes that are designed to inform young people about peacebuilding and their role in peacebuilding. *Farakilo Dharti* is a radio talk show promoting dialogue and collaboration for problem solving and sharing peace process information. The media also has an important role in sharing information and supporting attitude and behaviour change. In Doti, young peacebuilders organized a radio program to make the youth aware of their right to information. Furthermore, in Mahottari, the print and electronic media supported information dissemination about the youth festival.

**Civic Dialogue:** In Mahottari and Rolpa districts civic dialogue has been organized with youth on the topics 'Peacebuilding' and 'Peacebuilding and social harmony'. For example, Search for Common Ground (SFCG) and its partner Youth Initiative (YI) implemented Youth Engage (YE) projects to target working districts in the Eastern and Mid Terai region. In total, 400 participants (from 16 to 29 years old), from Madheshi groups, the police, local government, politics and the media participated in a five-day Civic Leadership School (CLS) training. CLS covers non-violence, negotiation, dialogue, peace building, and relationship building across dividing lines. Civic dialogue was also organised by a youth club in Rolpa to provide a platform for people to interact directly with the political leaders, to provide opportunities to better understand peacebuilding, and to encourage collaboration between people and leaders.

**Advocacy and interaction programmes:** Advocacy and interaction programs were carried out in all four districts involving different stakeholders on various topics related to violence, peacebuilding, and good governance. For example, interaction between

children, government officials and other local level stakeholders on Child Friendly Local Governance (CFLG). Interaction programs were conducted with parents on violence against children in Nawalparasi; and on Gender Based Violence (GBV) and child marriage with community members in Rolpa.

**Quizzes and debates:** One of the activities implemented by child and youth peacebuilders in Doti and Nawalparasi was focused on debates and quizzes relating to topics such as the role of children and youth in peacebuilding, the importance of CFLG, and child labour. These activities were seen as opportunities for active participation, skill development, sharing among participants, mutual respect, and harnessing knowledge.

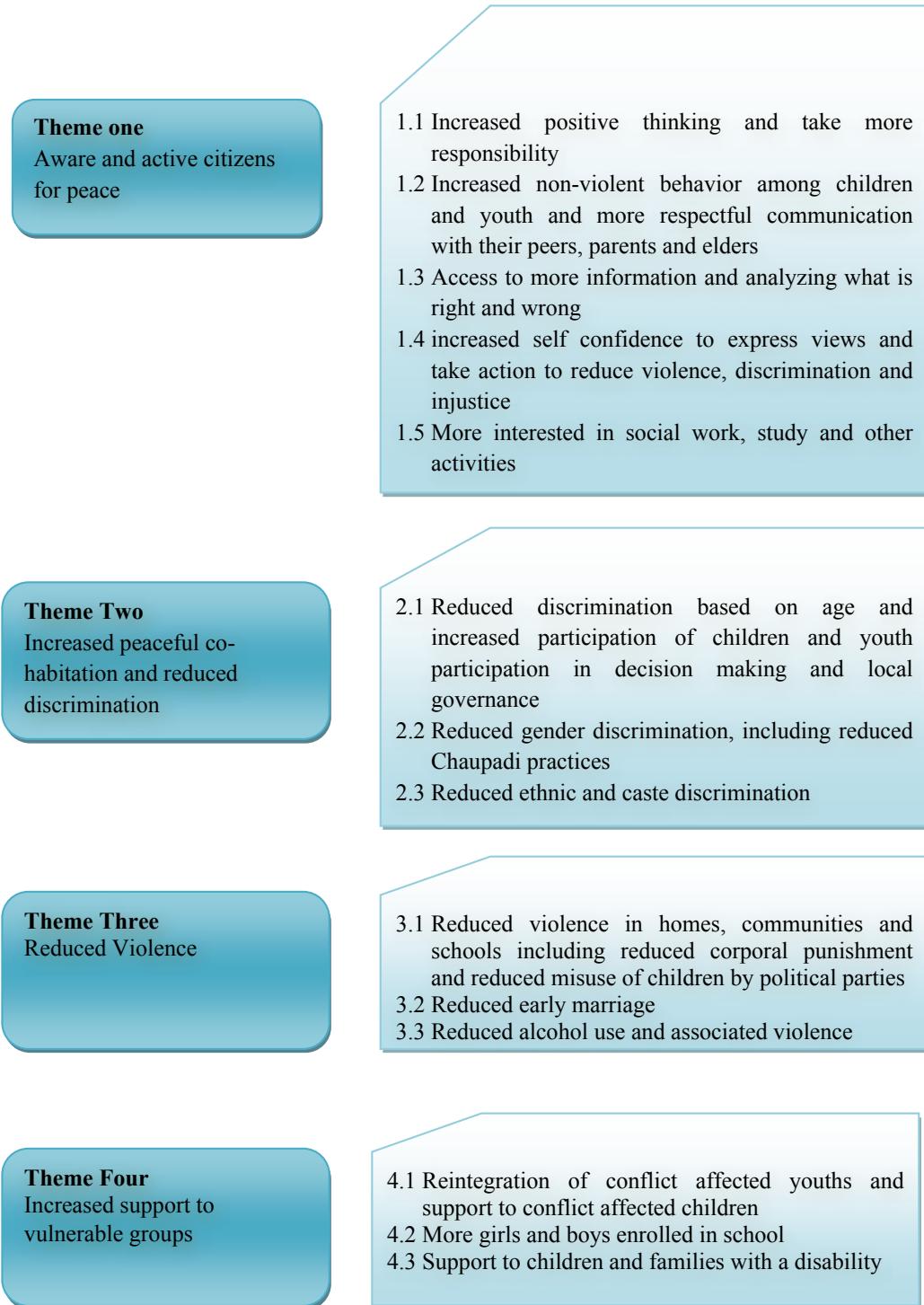
**Sports and Games:** Sports, games and picnics have been organised with children and youth, both for recreational fun and to establish good relationships and social cohesion among youth and children from different backgrounds. In Nawalparasi, a ward level football competition was organized to encourage youth understanding about peacebuilding and to promote their role in peacebuilding.

**Support to children and youth affected by armed conflict and people with disabilities:** Youth club members in Rolpa supported the reintegration of conflict affected people into society, and mobilised financial support to those who lost their mental capacity due to conflict. In Nawalparasi, there was a reintegration program for drug addicted youth in society which helped them to be self-dependent and involved in different activities. Some youth and child clubs initiated activities to support people with disabilities in Rolpa, and children mobilised funds to support school supplies for marginalised children.

**Village cleaning and sanitation activities:** Members of child clubs in Doti, Rolpa and Mahottari are involved in village cleaning and sanitation related activities. This type of activity is seen as an opportunity for children and youth from different ethnic and caste backgrounds to work together in a constructive way, and to get adult support for their activities. To create a peaceful environment, children and youth recognise the importance of a clean and healthy environment. In Doti and Mahottari, Open Defecation Free (ODF) was carried out as a major activity by children. However, during the evaluation some participants questioned whether sanitation activities should be considered as peacebuilding work.

## Impact of Child and Youth Participation in Peacebuilding

Assessing CYP impact was a primary 3M evaluation objective. In Nepal, 34 child and youth clubs across 4 districts were evaluated using 162 FGDS involving 708 participants. Data from all the evaluation tools and secondary data was reviewed to find evidence indicating CYP impact. The triangulation of the data collected provided evidence of 4 key impact areas resulting from child and youth participation in peacebuilding (*see Figure 2*). As will be further described, **a few of the changes under each of these key impact areas, particularly the changes concerning children and youth as aware and active citizens were experienced by males and females of different ages participating in different peacebuilding initiatives across different regions. Other changes were more localised resulting from specific peacebuilding initiatives carried out by children or youth, often in collaboration with adults in particular geographic areas.**



**FIGURE 2:** Overview of the 4 major themes and 14 sub themes

## Theme One: Aware and Active Citizens for Peace

Evaluation participants described significant changes in the way child and youth peacebuilders thought about themselves, the way they communicated with their peers and adults, and their roles and responsibilities in becoming active in violence prevention and peacebuilding. Although the term ‘active citizen’ was only occasionally used by evaluation participants, it was evident that this term provided a meaningful way to describe the impact, as through their participation and peacebuilding children and youth are more informed, aware, and take personal responsibility to become active citizens for peace.

### 1.1 Increased Positive Thinking and Taking more Responsibility

Children, adolescents and youth participants from all four districts mentioned an increase in positive thinking and taking more responsibility. Adult supporters from Nawalparasi, Mahottari and Doti also described how children and youth are taking responsibility to express their views, to report, and act on issues that affect them.

Children and youth described how they used to have negative thinking, as described by a 17 year old female from Nawalparasi “*children and youth could not contribute to positive change.*” After being involved in clubs and working in different areas of peacebuilding, males and females developed increased positive thinking. “**I used to think negatively, now I think in a positive way**” mentioned a 13 year old female from Nawalparasi.

Similarly, “*There was lack of self-confidence in children, now we can see it has increased because of their positive thinking,*” highlighted a 46 year old adult male from Mahottari.

#### Poem on Peace (16 year old male, Mahottari)

*Peace is something we all seek  
When we lack it, we feel weak  
Since it is rooted deep inside  
With our peace, we are closely tied*

*Peace is something you won't buy  
You can't catch it from the sky  
Peace is something we mutually share  
For it is just and always fair*

*People must learn to get along  
Not blame others for being wrong  
They fight for control, they fight for land  
Some just need a helping hand*

*When we feel it, peace is sweet  
It still makes our life complete  
We just need to open our hearts  
That is where peace clearly starts*

*Peace will make the world free  
Open your eyes and help us see  
War and violence make people sad  
Hurting others is really bad*

*Peace begins when we care  
Let's make the world truly fair  
Peace is something we all seek  
When we lack it, we feel weak.*

Similarly, some female adolescents and male youth from Rolpa and Mahottari described that they used to think more about their own needs. Now, they were more aware and thoughtful about the needs of other people and are more concerned about social issues affecting their community. A 16 year old boy from Mahottari mentioned, “*I used to question why we should help community people be educated, now I understand that if we support community people in education, this will help the whole village to be developed.*” A 15 year old male from Rolpa highlighted “*before I didn't know I had responsibilities, now I know*

*I have responsibility within my family and also for my society.*" Positive thinking and having a strong sense of responsibility increased after joining clubs and engaging in peacebuilding initiatives. A 15 year old girl described how "**children and youth who are involved in peacebuilding see their responsibility, and work to reduce violence, abuse, exploitation, to end child marriage, conflict and social ills.**"

## 1.2 Increased Non-violent Behaviour among Children and Youth and more Respectful Communication with their Peers, Parents and Elders

Individual peacebuilders have taken responsibility to be good role models and have changed their personal behavior to prevent fighting and violence. Furthermore, children and youth are communicating more respectfully with their peers, parents and elders. During the Body Map exercise girls and boys from 11 child clubs (4 Mahottari, 4 Doti, 2 Nawalparasi, 1 Rolpa) and 2 youth clubs, Mahottari and Nawalparasi, described positive changes in their own behaviour and attitudes to be more non-violent as a result of their participation in peacebuilding. "**Children and youth who have been involved in peacebuilding training are not involved in fights or conflict as they have more knowledge about peacebuilding**" claimed a 23 year old male from Mahottari. A 13 years old girl from Rolpa commented, "*previously I used to beat small children, now I don't beat small children.*" "*I used to be involved in fights, now I am not*" added a 15 year old male.

Children and adolescents described how they were more disciplined, more helpful, and more able to use used non-violent approaches to communicate. A 19 year old female from Rolpa mentioned, "**I used to beat small children and did not respect elders, now I take care of small children and respect elders.**" Similarly, a 14 year old male from Nawalparasi revealed "*I did not used to treat children nicely, i made them feel inferior, now I do not do it anymore.*"

Some children and adolescents described how they were no longer tolerant towards violence, but were ready to speak up and act against violence. "*I used to see child marriage and did not care much, now, if I find a child marriage is going to take place, along with my friends I speak up against it*" explained a 16 year old female from Nawalparasi.

Increased respectful communication with their elders, parents and peers was mentioned by participants of all age groups in each of the four districts. According to a 14 year old girl in Mahottari "*I used to not to listen to my parents and give negative responses, now I realize and give respect to elders.*" Another adolescent girl described how "**We give advice in the community to prevent and to stop gender based violence, domestic violence and other forms of violence. This helps create peace in society.**"

## 1.3 Access to more Information and Analyzing What is Right and Wrong

Due to the CYP activities, child club members from Nawalparasi, Doti and Rolpa described increased knowledge and awareness among girls and boys about child rights, peacebuilding, violence and other issues. A 14 year old boy from Nawalparasi mentioned that "*I did not have any information on child rights, now I have access to information and I think about how to help children access their rights.*" Adolescents and youth in the Data Analysis workshop described how "**Previously we didn't know about child rights, human rights, women's rights. Now we know and we can work more to fulfill our responsibilities and rights.**"



A resort and a local sweet shop in Nawalparasi indicating that they do not employ children (Source: Sunwal Municipality)

A number of the child and adolescent participants from Nawalparasi and a few children, adolescents, and youth from Doti and Rolpa mentioned that they used to be involved in household work in their own homes and did not have any information about child rights. Now, they have information about child rights and they are involved in activities to raise awareness and take action on child rights and peacebuilding, including writing, drawing and composing poems focusing on child rights and peacebuilding. Children and adolescents from Nawalparasi mentioned that they were previously not aware about the peace process and other rights, now they have a better understanding of the peace process, peacebuilding, human rights, Child Friendly Local Governance, Local Peace Committees and opportunities to participate in governance processes concerning them. A 18 year old female from Nawalparasi highlighted, “Now I understood that for reducing violence against women and to establish peace in community, women should be involved in groups and their capacity should be built through various trainings.”

Before involvement in their initiatives some participants from all four districts, especially children and adolescents, and some youth from Mahottari, described how they were unable to analyze what is right and wrong. After being involved in their clubs and peacebuilding initiatives, children and youth are more capable of analyzing what is right and wrong, and make better decisions. “I used to say whatever I like, now I think and then only talk.” described a 15 year old female from Mahottari. “I now first think before putting my view” claimed a 20 year old male from Rolpa. During the Data Analysis and Reflection Workshop an adolescent girl summed up, “**previously we used to obey what our elders said. Now we sit and we analyze what is good or bad. We know about our rights and responsibilities and we are able to take responsibility to act in a good way.**”

#### 1.4 Increased Self Confidence to Express Views and take Action to Reduce Violence, Discrimination and Injustice

Participants of all age groups from all four districts shared examples about how children and youth were more able to express their views and take action to reduce violence, and address different forms of injustice and discrimination. A female adult supporter from Nawalparasi, described how children and youth, “raise their voice for their rights and responsibilities.” Prior to being engaged in club and peacebuilding efforts, some girls and boys described how they used to roam around or use their free time to play. Now, as members of the child/youth clubs they are part of different awareness raising and training workshops related to violence and child rights. Through their participation girls,

boys and youth have increased their self confidence and are more capable of expressing themselves. A 27 year old male from Kathmandu mentioned that, "*In my childhood I used to stutter a lot. However through the child club I started to speak up more and I lost my stammer. Through the child club I had opportunities to get involved in street drama, radio drama, to participate in trainings and to facilitate training.*"

Some child club members from Doti and some youth club members from Mahottari described how they were no longer hesitant or shy to express their views, so that they could take action against social injustice, including cases of child marriage. A few children and adolescents from Nawalparasi and Doti, and youth from Mahottari shared examples about how they have increased confidence to report "*incidences of violence and injustice to the authorities including local police.*" "**If I see child marriage I complain to the police station, government organization and NGOs as well**" explained a 16 year old male from Doti.

### 1.5 More Interested in Social Work, Study and other Activities

Some adolescents and youth from Rolpa, Doti and Mahottari explained how they are now more interested in social work. One male youth club member from Mahottari described how "*youth may initially get involved for political interests, but through their involvement they become more involved in social issues and more committed to social change.*" One active male youth peacebuilder from Mahottari described how his father wanted him to study to be a doctor, however, he discussed and explained to his father why he wanted to do social work. The dialogue enabled him to get more understanding from his father and he is actively involved in social work and peacebuilding.

Children, adolescent and youth participants from Mahottari also described that they used to be more interested in playing games, but since joining clubs and peacebuilding activities they were more interested in studying, drawing and other activities. A 14 year old boy from Mahottari highlighted, "*I am more interested in writing good things.*" Similarly, a 16 year old female adolescent from the same district added, "*I was more interested in playing games, now I like to study as well.*"

However, some negative impacts were also identified as child and youth engagement in club activities, peacebuilding and social work increased the risks of missing school or neglecting household responsibilities. As described by a female youth member, "*some youth club and child club members become more interested in social work, and less interested in studying or household work. Due to responsibilities in their clubs, they have less time for work in household.*"

Some adolescents from Doti and adolescent and youth from Nawalparasi, and adult supporters mentioned disturbances to their education due to their involvement in various awareness raising programs. While planning for programs many do not give enough consideration to the school days; therefore, "*less time is allocated to study*" explained a 60 year old male from Nawalparasi.

## Theme Two: Increased Peaceful Co-habitation and Reduced Discrimination

Child and youth peacebuilders in some communities have made significant contributions to prevent and address different forms of discrimination based on age, gender, ethnicity and caste which is directly contributing to increased peaceful co-habitation. However, continuous and increased efforts are needed to transform the social norms contributing to discrimination. In the Nepalese context, socio-cultural beliefs and traditions contribute to discrimination based on age, gender, ethnicity and caste. According to Save the Children (2008) ethnic and caste discrimination has been one of the root causes of conflict and violence in Nepal. Furthermore, discrimination and structural violence based on caste, ethnicity and gender motivated some children and youth to voluntarily join armed groups during the period of armed conflict in Nepal (Binadi, 2011; Save the Children Nepal, 2008). In addition, gender and age discrimination contributes to domestic violence against women and children, different forms of gender based violence, and cultural forms of violence including early marriage and chaupadi practices.

### 2.1 Reduced Discrimination Based on Age and Increased Participation of Child and Youth Participation in Decision Making and Local Governance

Children, adolescents and adults from all four districts described how parents and elders now listen to children and youth and consider their suggestions more than before. *“Before, adults did not believe that children can also do good things, now they believe that children can also do good things, and they also invite children into various programs,”* claimed a 16 year old female from Nawalparasi. A 13 year old girl from Nawalparasi added, *“children are now invited by social organizations for their meaningful participation, and there is a new habit to honour them.”* Adults confirmed such changes and according to a 46 year old male from Mahottari *“there has been change in thoughts, if children are also provided with opportunity they can do many things.”*

Child and adolescent participants from Doti, and youth from Mahottari described how there is an increased value of child and youth participation in families, schools and communities. *“I am able to bear the responsibility of doing advocacy for children from the community,”* mentioned a 17 year old female from Doti. A 40 year old female from Nawalparasi also commented that, *“there is more children involvement in family level activities.”*

This represents a significant change, as traditionally children and youth in Nepal were not expected to speak up, ask questions, or to be involved in decision making as they are expected to listen to and obey their elders (ODI, 2013; O’Kane, 2003). *“There was no provision of listening to youth in local government offices, now the scenario is different, there is interest in involving youth and providing space in programs to let them speak,”* commented a 20 year old male youth from Nawalparasi. Other studies also provide evidence of positive changes in social norms regarding the place and roles of children (CCWB and Consortium, 2012; Theis and O’Kane, 2005; O’Kane 2003). Furthermore, collaborative efforts by the Government of Nepal, UN and civil society agencies are promoting increased institutional support for child clubs and increasing opportunities for child and youth participation in local governance (CCWB and Consortium, 2012; UNDP, May 2014). The Local Governance and Community Development Plans (LGCDP) is a national programme with the overarching goal of contributing towards poverty reduction through

inclusive, responsive, and accountable local governance and participatory community led development. The LGCDP has adopted a transformational approach of social mobilisation with a focus on empowering citizens to better articulate their needs and influence decisions, procedures and policies of the government in their favour, and to ensure their meaningful participation in the local governance processes. The Programme has created grassroots institutions such as Ward Citizen Forums (WCF) and Citizen Awareness Centres (CACS) to engage citizens and communities in local governance processes (UNDP, May 2014). Specific efforts to promote Child Friendly Local Governance are also being supported in 61 Districts, 18 municipalities, and 317 Village Development Committees (UNDP, May 2014). This evaluation includes a case study to further evaluate the Child Friendly Local Governance initiative in Nawalparasi as opportunities for children's participation in local governance are closely linked to peacebuilding.

### **Collaborative Participation of Children from Child Clubs in Developing Child Friendly Local Governance** *(see longer version of the case study in Appendix One)*

Pragatinagar VDC of Nawalparasi district has been declared the first child- friendly village of Nepal after meeting the stipulated national indicators and standards of Child Friendly Local Governance (CFLG). Stakeholders including child clubs, political parties, representatives from government, UN and NGOs were involved in the CFLG process and the declaration.

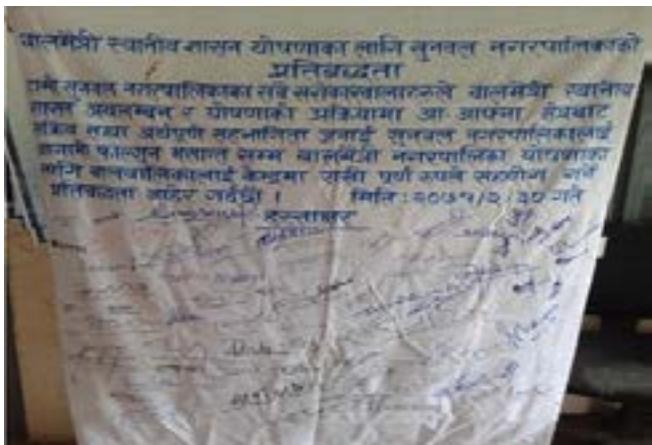
The active participation of children and youth in the CFLG processes has significantly contributed to the declaration of the Child Friendly Village and reduced violence against children. A 22 year old female youth from Nawalparasi described how "the Declaration of the Child Friendly Village has assured child protection by the community and a commitment to end child discrimination." Another 19 year old female youth, explained how "problems related to children are being solved at the VDC level. The problems are being identified and solved by the child clubs themselves."

Orientations on CFLG and the importance of children's participation and representation were undertaken with key local officers from government departments (health, education, agriculture) and VDC officials. This has contributed to increasing formation and registration of child clubs within the municipality, and more vocal and less shy children. Furthermore, there is evidence of increased children's representation in different formal structures, including school management committees, health posts, as well as provisions for child focal points within the District police office and the District Development Committee.

The Government's District/Municipality/Village block grant Guidelines includes a provision for mandatory allocation of 10% for programs that directly benefit the most disadvantaged children and there is a provision for mandatory allocation of 15% of the total capital investment funds if a District/Municipality/VDC initiates work on CLFG. There are increasing practices of engaging child club members to inform budget allocations and planning processes.



CFLG contact point and child information center in Sunol Municipality, Nawalparasi.  
(Source: Sunol Municipality)



Commitment with signatures on CFLG from concerned stakeholders to make Sunol Municipality a Child friendly municipality.  
(Source: Sunol Municipality)

Evidence from other secondary sources further corroborates increased government budget allocations to children in recent years (Shrestha, 2013; CCWB and Consortium, 2012; UNDP May 2014). Based on an examination of Save the Children's annual reports on Child Rights Governance 2010 and 2011 Shrestha (2013) reported:

*There is evidence that children are increasingly recognized as important and rightful stakeholders in decision making. Child clubs have increasingly submitted their plans to the local government bodies requesting resources. In 2010 five percent of the child-led institutions, like child clubs and their networks, received resources from the local government to implement their plans. In 2011 the number of child clubs that received government support increased by 135 percent from the previous year. (Shrestha, 2013, p.7)*

Shrestha (2013) also revealed:

*There is documented evidence of increased involvement of children in decision making bodies at District Development Committee and Village Development Committee level, where the child clubs are federated and operate as a larger network. For example in 2010, 317 child clubs submitted their plans to the DDCs and VDCs requesting resources... In 2011, the local level government addressed 47 of 67 recommendations made by child clubs and their networks. These recommendations were related to allocation of resources, birth registration, banning corporal punishment, child protection issues, the establishment of an operational complaint mechanism, and other rights. (Shrestha, 2013, p.12)*

The evidence illustrates how children's participation increases budget allocations to action initiatives which prevent and address different forms of violence and access to child friendly services. During the Data Analysis and Reflection Workshop child and youth peacebuilders from different districts further confirmed that there were increasing opportunities for them to engage and influence VDC budget and planning processes. Moreover a male youth from Nawalparasi highlighted, “when there are budget allocations by VDC there was often conflict among adults. However, when child club and youth club members are involved in discussions about the budget allocations there is less conflict as the adults make more efforts to control their emotions.”

## 2.2 Reduced Gender Discrimination, Including Reduced Chaupadi Practices

Male and female child and youth peacebuilders are working together in collaborative ways and are contributing to reduced gender discrimination. Reduced gender discrimination was reported by child and youth participants from 12 child clubs (6 Doti, 2 Rolpa, 3 Nawalparasi, and 1 Mahottari) and from 6 youth clubs (3 Rolpa, 1 Nawalparasi, 2 Mahottari). Some children and youth described how through their joint efforts there was increased recognition that males and females can work together. “*I used to believe that male and female cannot work together, now I know we should work together for good results*” highlighted a 25 year old female from Rolpa. Improved gender equality has provided opportunities for girls and young women to participate in various activities. According to a female youth from Nawalparasi, “**girls’ participation was less accepted by society, but now we are seeing how this has changed... before, girls were not encouraged to leave their home and they were expected to marry at a young age. Now children and parents attitudes have changed... Girls are now more able to participate in social issues.**”

Findings from the Body Map and Timeline exercises revealed that explicit planning and engagement of children and youth in awareness raising and campaigns on gender equality and gender based violence have contributed to reducing gender discrimination in families, schools and communities. Adolescents and youth from Mahottari, Doti and Rolpa reported reduced discrimination against girls and increased enrolment of girls in schools. As described in Theme 3 below, in some communities there is increased protection from different forms of gender based violence, and child marriage is decreasing.

Changes in chaupadi practices as a result of child club awareness programmes were also described by some children and adolescents in the Doti district. A chaupadi free VDC was achieved by changing traditional practices allowing girls and women to sleep in their houses during their monthly periods. As girls and women are no longer sleeping outside this has also decreased harm caused by snake bites and the fear of wild animals.

During the Data Analysis and Reflection Workshop, LET members from the 4 districts claimed that there was reduced gender discrimination between males and females; however, this is not yet experienced by all girls and young women. As will be further elaborated in this report ongoing and more systematic efforts are needed to reduce gender discrimination that continues in many families and communities, and within some child and youth peacebuilding initiatives. The importance of engaging boys, girls, men, and women in the ongoing efforts to address gender discrimination have also been emphasised by other researchers and practitioners (ODI, 2013; UNFPA, 2014).

## 2.3 Reduced Ethnic and Caste Discrimination

Some children, adolescents, and youth participants from each of the four districts mentioned an increased understanding of caste and ethnicity, and gradual reductions in caste based discrimination. Adult supporters in Doti and Nawalparasi also reported reduced caste discrimination. Some individuals described how previously they used to treat people differently, but now, as their understanding of caste and ethnicity has increased, they have started to treat and see everyone equally. “*There has been a development of feelings that discrimination should not be done*” stated a 22 year old female from Rolpa. A 16 year old female adolescent from Doti also commented that, “*before I did not take responsibility on reducing caste based discrimination, but now I am able to take responsibility to reduce it.*”

Existing practices of caste-based discrimination in Nepal relate to the denial of entry of Dalits by higher castes into their houses, temples, restaurants, and they may be

excluded from provision and services related to food, drink, health, credit, training, and religious sites (Bhattachan *et al.*, 2009). Dalits are considered ‘untouchable’ and high caste people have traditionally denied Dalits access to common resources, including drinking water sources, community forests, and crematories. Also, high caste people do not enter into kinship and other relationships including inter-caste marriages, and Dalits commonly face caste-based discrimination during festivals, marriage processions, funerals, and in work and school settings (*ibid*).

Personal and cultural changes in caste and ethnic discrimination have been brought about through systematic peacebuilding efforts by youth in one VDC in Rolpa (*see case study in Appendix One*). Through their efforts, changes in perceptions, thoughts and practices among children, youth and adults have been achieved. “**This initiative has assisted in the removal of disgrace feelings between community members**” described a 19 year old male in Rolpa. “*Cultural norms associated with dalits have been changed, because of the development of relations between all castes*” added a 29 year old male from the same district. The initiative also has wider socio-development impacts “**such initiatives will stop untouchability based discrimination and support in development of our country**” described a 21 year old female.

### **Untouchability free VDC with increased peaceful coexistence**

(*see longer version of the case study in Appendix One*)

In Kotgaun VDC in Rolpa there used to be significant issues concerning untouchability, people of one caste were not allowed to enter to other’s houses, lower castes were not invited in any functions, and water touched by members of the lower castes was not consumed by higher castes. The local youth club initiated the establishment of a Local Coordination Committee, that included representatives from political parties, youth and women’s groups. It was assumed that, changing attitudes and behaviour concerning ‘untouchability’ among key people and youth could be important, and would lead to reduced caste discrimination. To overcome discrimination local youth clubs organized various trainings, drama and debates on untouchability involving youth, children and community members. Untouchability issues were also raised by youth at the district level in their youth meetings and in other gatherings. Due to their different efforts public opinions on untouchability are changing, and relations between caste groups are improving. There is increased caste representation in the community, and changes in behaviour with individuals treating each other with more equality. People no longer follow the traditional beliefs of untouchability, they are now visiting each other’s homes within the community. Children from all caste group now play together and go to each other’s houses. Different castes are able to join marriage celebrations and other cultural activities. People have understood that discrimination based on untouchability is an offense, and there are significantly more efforts to treat people equally. The Constitution Assembly Vice Chairperson declared Kotgaun as the district’s first untouchability free VDC in August 2010.

Other available secondary data reports provide additional case examples of child clubs’ efforts which have reduced discrimination based on caste and ethnicity (CCWB and Consortium, 2012; O’Kane, 2003) .

### **Child Club Efforts to Reduce Caste Discrimination (CCWB and Consortium, 2012, p.33)**

The children of Juneli Child Club in Lalpur VDC in Siraha district put on a play about caste discrimination in their village. Many in the audience were not sympathetic to the play's content and made their views clear. This initially caused problems for both the child club and the dalit population of the village. However, members of the children's club managed to mediate and a dialogue took place which ended positively. Since the children's club initiated community dialogue took place, there is less discrimination against dalits in the village.

## **Theme Three: Reduced Violence**

Child and youth peacebuilders have prevented and responded to different forms of violence and exploitation, particularly violence affecting children and women, including domestic violence, early marriage, sexual harassment, child labour and trafficking. Other studies have also supported claims made by children and youth that there is reduced violence, particularly against children and women, through children's and youth's efforts (CCWB and Consortium, 2012; Care Nepal, 2012; Save the Children, 2008, 2013a; Theis and O'Kane, 2005; O'Kane, 2003).

### **Youth Peace Dialogue Centres and Reduced Engagement of Students in Political Violence, Alliance for Peace (Care Nepal, 2012)**

The main focus of Alliance for Peace in Nepal is to foster social and political harmony, build cooperation and establish strong networks among the diverse youth of the country who come from different and institutional affiliations. One Alliance for Peace project provided training to young students in human rights, peacebuilding, leadership, and non-violent means to achieve change and supported the establishment of Youth Peace Dialogue Centres (YPDCs). Alliance for Peace's theory of change (ToC) was that, "*if the youth embody and internalise peacebuilding norms and values, their behaviour will change towards nonviolence.*" In 2010, research was undertaken to evaluate the ToC. 72 interviews and six FGDs with youth who were part of their project were undertaken in the districts of Dolakha, Sunsari and Rupandehi. The study revealed some positive results. The youth, who were once seen on the frontline of bandhs (strikes) were now willing and eager to solve issues through dialogue and cooperation. 86 % of the respondents acknowledged that the Alliance for Peace programme and empowerment efforts had brought positive personal behavioural change. For example, as many as 94% of the respondents reported that they were playing a constructive role in their community's peacebuilding efforts. The respondents acknowledged the efforts of the Alliance for Peace in reducing violent conflicts in their educational institutions and felt that the YPDCs were effectively serving as common platforms for the political youth to hold their discussions, both formal and informal. The youth including, students belonging to different political ideologies, gathered and held their internal meetings as well as intra-party meetings, and

the centres also acted as conflict mediation centres. The presence of the YPDCs helped in minimising political conflicts involving the youth and members of student wings. This led to a culture of discussion and cooperation rather than physical confrontation. Although there were sporadic incidents of violence in colleges, there was a marked reduction in violent activities. However, despite such positive changes the students were disappointed that they were not adequately included in peace processes, and they were frustrated by delays in developing the new constitution. Therefore, the need for increased recognition and engagement of youth in peace processes is called for.

### 3.1 Reduced Violence in Homes, Communities, and Schools

Reduced violence against children, women or men and the creation of a more peaceful environment was reported by children, adolescents and the youth from 9 child clubs (4 Doti, 2 Nawalparasi, 2 Rolpa and 1 Mahottari) and 5 youth clubs (4 Mahottari and 1 Rolpa). Adult supporters from Nawalparasi, Doti and Mahottari also reported reduced instances of violence. Some child and youth participants described how they used to see and hear more violence and fighting, and that now as a result of their peacebuilding initiatives the situation is now more peaceful. A 21 year old female youth from Mahottari highlighted, “*if there is any issues related to violence against women, we actively participate to solve it.*” Similarly, a 15 year old female adolescent from Nawalparasi mentioned, “*I inform adults if there is violence taking place.*”

Reduced gender based violence and domestic violence, including reduced scolding of children by their parents was reported by males and females from 5 child clubs (2 Rolpa, 1 Mahottari, 1 Doti, and 1 Nawalparasi) and 5 youth clubs (3 Nawalparasi, 1 Rolpa, 1 Mahottari), and from adult supporters in Doti and Nawalparasi. A 17 year old female adolescent from Doti commented that “*people used to scold us when we asked to be involved in awareness generation programs, later they realized that we are doing good things.*” A 16 year old female adolescent added, “*we went to the homes of parents and convinced them of the security of female participants.*”

## **Child Club Efforts contribute to Improve Protection (CCWB and Consortium, 2012)**

A Strategic Review of child clubs was undertaken in 2011 - 2012. Primary data from consultations with representatives of 181 child clubs, youth, parents, facilitating agencies, an expert group on children's participation, and representatives from the government was gathered, in addition to analysing relevant secondary data. The key benefits of child clubs identified included: access to information, increased awareness of child rights, increased leadership, self confidence, showing their talents, improving communication and organisational skills, ability to contribute to community development, participation in local governance, improved protection and a reduction in early marriages, child labour, corporal punishment in schools, alcohol use, gender and caste discrimination, and increased enrolment in schools and access to services.

Campaigns on '**Children and Schools as Zones of Peace**' which have been running since 2006 have significantly contributed to changing attitudes and practices that protect children from being misused by political parties and armed groups, support child club programs in schools, and protection of children from corporal punishment. As described by a 27 year old youth:

*During the conflict time CZOP emerged. There were a lot of programmes to change perceptions of political leaders, parents and teachers. It was phenomenal to see the impact in some schools, VDCs, and among parents who have been involved in developing Codes of Conduct. The campaign made policy makers and different stakeholders recognise the importance of declaring Children or Schools as Zones of Peace. Ministry of Education (MoE) has also provided guidance to implement SZOP, this is really good. In addition all political parties and the election commission signed to not 'use' children in their political rallies and campaigns.*

The Ministry of Education in Nepal has continued efforts to support Schools as Zones of Peace in the post conflict period as a means to support child friendly learning environments and to protect children from being misused by political parties. Furthermore, following the end of the armed conflict period in Nepal, the Coalition for Children as Zones of Peace added a 'P' for protection to become CZOPP. A male adult supporter from Kathmandu, who is the current chairperson of the Coalition, described how:

*We (the Coalition) expanded our focus to child protection, as children continue to face many problems relating to violence and conflict, including violence in school, corporal punishment, social and cultural disturbances including disturbances caused by the political parties and the misuse of children. Also, in the Terai region there was still some conflict. Thus, we continued our efforts to protect children and to prevent the misuse of children in party politics.*

Positive impacts of C/SZOP were described by adolescents and youth LET members from each of the four districts, and by adult supporters. A male adult supporter in Doti explained that, "**as a result of CZOP more schools and communities initiated children's participation in decision making processes. Now schools and classrooms are without sticks. Political parties and their wings are not doing any activities within the school premises.**" A 20 year old female youth from Doti shared, "there has been an impact in schools and in children in peacebuilding. Previously in the school there was corporal punishment

*and students were afraid of teachers and were deprived of school education. Now this has been stopped and it has helped to create an environment of peace.” Female youth from Mahottari described how a code of conduct had been developed by children, teachers and parents and that “due to child clubs students have good management, good study and good relations.” “Wherever there is a SZOP declaration we get more quality education and better relations among children,” added a 21 year old female youth from Nawalparasi. Further evidence for the importance of the children’s roles in SZOP, in reducing the use of corporal punishment by teachers, and reducing bullying among children is provided in other evaluations and research reports (Save the Children, November 2010; Dahal, 2014).*

However, the increased and ongoing engagement of children and youth in local level CZOP work is critical to maintain and increase the positive impacts. A 13 year old boy from Rolpa said that “*although the CZOP movement has started there is still conflict and corporal punishment in schools and there are still some political interventions in schools.*” The Chairperson of the National Coalition for CZOP acknowledged that the current role of children in CZOP is less than before due to their current focus on Kathmandu level advocacy.

### **3.2 Reduced Early Marriage**

A reduction in early marriages was reported by children, adolescents and youth from 6 child clubs (2 Doti, 2 Rolpa, 1 Nawalparasi, 1 Mahottari) and 4 youth clubs (3 Rolpa, 1 Doti), and by adult supporters in communities where children or youth were actively involved in awareness and action initiatives on child marriage. The number of participants who mentioned the reduction in child marriages was more prevalent in communities in Rolpa, where systematic efforts were made by adolescents and youth to campaign and raise awareness among parents about the negative impacts of child marriage, and to encourage legal responses to child marriage cases are undertaken. “*Child marriage is a social crime*” described a 19 year old male from Rolpa. Despite Nepal’s laws to protect children from marriage, weak law enforcement, low awareness levels, cultural norms, and social and economic factors all contribute to the ongoing child marriage practices (Plan Nepal et al., 2012). Socio-cultural factors also contribute to low reporting levels of child marriage to the concerned formal authorities, including the police. However, as a result of their participation in clubs, 3 girls aged 12-14 years from Nawalparasi, 2 children from Doti, 1 youth from Mahottari explicitly mentioned increased confidence reporting to concerned authorities. Furthermore, the District Government Child Rights Officer confirmed that he had received two official reports on child marriage from child clubs within the past year.

#### **An Example of a Child Club Intervening to Prevent Child Marriage, Kalikot (“Child Protection”, 2015)**

When a child club in Kalikot heard about a 14 year old girl being lured into getting married, they informed the police. They also informed religious leaders who sought the help of the police when attempts to stop the wedding failed. They held a community meeting with local political leaders, religious leaders and guardians to discuss the adverse consequences of early marriage on children and the country’s law against child marriage. The discussion led to parents from the both side cancelling the wedding, and girl went back to school.

In some communities rather than reporting instances of child marriage to the police, children and youth are primarily engaged in awareness raising among their peers, parents and community elders to prevent early marriages. Inter-agency research on child marriage in Nepal carried out in 15 districts identified how, “*the activities of child clubs, adolescents and girls were found to be very useful in preventing child marriage*” (Plan Nepal *et al.*, 2012, p. 10). This evaluation identified the importance of collaborative efforts by Governments, civil society organisations, religious elders, and community members, including children and youth to further reduce child marriage.

A negative impact of children working against child marriage reported by children and youth during this evaluation was that girls and boys were often scolded for interfering in what was seen as ‘adult business.’ This was observed in Mahottari, Doti and Rolpa. When child and youth club members undertook efforts to raise awareness about child marriage, some were scolded by their parents and community members, as adults said “*it is our personal matter and you are not to interfere.*” Similar challenges have been reported in other studies (Shreshta, 2013).

Furthermore, although child and youth peacebuilders are having positive impact in preventing early marriages being arranged by their parents, they appear to be less successful in preventing and responding to “love marriages” among consenting adolescents (Plan Nepal *et al.*, 2012). Risks of adolescents falling in love while interacting in child club or youth club activities and eloping to get married were also identified by a few adolescents, youth and adults during this evaluation.

### 3.3 Reduced Alcohol Use and Associated Violence

Reduced alcohol use and associated reductions in domestic violence and fighting in communities were reported by adolescent, youth and adult participants in 2 communities in Doti where youth were actively engaged in activities to reduce alcohol use. In one such community, collaborative efforts by youth clubs, women’s groups and local officials has resulted in the declaration of an alcohol free VDC. The declaration at the VDC level is contributing to changes in individual behavior, group norms, and social relations among different stakeholder groups within the community. Moreover, due to reduced alcohol there are reports of reduced violence within families and in the community. “*There has been a decrease in violence within families, and there has also been better economic development,*” described a 28 year old male. An 18 year old female also mentioned “*there has been control in women related violence and women are more able to claim their rights.*” A 26 year old male also confirmed that “*women in the family are not facing violence and the family environment is also getting better.*”

## **Alcohol Free VDC with Reduced Violence** (see case study III in Appendix One for more details)

In Mannakapadi VDC of Doti, the consumption and selling of alcohol was high and alcohol violence in the family, in the community as well as in adjoining VDCs was common. Due to ongoing violence and conflict within the VDCs, local youth clubs initiated awareness-raising about peace and problems related to alcohol through street drama. The youth communicated with VDC officials, religious and political leaders, teachers and others to create an alcohol free VDC. In 2010 the VDC was declared alcohol free. This has resulted in a reduction in the selling and consumption of alcohol in the VDC. There are improved relations among family members and decreased domestic violence, and an improved economic situation. There is also less fighting within the community and increased social cohesion.

## **Theme FOUR: Increased Support to Vulnerable Groups**

Child and youth participation has resulted in increased support to different groups of vulnerable children and youth, including reintegration support for children and youth affected by armed conflict; increased enrolment of girls and boys in schools; and increased support to children and families who have a member with a disability. Social support to vulnerable groups is relevant to peacebuilding as it supports inclusion, justice and access to basic services. In particular, the effective reintegration of conflict affected youth and children is crucial in preventing their engagement in armed groups or violent behavior.

### **4.1 Reintegration of Conflict Affected Youth and Support to Conflict Affected Children**

Increased reintegration of conflict-affected children and youth was reported by male and female members of 3 youth clubs, one in Rolpa, Nawalparasi and Mahottari, and by one child club in Nawalparasi. In some communities the youth played a role in collecting information about issues concerning conflict affected children and youth which was used to implement more effective reintegration and a more peaceful life. “*Children who were affected due to conflict, were identified and handed over to their relatives*” explained a 19 year old male from Rolpa working in a community where the youth had assisted in identifying and reunifying conflict affected children with their families

In Nawalparasi some child club members provided educational materials to conflict affected children, “*with such support children were able to enhance their capacity*” mentioned a 14 year old boy. To support community integration, games with youth from different backgrounds were organised by the youth in Nawalparasi. A 20 year old male youth highlighted, “*through games feeling of brotherhood developed and the youth became involved in peacebuilding.*” Dialogue and interaction programmes among youth who were part of armed groups and youth club members in Mahottari also led to increased understanding of their motives and needs and some improved integration of youth into their communities and in youth club activities.

## Interaction with Armed Youth, Mahottari

A youth club in Mahottari organized an interaction programme with four youth who were involved in an armed group in January 2009. The interaction program was organised with the support of SFCG Nepal, and was intended to support the reintegration of youth into the community. The executive members of the club were initially fearful about reaching out to youth who were engaged in armed groups in case the police caused trouble for their youth club. However, communication between the youth club members and political parties' representatives led to support for the interaction program. During the interaction program a dialogue was enabled to understand more about why the youth were involved in the armed groups, and to understand their needs and make suggestions on how to reintegrate them back in their communities.

The interaction lasted for more than 3 hours and finally succeeded in increasing the commitment from the youth to leave their arms and to be willing to return to their communities. The youth club members were motivated by the dialogue and tried to find ways to support the youth's reintegration. However, one of the key challenges faced was the lack of sufficient skill training and livelihood opportunities. Out of four youth, three ended up migrating to India for work, and one joined college and become an active member of the same club who organized the interaction. He is now actively involved in various peacebuilding activities of the club.

Increased reintegration support for conflict affected children and youth in their communities, schools and families in Nepal as a result of child and youth club initiatives has also been reported in other research and evaluations (Binadi, 2011; Save the Children Nepal, 2008; Save the Children, 2008, 2013a). In a study of Nepal's Reintegration Programme for Former Child Soldiers 2005-2009, Binadi (2011) states that "*the children's clubs had a positive impact on their communities, many of whose members reached out to former child soldiers and encouraged them to return to school.*" Binadi (2011, p.42)

### 4.2 More Girls and Boys Enrolled in School

Increased school enrollment of girls and boys was supported by child and youth clubs in all four districts. Clubs have implemented campaign on school admission, awareness generation activities, and house to house visits. Members of the clubs have initiated this activity and related it with peacebuilding because this would increase knowledge and enhance students' capacity, which would make them understand peace, violence and conflict. A male child who from Mahottari and an adolescent from Doti mentioned that "*there was increased number of students in school and number of girl student was more.*"

### 4.3 Support to Children and Families with a Disability

Children and families with disabilities were provided with material and financial support mobilised by child club members in one community in Rolpa. "*We collected funds for the people with disabilities through active participation of club members and distributed the fund equally to two such persons*" described a 13 year old club member. Similarly, a youth club

in Rolpa mobilised funds to support those who were injured or psychologically affected by armed conflict, and they supported their reintegration back into the community. The youth collected funds through cultural activities so that a person could attend a mental hospital in Agra.

## Factors Influencing CYP Impact

Based on the data and information collected during the participatory evaluation ten key factors have been identified which hinder or enable the impact of child and youth peacebuilding efforts. Many of the factors can both positively and negatively influence the impact, depending on the CYP context and different circumstances. Furthermore, there is a strong interplay and dynamic relationship between each of these factors contributing to the cumulative success, or conversely, the cumulative barriers preventing or limiting the impact of peacebuilding efforts.

- 1 Attitudes, motivation and commitment of children and youth & their organizations
- 2 Cultural attitudes, beliefs and practices
- 3 Family attitudes and support
- 4 Key stakeholders motivation, commitment and support
- 5 Awareness raising, sensitization and campaigns among key stakeholders
- 6 Existence and implementation of government laws, policies, strategies and provisions
- 7 Capacity, knowledge, skills and experience of children and youth
- 8 Culture, theatre, arts and sports as a means of engaging children and youth
- 9 Financial and material support to CYP initiatives
- 10 Income generation support for marginalized groups

### 1. Attitudes, motivation and commitment of children and youth & their organizations

The existence and functioning of child clubs and youth clubs provide a crucial platform for child and youth expression, participation, and organization. In diverse contexts across Nepal, in both rural and urban settings children and youth are planning and implementing violence prevention and peacebuilding activities through their clubs. As described earlier, individual's awareness and motivation to engage in peacebuilding is increased as a result of joining clubs. When club members are motivated and support each other to plan and implement their violence prevention and peacebuilding activities, this is a significant enabling factor.

#### We are Committed (18 year old female, Kathmandu district)

*In our child club we raised our voices against child abuse, exploitation, trafficking, and use of drugs. We conducted many awareness raising programmes, collected small funds from that were used to buy stationery for children from the poorest families to help them to continue their studies. We also organised debates and quizzes on children's issues.*

Child and youth motivation and choice to engage in peacebuilding is fundamentally important, as each individual may choose either peaceful or violent means to achieve change.

### **Factors that Influence why Youth Chose Peace Over Violence (Bennett et al., 2012)**

Factors that influence whether youth chose peace over violence have been identified in earlier research conducted in Nepal by SFCCG (Bennett et al, 2012). The study found that youth who opt to act violently tend to: lack opportunities for political engagement; and have inadequate access to public services and livelihood opportunities. In contrast, 'threshold conditions for peacebuilding' included opportunities for youth to: have social ties to their communities, be part of 'constituencies for peace', actively engage in political processes, involve themselves and engage in decision-making processes; address discrimination and build self confidence; and have access to employment.

Opportunities for child and youth meaningful engagement in child clubs and youth clubs provides important space and opportunities to participate in decision making processes, to address discrimination, to build confidence, and to assert their rights for improved local governance. Furthermore, as described by a 27 year old male youth from Nawalparasi during this evaluation, "*Most youth want peace rather than violence, as they realise that if they do the wrong thing others' attitudes towards them will be negative, while if they do things in a peaceful way others' attitudes to them will be positive.*"

The registration of child and youth clubs is important to ensure recognition and support from concerned government authorities. Being part of a registered club that has a clear vision and purpose further enables individuals to be motivated and committed to working towards peacebuilding and other child/ youth related activities. In contrast, the lack of information about where and how to register child or youth clubs and the lack of guidance on how to develop strong functioning clubs was identified as a hindering factor by children and youth during this evaluation.

## **Historical efforts by Jagriti Child Club Nepal to enable the Registration of Child Clubs ("JCYC Nepal", undated)**

Jagriti Child Club Nepal (JCCN) has been working for the welfare and rights of children in Nawalparasi district since 1992. The child club was established by children following their concern about the death of an innocent seven year old child during a political rally in Kathmandu in April 1992. In 1997 the child club made an initial request for formal registration with the District Administration Office, and in 1998 with the Home Ministry, but both requests were denied. Consequently, a case was filed in the Supreme Court in January 1999 by Mr. Tilottam Paudel who was the President of the child club at that time, with the help of the NGO Child Workers in Nepal (CWIN).

The case was filed on the basis of article 12 of the United Nations Convention on the Rights of a Child 1989, and Nepal's legal obligations to apply to international conventions that they have ratified. Ultimately, the Supreme Court of Nepal decided in the favor of child club in August 2001, making JCYCN the first child club of Nepal to be formally registered.

Efforts to develop inclusive child or youth clubs have also influenced the success or limitations of their peacebuilding efforts. As will be further explored in the next chapter on quality of participation, in some clubs sincere efforts are made to support inclusive membership, reaching and involving children and youth from different caste, ethnic and religious groups, and providing opportunities for female and males. However, some clubs continue to face challenges in reaching and involving the most marginalized children and youth, including children with disabilities and children from the poorest families. When the most marginalized children and youth are not effectively engaged this increases risks of their frustration and exclusion which may lead them to engage in violent alternatives (Bennett *et al.*, 2012; Mercy Corps, 2015), this may also hinder the impact, particularly in terms of child and youth efforts to reduce discrimination and support peaceful co-habitation.

Leadership and role models have been another factor that enabled positive CYP impact. Some active children and youth have been recognized as good role models who motivate other children and youth to be like them. "*KB Rai is an ideal journalist who is the product of a child club*" according to a male adult supporter representing an organization in Kathmandu (*kbrana blogspot*, 2010). As described by a LET member during the Data Analysis and Reflection Workshop, "*very active involvement of youth and effective leadership is a success factor. If youth actively participate in community activities they will be recognised as active citizens and can contribute more.*"

Across each of the four districts children, adolescents and youth identified lack of active participation as a factor that hinders the implementation of peacebuilding. Reasons for the lack of active participation in peacebuilding initiatives were variable and included: the lack of parental support for some children to participate; difficulties in reaching children and youth from the most remote communities; insufficient information and awareness raising about peacebuilding; the lack of local government support; poor communication and internal conflicts within the club. "*Sometimes internal conflict among members of the club arises while planning and organizing programs*" described a 16 year old girl from Rolpa.

## 2. Cultural attitudes, beliefs and practices

Traditional cultural attitudes, beliefs and practices towards gender, caste, ethnicity and age are deep rooted in Nepal and thus it is not an easy task to overcome them. It is recognized that social norms take time and persistent efforts to change (ActionAid, IDS, & Women Kind, 2012; O’Kane, 2003); and that restrictive social norms and attitudes towards children, girls, women and other marginalized groups hinder opportunities for meaningful participation (ActionAid *et al*, 2012). During this evaluation, participants from across each district highlighted how traditional beliefs, practices hindered the involvement of children and female youth participation in peacebuilding. For example, due to traditional ideas about childhood, numerous examples were shared about how some parents and community members scolded children for getting involved in efforts to reduce child marriage, as they do not consider that children have a role to play in influencing such decisions.

The traditional practice of child marriage is a form of cultural violence which continues to be supported by some parents, communities and religious elders, despite legal efforts to make marriage under the age of 18 illegal. In many communities parents have less consideration regarding the negative impact of child marriage; therefore, significant awareness raising with parents and other community members is required to reduce such practices.

Traditional beliefs and norms about gender roles have also made it harder for girls and female youth to gain the necessary family permission to participate in peacebuilding activities within and outside of their communities due to restrictions on female mobility.

Traditional cultural beliefs regarding chaupadi practices have also made it harder to create widespread sustainable change. The tradition of chaupadi stems from ignorance and superstition. Some people, particularly in remote communities, still believe that a God or Goddess may be angered if the practice is violated, which could result in a shorter life, the death of livestock or destruction of crops. It is believed by some that if a woman touches fruits, they will fall before they are ripe, or if she fetches water, the well will dry up (United Nations Resident and Humanitarian Coordinator’s Office (April 2011).

Even in VDCs which have been declared chaupadi free, there are still some women who sleep outside when they have their periods. Cultural taboo associated with traditional beliefs and negative social norms create fears that need sustained and persistent efforts to change.

### I will not Take the Risk ("That Time of the Month", April 2012)

A single mother came back to live at her father’s house after her husband abandoned her for a younger woman. *“My father works as a guard at the bank and has a steady income. He built this nice new house with many rooms and welcomed my son and me back,”* she tells us, *“he is also a Christian and does not believe in chaupadi anymore and tells me to stay in the house itself. But I cannot. What if I touch something and something bad happens? Who will take responsibility? I will not risk it.”* The group of women who have gathered around all nod and agree.

The importance of efforts to engage key stakeholders and to mobilize raise awareness among the general population is further discussed below. Such factors are crucial to change negative traditional practices which both hinder the impact of peacebuilding and violence reduction, and hinder the participation of girls, female youth and marginalized groups in peacebuilding efforts.

### 3. Family attitudes and support

Parental support, particularly for children's participation in peacebuilding is a key factor that can hinder or enable their participation in peacebuilding. If parents do not allow their son or daughter to participate in child club or peacebuilding activities it creates a significant obstacle to the individual concerned. Moreover, when there is a general lack of parental support for CYP efforts within the community, there tends to be low morale among children and less active participation. Therefore, one of the enabling factors for children involvement in peacebuilding is the support of parents.



*Parents involved in discussion during the development of a child friendly code of conduct.  
(Source: Sunol Municipality)*

Parental and family member support is also important for youth who are expected to obey and respect their elders, and is especially important for female adolescents and youth who face restrictions on their mobility to participate in peacebuilding activities unless their family members recognize the benefits of their participation and peacebuilding efforts. According to participants, getting family support is not an easy task. Some parents feel that their daughters should stay at home and be involved in household work and study, rather than being involved in clubs. Furthermore, boys and male youth were expected to study hard, to support the family in agricultural, animal husbandry or other tasks. Families who were affected by poverty tended to be more reluctant to allow their sons and daughters to spend time in a club and peacebuilding activities, as it was seen as a waste of time that could be better spent contributing to the family livelihood.

Conversely when parents gained a positive attitude towards child and youth participation in club and peacebuilding activities their sons and daughters were more able to dedicate their time and efforts to peacebuilding which increased the likelihood of doing substantive peacebuilding work.

The findings from this participatory evaluation exhibited positive indications that in all four districts members of child and youth clubs were gaining increased recognition and support from their parents for their participation and peacebuilding efforts. “*There was support from all parents which helped in reducing the child marriage.*” reported a male adolescent from Doti. Such claims were also supported by adult supporters. A male staff member from SFCCG who was involved in the evaluation commented, “*It is surprising to hear how much parents support children’s participation in child clubs as in our traditional culture parents’ usually only want their children to be involved in study, not in extra-curricular activities.*” Some child and youth participants also emphasised that positive family

attitudes and engagement in their programs contributed to more successful efforts in reducing caste based discrimination, creating an alcohol free society, and preventing early marriage.



Street drama against child marriage, in Nawaalparasi (Source: Sunol Municipality)

#### 4. Key stakeholders motivation, commitment and support

Support and commitment from key stakeholders to work collaboratively with child and youth peacebuilders has been key to achieving CYP positive impacts. Key stakeholders identified by children and youth included: VDC officials, local government offices at VDC and district level, local level NGOs, INGOS, community based organizations, para legal committees, school, community leaders, political parties, and the police. Support from political parties and civil society organizations (CSO) was identified as a key success factor by the LET members in Nepal, *"when children and youth have support from political parties and civil society it can help mobilise more people to get support for the social issues that are being addressed"* described a male youth. Some adolescents and youth from Rolpa also stated that if different political leaders were not involved in supporting the CYP initiatives the program was less effective. In some communities children and youth found it difficult to include and involve political representatives as they lacked skills and confidence to approach them. Furthermore, in some areas child and youth participants described how key stakeholders were not interested in discussing 'children's issues' and they did not show interest in CYP initiatives or share information on peacebuilding with children and youth. Therefore, children and youth in some areas felt unsupported and were unable to address cultural and structural forms of violence without adult support.

In contrast, in areas where children and youth were supported by key stakeholders and information was shared in transparent ways, children and youth were more effective in achieving impact. In particular, child and youth participants emphasized the importance of close collaboration with the VDC. Most child and youth clubs are registered at the VDC level, and some also access local government funds through engagement with the VDC in local level planning and budgeting.

In the Nawaalparasi district, commitment from key stakeholders to support CFLG is enhancing the efforts and impact of children's peacebuilding and violence prevention efforts. From the available information from Nawaalparasi where the CFLG is being implemented improved collaboration is taking place among child clubs, government line agencies and other various organizations. Motivation, commitment and support from

key stakeholders has contributed to making child friendly VDCs where girls and boys have increased access to services, improved protection and participation. Child help desks and child focal person have been allocated in some concerned government offices. There is increased commitment from key stakeholders to listen to girls and boys and to work collaboratively to involve them in decision making processes that affect them to address their concerns.

In Mahottari support and involvement of key stakeholders (DAO, DDC, VDC, SFCG, schools) to youth in their youth led initiative to organize a youth festival contributed to its success. This youth initiated, but collaborative effort paved the way for increasing the number of child clubs, involvement of youth in peacebuilding activities, and various types of capacity building activities being organized in schools.

### **Youth led initiative to Organise a Youth Festival focusing on Peace** (*see the longer version of the case study in Appendix One*)

Youth and children in the Terai region had limited opportunities to participate in peacebuilding and were frustrated about the conflict and insecurity in their area. Therefore in 2009 members of a Youth Network for Peace and Development mobilised support from government, UN, I/NGO stakeholders and organized a peace festival in the Mahottari District of Nepal. This Youth festival was historical in Mahottari because of the nature of the program, and was the first kind of program organized. In the festival there was dances, speeches and drawing programs on peace them, as well as stalls of several organizations to present their work. Good planning took place involving the youth and stakeholders, who supported financially the implementation of the festival. Youth organized drama, debates and other awareness program on peacebuilding and school children exhibited their talents. This festival led to more CYP initiatives in schools and the community and resulted in positive individual changes in youth and children who had more information, and increased opportunities to raise and address concerns affecting them.

At the national level, the Coalition for CZOPP and the Consortium of Organisations Working for Children's Participation have organised consultations with children and adolescents on the constitutional development process, and on major rights issues so that government can be held more accountable. The CZOP coalition has also fostered awareness, commitment and increased action among Government officials, Constitutional Assembly members, political parties, media and other stakeholders regarding CZOP and SZOP.

## **5. Awareness raising, sensitization and campaigns among key stakeholders**

Awareness raising, sensitization and campaigns among key stakeholders have been critical to the successful impacts of CYP initiatives. As previously described, many forms of discrimination and violence experienced by children and youth are influenced by traditional socio-cultural norms and practices relating to age, gender, caste and ethnicity. A lack of awareness among parents, teachers and other stakeholders about the negative impact of early marriage, child labour, corporal punishment, gender discrimination,

chaupadi practices, and other forms of gender based violence is one of the key obstacles identified by child and youth participants. Therefore, significant awareness raising and sensitizations was required to change attitudes regarding the positive roles that children and youth can play in peacebuilding and other social change processes, and to change attitudes and practices of different stakeholders that contribute to violence and conflict.

Child and youth participants emphasized the importance of explaining and showing the benefits of their child and youth clubs. Furthermore, different awareness raising and campaigns have been an essential component of peacebuilding initiatives by children and youth in each of the four districts. Awareness raising and sensitization among key stakeholders (VDC, political parties, parents, children/ youth) on child rights, women's rights, peacebuilding and different forms of violence and discrimination including early marriage, chaupadi practices, child labour etc., has been critical to gaining their support and engagement so that changes in practices and attitudes can be brought about.

National and district level campaigns have also played an enabling role in creating more widespread awareness on issues relating to peace, non-violence, participation and respect for rights. For example, national efforts to promote the concept of CZOP, SZOP, and CFLG have played an instrumental role in increasing impact.

Furthermore, the media (radio, tv and new forms of social media) has also played an important role in raising awareness and sharing information about peacebuilding and good governance initiatives among the general public, and among youth and children. Some radio programmes were specifically designed to inform and engage the youth and community members about peacebuilding (Nepal *et al.*, 2010).

### **SFCG Radio Talk show on dialogue for peace (SFCG, January 2013)**

*Farakilo Dharti* (Wide Earth) Radio Talk show focuses on dialogue and collaboration for problem solving, encouraging dialogue to solve local issues, and information sharing on the peace process. There are increased numbers of people listening to the radio talk show and surveys with listeners and non-listeners provide evidence that it is contributing to shifts in public knowledge, attitude and behaviour on issues of local governance, peace process and conflict resolution at a local level.

In different parts of Nepal children and youth also have experience in running their own radio programmes and producing regular wall newspapers and magazines which has enabled information sharing and awareness raising on child rights, women's rights, violence against children, the importance of peace, and other related concerns (Feinstein *et al.*, 2010; O'Kane *et al.*, 2013). As is further described below children and youth often use creative methods to spread awareness and to mobilise communities.

The use of Declarations has also been an effective strategy to mobilize, raise awareness and increase commitment from different stakeholders to a social change issue. As illustrated by the case study examples shared in this report, efforts to declare a VDC Alcohol Free, or to declare a VDC as a child friendly local government has been effectively used as to increase impact (*see Appendix One*).

## **6. Existence and implementation of government laws, policies, strategies and provisions**

Child and youth participation in local governance and peacebuilding, and different forms of discrimination and violence play an important role in enabling or hindering efforts by child and youth peacebuilders. In recent years there have been improved legal and policy frameworks supporting citizen's participation in local governance (UNDP, May 2014); and children's participation and representation in decision making processes that concerns them (CCWB and Consortium, 2012). The Strategic Review of child clubs 2011 - 2012 described how,

*The national provisions for child clubs and child participation in decision making are extremely progressive and reflect the value given by the government to a child's right to self determination. This explicit inclusion of child-rights issues into state policy and programme frameworks has come about thanks to the excellent advocacy and lobbying work carried out by both adult and child activists from within the development sector and local communities. (CCWB and Consortium, 2012, p.13).*

The Local Self Governance Act (1999) made provisions for local bodies such as Village Development Committees, District Development Committees and Municipalities, to prioritize projects that provide direct benefits to children. An administrative regulation (2007) authorised these local bodies to establish and operate a special fund for women and children. Furthermore, VDC and DDC Block Grant Operational Guidelines (2010/11) made it mandatory for VDCs, DDCs and Municipalities to allocate at least 10 per cent of their capital budgets for plans and projects directly benefitting children.

MowCSW (2004) Ten Year National Plan of Action for Children (2004/05 - 2014/15) also promotes mechanisms for children to exercise their rights, to create child friendly environments, and to end different forms of violence and exploitation affecting children. Child Friendly Local Governance Strategy and Operational Guidelines (2011) are also in place to promote the participation of girls and boys at key levels of local governance. It contains the following minimum indicators on child participation:

- Children aged between 12 and 18 years participate in the decision making processes of local bodies through the development of an institutional participation mechanism
- Child related programming is incorporated into local government implementation plans
- Institutional mechanisms exist to ensure that the voices of children are heard at local school management committee meetings.
- child clubs are represented on local health management committees
- There is a functioning child club network in each Village Development Committee with a child club in each ward.
- District and Municipal child club networks are set up and functioning.

A National Framework on Child friendly Schools for Quality Education (2010) also supports the establishment of child clubs and children's participation in school management committees and school improvement plans. Furthermore, SZOP has increasingly become part of the Government of Nepal's education policy (Save the Children November 2010). In August 2009, the Government of Nepal approved the Ministry of Education's *School Sector Reform Plan 2009-2015* in which one of the standards is that the School is declared as a Zone of Peace without any political disturbance throughout the academic year.

In recent years there has also been increased focus on Youth with the development of the National Youth Policy (2010) for youth, women, men and members of the third gender aged between 16 and 40 years. It highlights the basic rights of the youth to livelihood, education, health, family welfare, protection (from violence, trafficking and

drugs), livelihood, employment and social security; and to participation, empowerment and leadership opportunities. The Ministry of Youth and Sport is responsible for the implementation, monitoring and evaluation of the policy. One of the objectives of the Policy is:

*To establish the youth as the driving force of national development by developing the leadership capacity through gender sensitivity based meaningful participation in the policy formulation, decision making and implementation process at all levels in the economic, social, political and cultural fields of the nation, by enhancing the access of the youth to the means of production, while ensuring the basic rights of the youth.(MoYS, 2010, p.5)*

In addition, numerous laws, policies and directives have been developed to protect children, women and men from different forms of violence and discrimination including child marriage, child labour, trafficking, caste discrimination, chaupadi etc. However, as reported by some participants during this evaluation, a key hindering factor is that parents, community members, and sometimes even local government officials remain unaware of relevant laws and policies. There is insufficient implementation and monitoring of laws and policies, especially at local levels. Furthermore, despite provisions for child and youth representation and participation in various local governance structures that concern them, there continues to be a lack of provision for child and youth representation in Local Peace Committees (LPCs). This creates a barrier as it enables elders to continue traditional practices of engaging more senior people, particularly males, and it contributes to the exclusion of youth and children.

## **7. Capacity, knowledge, skills, and experience of children and youth**

The extent to which children and youth have the knowledge, skills and capacity to analyse conflict and to build peace influences the impact of their initiatives. During the evaluation children and youth described how they have gained access to different training programmes and information through their clubs. For example, some children and youth have received training on child rights, leadership skills, life skills, peacebuilding, conflict management, child protection etc. Training of adolescent girls on life skills has also contributed to female empowerment and improved negotiations skills that helped them prevent child marriage.

## **Life skill training of adolescent girls, Doti (World Vision International Nepal, 2015)**

World Vision International Nepal organized a 7 days life skill training for adolescent girls in December 2013. The training was focused on the importance of goal setting for life, self awareness, problem solving, sympathy, empathy, creative and critical thinking, decision making, stress management. In Doti a Life Skill Training Trainer Network of trained adolescent girls was also formed enabling the girls to organize monthly meetings to share their experiences and ideas so that they could support each other in their ongoing efforts to create girl friendly environments in their families and communities. A 17 year girl from a marginal Dalit family described the positive impact of the life skills training:

*I facilitate life skill training in my communities and schools. So, my friends respect me as a contributing member of a group. Before joining the district level training my parents were arranging my marriage... Life skill training has played a significant role in giving me a new way of life. If I had agreed with my parents I would be a wife of somebody, I would have been compelled to be limited to household chores. Besides, I would have been ready to give birth to a baby. I learned some invaluable skills for a better life like problem solving, negotiating with other, critical and creative thinking.*

Through their clubs and networks children and youth are working together to discuss, analyse and plan how to address concerns affecting them, and they are encouraging their peers to join them. Such participation opportunities are increasing their communication and analysis skills, which in turn makes them more effective peacebuilders. The importance of leadership skills as an enabling factor has been emphasised by female and male youth, girls and boys during the evaluation. As described by one of the LET youth members, “**Leadership development in children and youth is effective as children and youth have more confidence and skills to raise their voices about problems affecting them in their communities to concerned stakeholders, so that the concerns can be solved.**”

## **Save the Children's capacity building of children and adolescents on conflict analysis and peacebuilding tools (Save the Children, 2013b)**

Between 2010 and 2013 Save the Children organised three rounds of regional capacity building workshops in Asia, Africa, Latin America and Europe for children and adolescents who were engaged in peacebuilding initiatives. A 5 day regional capacity building workshop was organised in Nepal in December 2013 for children and adolescents from Nepal, Sri Lanka and Myanmar. The workshop enabled the participants to share and learn from each other's peacebuilding experiences, and to learn additional conflict analysis tools, as well as approaches and tools to strengthen their knowledge and skills in nonviolent communication, peaceful dialogue, and the development of peacebuilding strategies.



*Child club member sharing conflict analysis findings*

However, the evaluation also revealed that some CYP are less effective because there has not been sufficient conflict analysis or planning. A lack of capacity building on conflict analysis for many child and youth club members, and insufficient efforts to consider conflict analysis findings when developing their peacebuilding or violence prevention initiatives has contributed to some ineffective peacebuilding efforts. For example, some village cleaning and water tank building initiatives were organized under the name of ‘peacebuilding’, but they were not very effective in contributing to peace as they did not address the underlying causes of conflict. Furthermore, some local level income generation activities with youth women were not effectively contributing to peace, as they were not accompanied by peacebuilding awareness or conflict analysis efforts. Such findings are reinforced by an earlier multi-agency study in Nepal conducted by Care Nepal in 2012, regarding the importance of conflict analysis and theories of change.

#### **Box : Inter-agency Research on Theories of Change for Effective Peacebuilding (Care Nepal, 2012)**

An inter-agency research in Nepal used a case study approach to explore theories of change and underlying assumptions of six peacebuilding initiatives by different organizations in Nepal: Alliance for Peace, CARE Nepal, International Alert, Search For Common Ground (SFCG), Ministry of Peace and Reconstruction and Youth Action Nepal. This study highlighted the important role of youth in peacebuilding processes; the need to have stronger theories of change; as well as the importance of strengthening a culture of cooperation and synergy amongst the peacebuilding organisations to achieve sustainable change at different levels.

Some children and youth also described challenges in managing their time, in working together with unity, and in developing strong child/ youth run organizations with programs that had a clear vision, purpose and plans. Poorly functioning child or youth clubs made it harder to plan and implement their activities. In contrast clubs with a

clear vision and plans, and with inclusive planning and transparent information sharing among their members were more able to organize themselves and to implement their peacebuilding activities more effectively.

## 8. Culture, Theatre, Arts and Sports

One of the enabling factors that increases child and youth interest and engagement in peacebuilding and contributes to more effective awareness raising in communities is the creative use of theatre, sports, arts and other cultural forms of expression.

Drawing, debates, poems, games, quizzes, speeches and drama were identified as effective approaches by children and youth as individuals could express their views about problems and issues concerning them, share messages on peace building, and demonstrate their talents. One male youth from Mahottari mentioned that, “*due to the youth led festival both children and youth benefitted as they were able to show their talent and receive opportunity to participate in various programs.*”

When creative methods of expression were used it made children more interested in their studies. Furthermore, participation in cultural programmes was also identified as an important approach to empower girls and female youth. As described by one of the female youth members, “*female participation in cultural programmes is important to increase young women’s self confidence, and these young women can be a source of inspiration for other girls and women in their community.”*

Street theatre has been effectively used to raise awareness among parents, community members and other key stakeholders. In different parts of the country children and youth have used theatre to raise awareness about the negative impact of violence against children, early marriage, child labour, non-enrolment in schools, drug and alcohol use, and caste discrimination.

Games and sports, such as football and cricket, have also been effectively used in some places to build relations among conflicting groups to help build peace. For example, in Mahottari district youth from different VDCs were brought together to play cricket, “*this has developed relation building*” described a male youth. Spending time playing sports helped them develop positive relationships which provided a basis for communication and resolution of underlying conflicts.



*Showing the cultural diversity in Nepal by children of Mahottari  
(Source: YNPD Mahottari)*

## 9. Financial and material support to CYP initiatives

Financial and material support to CYP initiatives enables children and youth to implement their plans and contributes to successful impacts. Conversely, the lack of material and financial support creates obstacles to children and youth in implementing their peacebuilding activities.

Some CYP initiatives are gaining material, capacity building and some financial support from local or international NGOs. Furthermore, child and youth clubs are increasingly gaining access to financial and material support from the local government which increases the sustainability and impact of their efforts. When child and youth clubs work in collaboration with the VDC they are more likely to be invited to be part

of the planning and budgeting process, and can influence the plans to address issues concerning them, including collaborative efforts to prevent and addresses different forms of violence and discrimination.

Despite improving opportunities for children and youth to influence local government budgets and to access funds to support their own peacebuilding initiatives, many CYP initiatives continue to face challenges in securing sufficient material and financial support for their activities. Youth participants from Rolpa highlighted the need for better fundraising programs strategies to reach donors. Adolescents and youth from Nawalparasi and Mahottari also emphasized the importance of transparent information sharing and capacity building of children and youth on budget formulation and planning.

## 10. Income generation support for marginalized groups

The importance of income generation support for marginalized youth and families was identified as a factor that influenced the success or failure of CYP initiatives. In efforts to reach and engage marginalized youth and out of school children in their child and youth peacebuilding initiatives, initiatives were more successful if there was a component that supported skill development or income generation opportunities for youth, or income generation support for families. As described earlier, some families who were affected by poverty were reluctant to allow their children to get involved in peacebuilding activities if it meant a loss of income to the family. Priority concerns about family livelihood also created a significant barrier to child and youth efforts to enrol all children in school. The importance of ‘do no harm’ and ‘conflict sensitivity’ approaches requires analysis of the unintended economic impact of child and youth peacebuilding activities on families, particularly the most marginalized families, so that risks and negative impact can be avoided. For example, in efforts to ban alcohol production in Doti, it was found that some of the most marginalized families who gained an income from alcohol production left the community when the alcohol production was banned. *“After the declaration of the alcohol free VDC some families who used to make local alcohol as an income generating source suffered an economic loss. Some moved to another place, this does not only have negative impacts to their livelihood but also to the education of children in the family.”* stressed a male adult support from Doti.

To counteract such unintended negative impacts, children and youth emphasized the importance of integrating income generation schemes as one of the components of peacebuilding initiatives. According to some adolescents and youth from Rolpa and Mahottari, there should be the provision of skill development training, income generation and business management skills for youth. Similarly, research on child marriage Plan Nepal *et al.* (2012) found that child marriage practices are higher in families affected by poverty, particularly in low caste dalit families. Therefore, the researchers articulated the need for income generation and livelihood program components to be integrated into strategies to prevent this form of cultural violence. The Youth Survey by the British Council and AYON (2011) further emphasised the importance of livelihood and employment opportunities to peacebuilding efforts, particularly for the most marginalised youth.

# Quality of Child and Youth Participation in Peacebuilding

Evaluating the quality of child and youth participation in peacebuilding was a key component of the evaluation. The Pots and Stones activity was used to discuss and score eight principles relating to the quality of child and youth participation in peacebuilding. Participants could also share their ideas to improve quality. The eight principles for the quality of child and youth participation in peacebuilding were identified by the Global 3M Steering Team and Global Evaluators drawing upon two key international documents:

- *The Committee on the Rights of the Child General Comment No.12, The Right of the Child to be Heard (CRC/C/GC/12, July 2009)* which outlines nine basic principles for effective and ethical participation of children and young people.
- *Guiding Principles on Young People's Participation in Peacebuilding (2014)* developed by members of the Sub Group on Youth Participation in Peacebuilding of the United Nations Interagency Network on Youth Development.

The Eight Key Principles used were:

- 1 Participation is transparent and informative
- 2 Participation is relevant and respectful to children and youth
- 3 Participation encourages diversity and inclusion
- 4 Participation is sensitive to gender dynamics
- 5 Participation is safe and sensitive to risks
- 6 Investments are made in intergenerational partnerships in young people's communities
- 7 Participation is accountable
- 8 Involves young people in all stages of peacebuilding and post-conflict programming

The Pots and Stones tool<sup>8</sup> was facilitated with mixed groups of male and female participants in their respective age groups, 10-14, 15-17, 18-29, or with 18+ adult supporters. The results of different age groups were maintained for comparison of different perspectives. However, within any particular age group the Pots and Stones activity was conducted in small working groups, so that each group could explore two - three principles. Facilitators distributed a handout with a description of the 8 principles, questions, and the scoring scale on the top (*see Appendix Three*). Individuals had opportunities to record and share their individual score and reasons within their small group. The small group then collectively decided how many stones to place in the pot, and recorded their reasons for the group's score. The group members also shared their ideas on how to improve implementation of the principle in their CYP. In a final plenary session each small group presented their score and reasons to the wider group, so that the score and reasons could be validated or adjusted.

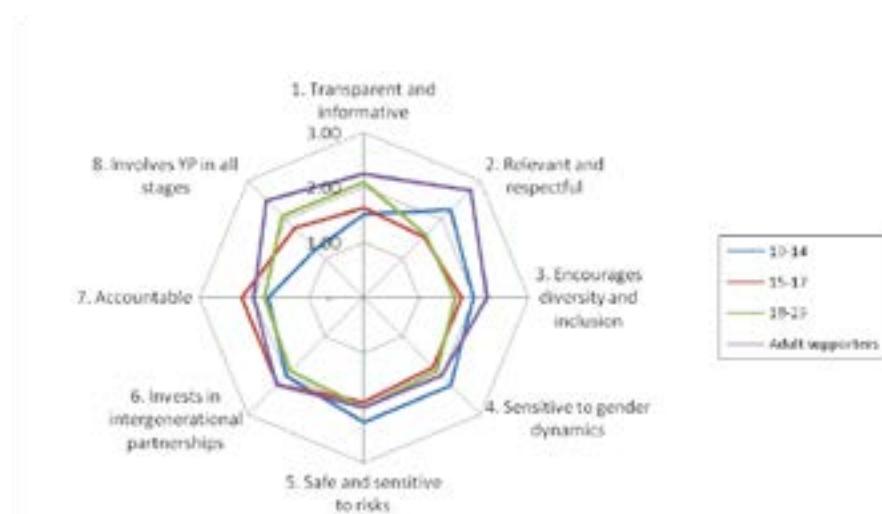
0 stones	1 stone	2 stones	3 stones
The principle is not met at all	Some awareness, but the principle is not really reflected in practice	Some efforts made to address the principle, but not full efforts	The principle is fully understood, implemented and monitored

8 Adapted from Save the Children (2014) *A Toolkit for Monitoring and Evaluating Children's Participation*.



Pots and stone used in Mahottari in a child club

The Pots and Stones was used with different age groups to assess the quality of participation in peacebuilding in 20 CYP initiatives (see Appendix Three).



**FIGURE 3:** Overview of average scores on participation quality indicators

An overview of the average scores based on the quality indicator scores from FGDS with different age groups is shown in the Figure 3.

From the above diagram it is evident that adult supporters tend to give higher scores than youth and children. There is less transparent information sharing with children, and less opportunities for younger children to be involved in all stages of programming. In contrast younger children have given higher scores on participation that is sensitive to gender dynamics and on participation that is relevant and respectful. The overall finding for each principle are described below.

## **Principle One: Participation is Transparent and Informative**

Children, youth, adolescents and adults from Nawalparasi gave high scores for principle one. According to them participation was visible and information was well shared with all participants prior to their participation. “*There was meaningful and detailed information provided regarding the participation*” described an 18 year old female. A 14 year old boy from Nawalparasi also highlighted that “*it was very meaningful and information was provided to all.*”

Youth and adults from Mahottari, and adolescents and youth from Rolpa and Doti tended to score 2 for this principle. Although meetings were held, youth from Mahottari mentioned that detailed discussion and complete information sharing did not take place. Lack of transparent information sharing made it harder for children and youth to be clear about their roles and responsibilities. “*Children and youth did not have enough information about the program, and those who were involved were not clearly informed about their roles and responsibilities*” stated a 43 year old women in Mahottari. Youth from Rolpa also mentioned that information relating to peacebuilding campaigns did not reach all the concerned youth from different backgrounds; and that the information sharing was limited to a few communities as it was not disseminated in the mother language that youth and children could more easily understand. Adults from Doti also mentioned how transparent information sharing was challenging due to geographical conditions and difficulties in reaching children and youth in hill communities, combined with weaknesses in documentation. A 30 year old man explained, “*although discussion takes place, there is no good documentation.*”

The lowest scores concerning transparent and informative participation were made by children from Doti who claimed information was not provided about the peacebuilding programs, and the involvement of children was not clear. “*There is no proper information on how children could participate in the peacebuilding activities*” highlighted a 14 year old boy from Doti. Adolescents in Doti also mentioned that children were not treated equally, that there was no information about the programs related to children, and a lack of recognition of child-related programs.

In discussing how to ensure transparent information sharing for informed participation children, youth and adults recognized the importance of timely and inclusive efforts to share full information with children and youth. In-depth discussion should take place in meetings, and there should be transparent information sharing on the budget, with opportunities for children and youth to influence planning, objective setting and budgeting. Child and youth participants emphasized the importance of pre-planning and uniformity in terms of participation, with more equal treatment of children and youth. Increased participatory monitoring and evaluation was also called for. The importance of informing and sensitising parents and other key stakeholders on the CYP initiatives and on concepts such as CFLG and CZOP were also identified. Furthermore, the role of the media to increase transparent, informative, and inclusive information dissemination to reach more youth and other stakeholders was advocated.



*Drawing and analysis about past and present events relating to conflict and peace, by an 18 year old male, Mahottari*

### **Principle Two: Participation is Relevant and Respectful**

In considering the extent to which child and youth participation in peacebuilding was relevant and respectful, adults from Mahottari, Nawalparasi and Doti all provided high scores. They felt that children and youth were being respected and valued, and that their participation was relevant, and often remarkable. According to a 34 year old woman in Nawalparasi “as VDC was declared CFLG VDC, participation has been more relevant and respectful.”

Conversely only adolescents and children from Nawalparasi provided a high score, other children and youth provided lower scores. “Efforts were made to include all children from all areas in child friendly initiatives in meaningful ways” claimed a 14 year old boy from Nawalparasi. Adolescents from Nawalparasi felt honoured and respected as interesting and interactive programmes were being organized with children and VDC officials, and adults were acting on their commitments to address existing problems facing children in the VDC. However, findings also revealed that participation was less relevant for children and youth who were shy and less able to express themselves. A 18 year old girl from Nawalparasi articulated that **“for those who could not express and present themselves, participation was not so relevant and respectful.”**

Some youth and children from Doti and Rolpa provided a medium score of 2. According to them, child and youth time availability was not sufficiently considered, and children and youth sometimes faced pressure from parents or teachers to participate. “Though participation is relevant in context of children and youth, adults often put pressure on them to get involved in the program” explained a 21 year old male from Mahottari.

Adolescents from Doti and youth from Mahottari gave low scores for respectful and relevant participation. They mentioned that although children and adolescents were involved in programs, they did not feel that their role was considered important, but rather that their involvement was only to show that the organizers have involved children. Due to such tokenistic practices, “some children do not wish to participate” stated a 23 year old female from Mahottari. A 24 year old male from Mahottari also described how there were still discriminatory practices in society regarding the participation of children and youth, and that as a result, “although youth have energy and potential, some do not want to get involved in programs.”

To make child and youth participation in peacebuilding more relevant and respectful concerned stakeholders should give more attention and priority to children and youth, providing more information on opportunities for children, youth, and women to participate in peacebuilding and violence prevention. More efforts should also be made to make their parents and family members more aware of meaningful participation, so that children are not pressured to participate in any program that they do not think is relevant to them.

### Principle Three: Participation Encourages Diversity and Inclusion

Respect for diversity and inclusion is very important in peacebuilding, especially in Nepal where issues concerning discrimination are prevalent. Therefore, respect for diversity and the inclusive participation of children and youth in their own peacebuilding initiatives in terms of gender, ethnicity, caste, religion, disability and other diversity factors is an important indicator to evaluate the quality of participation. Adolescents and children from Nawalparasi and adults from Doti and Nawalparasi provided a good score as they claimed that there was representation and inclusive participation of children from all different caste, ethnic, and religious backgrounds in their child club. “*There is equal participation of women, dalit, and ethnic groups [in their youth initiative to create an alcohol free VDC]*” mentioned a 29 year old adult male supporter in Doti. “*Youth developed a targeted strategy to reach children and also involved children with disabilities*” explained a female youth. In Nawalparasi a 16 year old female mentioned that, “*In programs inclusiveness and diversity was always considered, and representation from all cultural, religious, ethnic group was there.*” A 14 year old boy also added that, “*while developing child friendly village, children from all backgrounds, including gender, and age were included in the process.*”

Adults from Mahottari, youth from Rolpa and children and adolescents from Doti, gave a medium score. The reason for the medium score by youth in Rolpa was, “***there is no clear strategy to involve children from different backgrounds in peacebuilding; We have tried to include people with disabilities, but we have not been able to fully put in into practice; There is active participation of children, but, less from the disadvantaged communities.***” Similarly, a 17 year old male from Doti highlighted, “*all are not involved, so it is not inclusive*”. Youth from Rolpa explained that while they had policies encouraging proportionate participation, and made efforts to follow such policies, they faced challenges in implementing such policies. The challenges mentioned by children and youth from Doti and Rolpa included the difficult mountainous terrain and poverty which makes it harder to reach children from the marginalized families, and that some children are less interested in the programmes. Adult supporters from Doti also expressed the need for more efforts to enable participation of the most marginalized children.

Youth club members from Mahottari mostly provided a low score of 1 as participation as youth members recognised that participation in their peacebuilding initiatives was not based on geographical, cultural and social diversity. The Youth organized themselves among people that they already knew and who tended to be from the same social or ethnic group. A 32 year old adult supporter claimed that “*mostly only one ethnic group participation could be seen.*” A 17 year old female from Mahottari added that “*If there was participation from all caste and ethnic groups it would have been encouraging.*” It was also mentioned by some youth club members that youth participation opportunities were mostly provided to youth who were close to the organizer.

Overall, the scores reveal that greater efforts are being made to support inclusive participation in child clubs, compared with youth clubs, with more efforts being made in Nawalparasi which is supporting Child Friendly Local Governance which explicitly

encourages inclusive participation. Despite their engagement in peacebuilding initiatives to end caste and ethnic discrimination, significant weaknesses remain in terms of inclusive participation opportunities within CYP initiatives. Similar concerns were identified in the Strategic Review of child clubs which identified that community based child clubs were more inclusive than school based child clubs, but marginalised children, particularly children with disabilities, street children, children who are HIV positive, and children with substance abuse problems are generally excluded (CCWB and Consortium, 2012).

To improve respect for diversity and inclusive participation participants suggested that each and everyone should be provided with an opportunity to participate. There should be increased information sharing, awareness raising, discussion and action planning among children, youth, parents and other stakeholders to encourage diversity and inclusion. Stakeholders should also be provided with detailed information about the benefits of participation for all and the importance of inclusion. There should be efforts made to develop positive attitudes in children and adults, with more efforts to ensure child friendly, and disable friendly materials and meeting places. For youth clubs, particular emphasis should be made to encourage inclusive participation, rather than participation among groups of close friends and allies.

#### **Principle Four: Participation is Sensitive to Gender Dynamics**

Respect for males and females and encouraging gender sensitive participation is an important component of inclusive participation. Sensitivity to gender dynamics is also crucial when supporting efforts to prevent and respond to gender inequality and different forms of gender based violence. As described earlier, in the Nepali context this is particularly important as socio-cultural traditions have contributed towards gender inequality, the discrimination of girls and women, and gender based violence.

Only some children and adolescents from child clubs in Doti, and one youth club from Mahottari gave a higher score for participation that is sensitive to gender dynamics. Children and adolescents from Doti described how there was positive thinking, no discrimination based on gender, and efforts were made to follow Government policies for inclusive participation in their child clubs.

The majority of participants from each of the districts gave a medium score of 2 for participation in peacebuilding being sensitive to gender dynamics. According to a total of 21 youth from Mahottari 12 male and 9 female, “*there is a norm of 33% participation of women but there should be up to 50% participation of women in programs. It was also found that in programs participation is based on gender equality; however women are not provided enough opportunity to express themselves.*” It was also mentioned that participation was not sufficiently encouraging towards females, “*if there is real necessity then only women and girls were invited to participate*” highlighted a 17 year old female from Mahottari. Adolescents from Nawalparasi scored 2, as although they made some explicit efforts to encourage male and female participation in their clubs, and had no gender based discrimination within their activities, they felt that girls continued to face barriers in participating in activities due to ongoing gender discrimination in their households and society. The youth from Rolpa also explained that while government policies encourage gender equality, they are not effective due to the strength of traditional views and concepts concerning gender. “**Women do not participate because of fear from family members**” highlighted a 20 year old male. As described earlier in this report traditional concepts regarding gender roles negatively affect participation opportunities for girls and young women. Girls and women traditionally have less freedom of mobility, and less participation in decision making processes on issues affect them. While female

participation in child and youth clubs is positively contributing to changes in gender roles and gender inequality, and children and youth are actively working to prevent and address different forms of gender based violence, ongoing and increased efforts are still needed to support participation that is gender sensitive.

Participants suggested that, there should be 50% meaningful participation of women and girls in clubs and peacebuilding initiatives. Programs should be gender sensitive and stakeholders should be well informed about gender equality. There should be awareness and consensus development in male counterparts, so that boys and men can support more equal and active participation of girls and women. Ongoing efforts are needed to sensitize parents, community and religious elders regarding the importance of gender equality and the benefits of girl and women's participation.

### **Principle Five: Participation is Safe and Sensitive to Risks**

Careful consideration of the risks associated with participation, a focus on the 'best interests' of the child, and protection is crucial when supporting child and youth participation in peacebuilding.

Children from two child clubs in Doti, and one youth club in Mahottari gave high scores of 3. According to a 43 year old woman from Mahottari, "*secure places were made available so that children and youth could share their ideas and experiences.*" Furthermore, some efforts were made to assess risks and support security. A 24 year old male youth club member mentioned that in some youth programs "*security is maintained and we are sensitive towards risks.*" Some efforts were also made to make the programs child and disabled friendly, and to ensure the necessary arrangements to reduce the risks of different forms of harm.

However, the majority of participants provided a medium score of 2. Socio-traditional attitudes towards children, girls and women contribute to the risks they face when participating in peacebuilding. Some girls and young women mentioned difficulties in organizing programs and feelings of insecurity. Youth participants from Mahottari and Nawalparasi mentioned that insufficient safety measures were taken, as women do not feel secure while going to programs, and in some cases organizers faced higher risks when women participated. Moreover, adult supporters from both Nawalparasi and Mahottari mentioned concerns that there was neither an information centre nor a focal person to deal with safety and protection issues in their respective programmes and communities. "*There was lack of contact place during the program*" mentioned a 42 year old woman from Mahottari; therefore children, youth and women did not know where to report to if they had concerns about their safety or well-being.

To improve participation that is safe and sensitive to risk young peacebuilders and adult supporters emphasised that more systematic efforts were needed to assess and address protection and security risks, with particular attention to challenges facing girls and young women. Efforts to increase protection and safety were: to increase efforts to create a safe and trusted environment; to ensure that protection focal points are identified and an information/help desk is established so information is shared with children and youth and they know who to report to and where to get support if needed. The importance of proper planning and the forecasting of probable risks, and good risk management was also emphasized.

## **Principle Six: Investments are made in Intergenerational Partnerships in Young People's Communities**

Investment in intergenerational partnerships enables better understanding and respect among children, youth and adults and helps foster peacebuilding. Youth participants from Rolpa and Doti, and some of the children and adolescents from Doti, gave high scores of 3 for principle six. According to the youth in Rolpa, many activities had been successfully implemented as senior people were involved along with children and youth. Child and youth participation in peacebuilding was encouraged through interaction, suggestions and cooperation. “*Adults and key people in the community have been involved in peacebuilding activities along with youth*” highlighted a 21 year old male youth. A 19 year old male youth added that, “*investment in intergenerational partnerships with participation of all members of the community should be developed so that different views and perspectives of people are shared.*”

A medium score was given by youth from Mahottari, children, adolescents and youth from Doti, and adults from Mahottari and Nawalparasi. The reasons put forward by youth in Mahottari were that older people still do not have faith and trust in youth. “*Youth request for support but adults do not provide support*” explained a 16 year old female from Nawalparasi. A 16 year old male from Nawalparasi mentioned that, “***there is always an anxiety between youth and adults.***” Adult supporters in Mahottari also mentioned that very little intergenerational partnership has occurred between youth and adults. A 43 year old woman clarified that, “*we have not promoted youth and children participation in local and national governance and peacebuilding process.*”

Despite efforts to promote Child Friendly Local Governance in Nepal, children did not feel that there with significant investments in intergenerational dialogue in Nawalparasi. Some youth from Nawalparasi have assigned low scores, as according to them was intergenerational investment has not been considered. “*There is no mechanism to interlink youth with adults and form an intergenerational partnership*” highlighted a 14 year old boy. Another 16 year old boy from Nawalparasi also emphasized that, “*there is no intergenerational investment because the ideas and thoughts of all does not match.*” Adults from Nawalparasi also mentioned that intergenerational partnerships are not taking place because of the age gap and aspirations being different.

Some children from Doti claimed that adults do not act on their suggestions due to the intergenerational age gap. “*Adults are not taking children seriously*” described a 15 year old female. Insufficient funding, training and sensitisation with intergenerational partnerships were also described. “*the empowerment of young people is not taking place because sufficient sensitization is not taking place,*” according to 14 year old male from Nawalparasi.

Increased investment in intergenerational partnerships is required. Children and youth suggested that such programs should be organized on a regular basis, as intergenerational partnerships will enable child and youth recommendations to be considered and taken seriously by concerned authorities and agencies. A focus on inclusion is also important, to avoid the situation where the active move ahead and the less active are left behind. Training should be provided to make intergenerational partnerships more comprehensible.

## **Principle Seven: Participation is Accountable**

Participation that is accountable, both in terms of adults giving feedback on how they responded to suggestions from children and youth, and in terms of child and youth representatives' accountability to their peers is important for meaningful participation.

Two adults and adolescents from four initiatives from Doti with a good score of 3 mentioned that youth and children are taking responsibility and are being accountable to their peers in programs that they plan and implement.

Across the four districts some children, adolescents, youth and adults gave medium scores of 2. According to some youth in Mahottari they were not very accountable as they did not take sufficient time to share information and feedback with their peers. “*Participants are not accountable in any program*” revealed a 23 year old female. She felt that people were always in a rush and did not stay until the end of program. Therefore, although youth, women and children were physically present in their programs, accountability was limited. In Doti some child club members pointed out that there were a lack of opportunities for participation of children in the evaluation of different programs, and they suggested that there should be more training on accountability for club members.

Some youth from Nawalparasi stressed that some adult stakeholders were not accountable. “*Stakeholders were not accountable and some were not even responsive*” highlighted a 17 year old male. Similarly, some youth from Rolpa mentioned that although there were policies to design programs to increase participation and accountability, they were not always properly implemented.

Adults from Mahottari who gave a low score of 1 suggested that participation was not taken seriously, as youth have few opportunities to participate in other programs related with peacebuilding. “*there is no support for children and youth in terms of evaluation of their involvement in peacebuilding process*” highlighted a 43 year old woman.

In many CYP initiatives there is not sufficient accountability to children and youth, particularly to younger children both from their peers and from adults. Increased engagement with concerned stakeholders, information sharing and feedback mechanisms should be put in place. Some suggestions from young peacebuilders and adult supporters on how to increase accountability included: increasing training on accountability so that more children, youth and adults understand what it is and how to apply it; increase efforts to inform and active engage children and youth about different peacebuilding activities; increase collaboration with other community based organisations and agencies working on peacebuilding in the district; and advocate for increased efforts by the local authorities to give feedback to children and youth.

### **Principle Eight: Involves Young People in all Stages of Peacebuilding and Post-conflict Programming**

Some adults felt that children and youth were being given opportunities to engage in different stages of programming. However, from the child and youth perspectives, increased opportunities were needed to involve young people in all stages of peacebuilding and post conflict programming.

Adults from Doti and Nawalparasi gave a good score of 3. “*While talking about CFLG – Child Friendly Local Governance, attempts were made from all and in all level involvement of children and youth took place. And CFLG could not be possible through involvement of children only. Involvement of all was assured for long term sustainability*” explained a man from Nawalparasi.

In one child club in Doti members also gave a high score as they thought children and youth from various ethnic backgrounds, genders, and age groups had opportunities to get involved in all stages of programs related with peacebuilding. However, other child clubs in Doti and youth clubs in Mahottari, Nawalparasi and Rolpa presented a less positive picture, and gave a score of 2. According to youth from Mahottari there was not sufficient awareness raising on peacebuilding matters with the youth, there were

inadequate opportunities to listen to and respond to specific concerns of children and youth in peacebuilding, and insufficient opportunities to involve youth and children in all stages of programming. Adults also admitted that youth were not involved in all relevant stages of peacebuilding programming. For example, according to a 46 year old male from Mahottari, “*after the peace process and post conflict period there have been attempts made to involve youth in all stages however adequate participation could not be made.*”

Youth from Rolpa suggested that while some attempts were made to involve children and youth in different stages of peacebuilding programming, some children and youth were less interested or able to participate due to poverty, lack of parental support and other challenges. In particular, the youth from Rolpa mentioned that children and youth are less engaged in monitoring. “*Children and youth were meant to be brought together for program monitoring and it never happened*” described a 20 year old female from Rolpa.

Youth from Nawalparasi also mentioned that children and youth have not been involved in all stages of post conflict and peacebuilding programs, and that children have fewer opportunities than the youth. The average scores revealed that there have been less opportunities for younger children aged 10-14 years who consistently gave a low score of 1. Child club members from Doti mentioned that it is difficult to involve children and youth in all stages of peacebuilding, and participants described how children and youth were excluded from participating in Local Peace Committees. “***There is no compulsory representation of children and youth in Local Peace Committee, District and Central level Peace Committee***” described a 14 year old boy from Doti.

Suggestions from the evaluation participants on how to increase opportunities for child and youth participation in all stages of peacebuilding were: to organize a discussion forum and training for children and youth on peacebuilding; and to establish legal provisions for child and youth participation in peacebuilding so that children and youth are able to represent their peers in the Local Peace Committees at the VDC, district and Central levels.

## Overarching Findings Concerning the Quality and Impact of Child and Youth Participation in Peacebuilding

### 1. Peacebuilding is not only relevant in contexts affected by armed conflict and insecurity

From child and youth perspectives, peacebuilding is not only relevant in contexts affected by armed conflict and insecurity; it also deals with efforts to address discrimination and different forms of violence experienced by children and youth, both male and female in their daily lives. Children and youth have a broader understanding of peacebuilding which focuses on the need to address different types of violence, discrimination and injustice that affects them in their daily lives, including domestic violence, gender based violence, early marriage, ethnic discrimination etc. This finding is reinforced by an earlier study on women’s role in peacebuilding which found that women were more likely than men to adopt a broad definition of peace which includes the household level and focuses on the attainment of individual rights and freedoms such as education, healthcare and freedom from violence (ActionAid *et al.*, 2012). In contrast, men have a greater tendency to associate peace with the absence of formal conflict and the stability of formal structures such as governance and infrastructure.

## **2. Empowered children are becoming active youth**

During this evaluation it became evident that many girls and boys who are empowered through their child clubs are continuing their active engagement in social change and peacebuilding work as youth. As described by an adolescent during the Data Analysis and Reflection Workshop, “*After joining the clubs our capacity develops and we are able to speak up to share our suggestions and feedback to community groups. Through such participation in the community we can contribute to peace and to efforts to reduce violence.*” Skills and confidence gained as child club members are being transferred and built upon as youth. For example, JCYCN the youth organization that is a member of the Nepal Partnership for Children and Youth Peacebuilding grew out of JCCN, the first registered child club in Nepal. The majority of the youth members in JCYCN are former active child club members. Furthermore, a number of the youth LET members had been active child clubs members as children.

### **Child Club Graduates form a Youth Organization, the Story of a 27 year old Male Youth, Kathmandu:**

*I was only 7 years old when I first joined the child club... One and a half years ago together with other child club graduates I was involved in forming an NGO YUWALYA a youth led initiative which works with and for adolescents and youth of Nepal. Our NGO aims to work as a bridge between child club graduates and the Youth Movement in Nepal. As youth we felt we should also invest some of our experiences in the youth movement of our country, as we had so much experiences, knowledge and capacity from child club experiences. I am leading YUWALYA's work on gender and social inclusion. We are working with boys and young men to raise awareness and provide training through "entertainment ways" on gender, violence and inclusion issues. We are organising intergenerational dialogue with parents and youth so that they can share with each other and have better understanding of each other. We are also organising dialogue by bringing political parties and youth leaders together for a dialogue to prevent political leaders from mobilising the youth to become involved in violent and negative ways in their political rallies. We have received positive feedback from these type of initiatives.*

The first theme of the impact section describes how members of child and youth clubs and peacebuilding initiatives described significant personal changes that increased their positive thinking, sense of responsibility, self confidence, and analytical skills. There are indications that children who are empowered as active citizens for peace are more likely to become active youth citizens for peace. However, further longitudinal studies are encouraged to research this.

### **3. Representation and participation of children and youth in the Local Peace Committee is lacking**

There are some positive changes in social norms regarding child and youth participation and increasing acceptance of children and youth as agents of change and peacebuilders (Care Nepal, 2012; Save the Children, 2008; Bennett *et al.*, 2012). Increased space for child and youth participation in local governance has also been observed. Evidence gathered during the evaluation revealed increasing representation and participation of children in School Management Committees, vDCs, and other structures. However, there is no provision for child or youth representation and participation in Local Peace Committees (LPC). A male adult member of the Local Peace Committee in Mahottari confirmed that, “*There is no provision of participation of youth and children in Local Peace committee, but I will try to recommend this.*” Despite their efforts to build peace and reduce violence in their communities, in the areas where this evaluation was undertaken no children were involved in LPCs, and youth were only involved in a few places.

During this evaluation youth described how the LPC members were usually determined by the vDC or Municipality head. The LPCs usually draw their members from political parties, civil society and representatives of victims. The main objective of the LPC is to have mutual understanding and harmony and to resolve local level conflicts peacefully, so members of child and youth clubs should be involved. The appointments to LPCs tend to be political as political parties assign their more senior members in order to have more influence. Therefore, youth and children are less involved. Another study highlighted that LPCs relied heavily on the elders which hindered the inclusion of women, youth and civil society (Odendaal, 2010).

Insufficient efforts to recognise and engage children and youth in national peace processes have also been identified in an earlier study:

*Young people were once seen as ‘agents of violence’, and they have yet to be recognized as important actors in the peacebuilding process and as having an active and positive role in redressing violence. Although the youth are urged to act as peacemakers, they are seldom mentioned in the solutions for conflict transformation processes.* (Care Nepal, 2012, p.14)

Therefore, further advocacy efforts and sensitization of key stakeholders is necessary for the provision for child and youth representation on LPC and increased space in peace processes.

### **4. Tensions relating to protection and participation of children which influences their engagement with political parties and in protests**

Concerns arising from misuse of children by political parties have fuelled work on Schools as Zones of Peace which restrict political parties from entering schools and establishing student wings in schools. Furthermore, there are increasing efforts to restrict children from participating in political rallies and protests in order to protect children. However, as articulated by a 27 male youth from Kathmandu such restrictions also hinder children’s civil rights and freedoms:

*One challenge is that children under 18 years are not allowed to be involved in any kind of rally. This is a controversial issue especially for adolescents aged 16-18 years, as although the rules were made to protect misuse of children in political rallies, children also have civil rights which should be respected. Recently some children were part of a rally against violence and some activists said they should not be there as they are children. However, the child club members said “Our child club is a platform for us to enjoy our civil and political rights, we are here for a good cause, and not for political misuse, so we should be allowed to be part of this rally...” It*

*is important to bring children and youth into the political agenda while ensuring there is no misuse of children and youth by political parties.*

Thus, increased efforts are needed to navigate tensions concerning children's protection from and participation in politics, ensuring a focus on informed, voluntary and safe participation, and preventing misuse and manipulation.

## **5. The need to strengthen inclusive and gender sensitive CYP to address discrimination and exclusion more effectively**

One valuable lesson learned is that insufficient efforts to develop strong child and youth clubs and peacebuilding initiatives in terms of inclusiveness and gender sensitivity is a barrier to achieving sustainable impact to end different forms of discrimination based on gender, caste, ethnicity, disability, and age. This report has emphasised how collaborative and sustained efforts are needed to change traditional practices that foster discrimination. It is crucial that children and youth also reflect on their internal structures and participatory processes to ensure that they are role models for inclusion and gender sensitivity. As described in an earlier section the dangers of excluding the most marginalised children and youth can fuel feelings of injustice and frustration that may motivate children and youth to engage in political violence or armed conflict (Mercy Corps, 2015). Thus, investments to strengthen inclusive clubs and efforts to ensure gender sensitivity and inclusive participation should last for a long time, effectively reducing the ongoing discrimination, inequality and other factors.

## **6. Importance of intergenerational dialogue and collaborative efforts to create wider impact**

Intergenerational dialogue and collaborative efforts must be given high priority in peacebuilding and violence prevention by involving key people, and more people in order to achieve socio-political changes, in addition to individual personal change. Intergenerational dialogue provides important opportunities for males and females of different ages to listen to each other's perspectives, to better understand one another, and to build upon each other's capacities and strengths. It can build social cohesion and trust among people of different ages and social backgrounds. Intergenerational dialogue provides an effective framework for collaborative efforts to promote positive participation from all and mutual understanding between all, which are essential elements for working in communities as well as on the national level. A youth evaluator emphasised the importance of "**Having more intergenerational cultural programmes and efforts to increase togetherness and equality.**"

## **7. The combo effect- the importance of combining different efforts in order to achieve impact**

Peacebuilding work is not simple as complex factors are constantly at play. To achieve sustainable changes in reductions of violence and discrimination, and to build sustainable peace requires multiple changes in individual attitudes and behaviour, changes in group behaviour, and social norms. Changes in institutional laws and structures, implementation of laws and good or poor governance process can also enhance or hinder peacebuilding efforts. Therefore, it is perhaps not surprising that singular efforts to work for peace and to reduce violence are less effective than combined efforts.

In the Data Analysis and Reflection Workshop children and youth mentioned that just doing street theatre is not enough to bring about sustainable changes in attitude and behaviour. Similarly, vocational skill training with females does not build peace unless combined with other activities to empower females with information and skills on peacebuilding, conflict management or leadership training. In contrast we can see that the CYP initiatives with the most impact are undertaking a number of different efforts and are working collaboratively with a number of different stakeholders. For example, to address early marriage children and youth were raising awareness through house to house meetings, raising awareness through drama, and collaborating with the police to increase formal reports about child marriage. This combination of efforts helped achieve more impact. Similarly efforts to create an alcohol free society were more successful when different strategies were used to raise awareness and to actively engage a range of key stakeholders in efforts to declare the VDC alcohol free; but some negative impacts were also identified as there was not sufficient attention to alternative livelihood needs of the most marginalised families.

## **8. Documentation of activities and record keeping**

During the evaluation it was found that a number of CYP activities have been implemented by children and youth. However, good documentation and record keeping was not evident. Furthermore, most child and youth peacebuilders have received limited training in planning, documenting, monitoring and evaluating projects. This has created challenges when trying to identify the impact of their initiatives, and looking for recorded evidence and data. Though significant achievements were reported, there was often a lack of recorded supporting evidence. Improving ongoing systems of documentation, record keeping, and monitoring by child and youth peacebuilders and support agencies are required to increase evidenced based advocacy.

# PART THREE: Recommendations and conclusions

## Recommendations

This report concludes with recommendations for key stakeholders which have been developed by child and youth peacebuilders and their adult supporters, building upon the findings from this participatory evaluation. It is expected by the evaluation team that for each of these key recommendations, actions should be taken by influential actors and stakeholders, including children and youth themselves, to further strengthen child and youth roles as peacebuilders and the quality and impact of their efforts.

### Recommendations for Political Authorities

Political authorities, the government, political leaders and policy makers at all levels, should undertake increased efforts to ensure youth and children related policies are implemented; child and youth voices are heard; and meaningful participation and opportunities for youth and children are provided.

#### *Government, political leaders and policy makers at all levels should:*

- 1.1** Ensure spaces for inclusive and meaningful participation of children and youth in decision making and governance processes concerning them, with increased opportunities to engage marginalized children and youth with attention to gender, disability, ethnicity, caste, religion, and other factors.
- 1.2** Develop policies and procedures to support representation and meaningful participation of youth and children in Local Peace Committees (LPC).
- 1.3** Ensure that the National Policy on Child Friendly Local Governance is effectively implemented and monitored, supporting child and youth participation in local governance (at VDC, school, and district level), and transparent budget allocations for children and youth issues.
- 1.4** Ensure implementation of practices and values associated with Schools as Zones of Peace and Children as Zones of Peace.

- 1.5** Appoint one Psychologist in each school, which will support both students and teachers.
- 1.6** Include a Peace Education Curriculum in schools.
- 1.7** Increase opportunities for skill based training to youth for their livelihoods and employment as integral to the implementation of the Youth Policy by the Nation.

### **Recommendations for Community Members**

Community members, including community and religious leaders, parents, guardians, teachers, other children and youth should pro-actively support children and youth peacebuilding activities, ensuring meaningful participation, social development and institutionalization of their efforts.

***Community leaders, parents, family members and peers at all levels should:***

- 2.1** Develop a positive attitude towards the meaningful participation of children and youth in peacebuilding processes.
- 2.2** Conduct intergenerational programs to establish good relations and a better understanding between the people of different generations.
- 2.3** Support inclusive and meaningful participation of girls, boys, female and male youth in peacebuilding activities and structures, with special efforts to reach and include marginalised groups on the basis of caste, gender, ethnicity, disability and those living in remote areas.
- 2.4** Support local level child and youth clubs and other programs which help them to have intellectual, social and emotional development. Support the registration of clubs and networking opportunities.
- 2.5** Stop discrimination on the basis of religion, caste, gender, disability, age and other factors; and collaborate with children and youth to prevent and address different forms of discrimination to help build social cohesion and peace in the community.
- 2.6** Support efforts to implement child friendly schools, and include peacebuilding in the curricula.
- 2.7** Establish a feedback and complaints systems in schools and communities.

### **Recommendations for Agencies Supporting Peacebuilding or Child/ Youth related Programming**

Agencies including NGOS, INGOS, CBOS, and UN agencies who are supporting peacebuilding or other programmes relating to children or youth should increase efforts to work in collaboration and partnership with child and youth organizations, and should increase capacity building, material, and financial support to assist young peacebuilders.

***Agencies working on peacebuilding or child/ youth related programs, including training providers should:***

- 3.1** Increase collaboration with child and youth clubs and other CYP initiatives to support their participation in peacebuilding and other social change programs.
- 3.2** Support meaningful and inclusive opportunities for child and youth participation in all stages of programming on peacebuilding and violence prevention, ensuring opportunities for children and youth to influence the design, implementation and monitoring of peace and violence reduction programs.
- 3.3** Support the capacity building of children and youth in peacebuilding, including training on conflict analysis and conflict management, peacebuilding, non-violent communication, child/ women/ human rights.

- 3.4** Support intergenerational dialogue on peacebuilding among children, youth and adults.
- 3.5** Support skill training and income generation activities for youth and marginalized families, and support efforts to enrol every child in school as part of peacebuilding programs.
- 3.6** Support organizational development of child and youth clubs and networks, including knowledge and skills to increase documentation, monitoring and evaluation of their initiatives; as well as values and skills to strengthen inclusive organizational structures and participation processes.
- 3.7** Increase programmes to address gender based violence and to ensure gender equality.

### **Recommendations for Child and Youth Peacebuilders**

Child and youth peacebuilders from all ethnic, cultural and religious backgrounds, including children and youth with disabilities should come together to support each other as active citizens for peace.

***Children, adolescent and youth should:***

- 4.1** Have positive attitudes and be good role models for others promoting nonviolence and peace.
- 4.2** Create more opportunities for children and youth, especially the most marginalized to get involved in peacebuilding through: intergenerational dialogue, leadership development, campaigns against gender based violence and other forms of violence against children, and the creative expression on peace etc.
- 4.3** Increase efforts to support gender sensitivity and inclusive participation of children and youth from dalit, janajati, children/ youth with disabilities, in their clubs and peacebuilding activities. Females and males from diverse backgrounds should be meaningfully involved in the planning, budget allocation, implementation and monitoring of their peacebuilding activities.
- 4.4** Support efforts to declare Schools as Zones of Peace to reduce the negative impacts on children from any possible conflict and violence.

### **Recommendations for the Media**

The media, including print, television, radio and social media should prioritize and disseminate information on CYP and increase awareness on peacebuilding and social issues affecting children and youth.

***Media including print, visual, and social media should:***

- 5.1** Disseminate child and youth participation and peacebuilding efforts to increase awareness and engagement from more children, youth, and members of the general public.
- 5.2** Develop more programs on equality and program against gender-based violence.
- 5.3** Support skill training of children and youth using different forms of media, including social media, as peacebuilding tools.

### **Recommendations for Donors**

Donors, including both private and public sector, NGOs and INGOS working with children and youth, in the peacebuilding sector should collaborate with child and youth led organizations, support their programs, and include peacebuilding as a cross cutting theme in their program.

***Donors, including both private and public, should:***

- 6.1** Collaborate with the child and youth clubs and other types of CYP initiatives and support their programs.
- 6.2** While designing any program, the donors should mainstream peacebuilding, and ensure conflict sensitivity and gender sensitivity.
- 6.3** Encourage child and youth participation in peacebuilding and good governance programmes.
- 6.4** Invest in vocational skill training and income generation programmes for female and male youth and prioritise efforts to reach the most marginalised youth and families.

## Conclusions

Children and youth are working as active citizens for peace and are primarily contributing to peacebuilding in their communities, schools and families. There have been significant positive changes in the way children and youth think about themselves, and they have made considerable contributions to prevent and address different forms of discrimination and violence, and to promote peaceful cohabitation. Girls, boys, female and male youth have increased their courage, motivation and skills to prevent and report violence and this has directly reduced domestic violence and violence in schools. CYP efforts are resulting in some cultural changes with reductions in gender discrimination, chaupadi practices, child marriage, untouchability and caste based discrimination; and an increased engagement of children and youth in decision making processes. The collaboration and commitment of key adult stakeholders, including local government officials and political leaders, as well as persistent sensitisation of parents, community members and elders are essential to CYP success. However, existing social norms and discriminatory practices towards gender, caste and ethnicity was also noted as factors hindering CYP processes and impacts in many locations; therefore continuous, collaborative and increased efforts are still required to transform traditional attitudes and beliefs which contribute to discrimination and violence.

CYP efforts have increased support to vulnerable children and youth including conflict affected youth and children. However, greater efforts are required from child and youth peacebuilders to ensure gender sensitivity and to meaningfully engage the most marginalised children and youth in their peacebuilding initiatives. Transparent information sharing about peacebuilding among children, youth and adults has to be ensured, and increased efforts are needed to provide meaningful opportunities for children and youth to participate in planning, budgeting, implementation, monitoring and evaluation of peacebuilding processes at all levels.

Existing good practice initiatives such as Child Friendly Local Governance, Children/ Schools as Zones of Peace should be continued and scaled up. Furthermore, increased investment in intergenerational partnership involving youth, children and senior people are essential in enabling different generations to value each other's perspectives and contributions to find positive solutions to the many challenges faced. Parents and other key stakeholders, including the media should also be informed and sensitized to recognize and support meaningful participation of children and youth in peacebuilding and legal provisions must be established for children and youth to represent their peers in Local Peace Committees on the VDC, district and Central levels.

While there is increasing acceptance of youth and children as agents of change (Care Nepal, 2012; Save the Children, 2008; Bennett *et al.*, 2012), it is also recognised

that there is insufficient space for children and youth in national peace processes and mechanisms including Local Peace Committees. Such exclusion can increase youth frustration and may contribute to increased youth engagement in violence (Mercy Corps, 2015; Care Nepal, 2012), “*Involvement of the youth in the peace process is still not adequately considered by the state, and its continued reluctance to recognise the youth could prolong the peacebuilding efforts and, worse still, may give rise to yet another conflict of different nature and intensity.*” (Care Nepal, 2012, p.14) Therefore, increased advocacy and engagement with the government and political leaders to ensure representation and meaningful participation of children and youth in good governance and peace processes at all levels is crucial. Furthermore, there should be increased engagement with political leaders, including youth leaders to promote non-violent approaches to achieving social change. Bennett *et al.*, (2012) suggests that “*working with politically involved youth and politically aware youth has the potential to have some of the largest returns on invested time and money if done properly*” (Bennett *et al.*, 2012, p.43). Such engagements may also help to counteract fears expressed by one of the male youth peacebuilders during this study, “*that conflicts between ethnic groups may increase until the Constitution is in place, as each ethnic group tends to be politically organised to have more influence and power within the current socio-political context which supports Federalism.*”

A set of recommendation have been presented for political authorities, community members, agencies supporting peacebuilding, the media, donors, and child and youth peacebuilders. Community members should assure meaningful participation, agencies should increase efforts to work in partnership and collaboration, child and youth peacebuilders should come together and interlink with each other to amplify the impact. Similarly, the media should prioritize CYP and disseminate information accordingly. Donors should include peacebuilding as a cross cutting theme in their programs. Educational establishments also have a crucial role to play as it is shown that currently only a small percentage of children and youth in Nepal are informed and actively engaged in peacebuilding (British Council and AYON, 2011; Bennett *et al.*, 2012; Care Nepal, 2012). Thus, peace education and conflict management skills should be integrated into all formal and informal educational institutions so that increased numbers of girls, boys, male and female youth in Nepal become aware and active citizens for peace.

## Appendices

### Appendix 1

# Case Studies

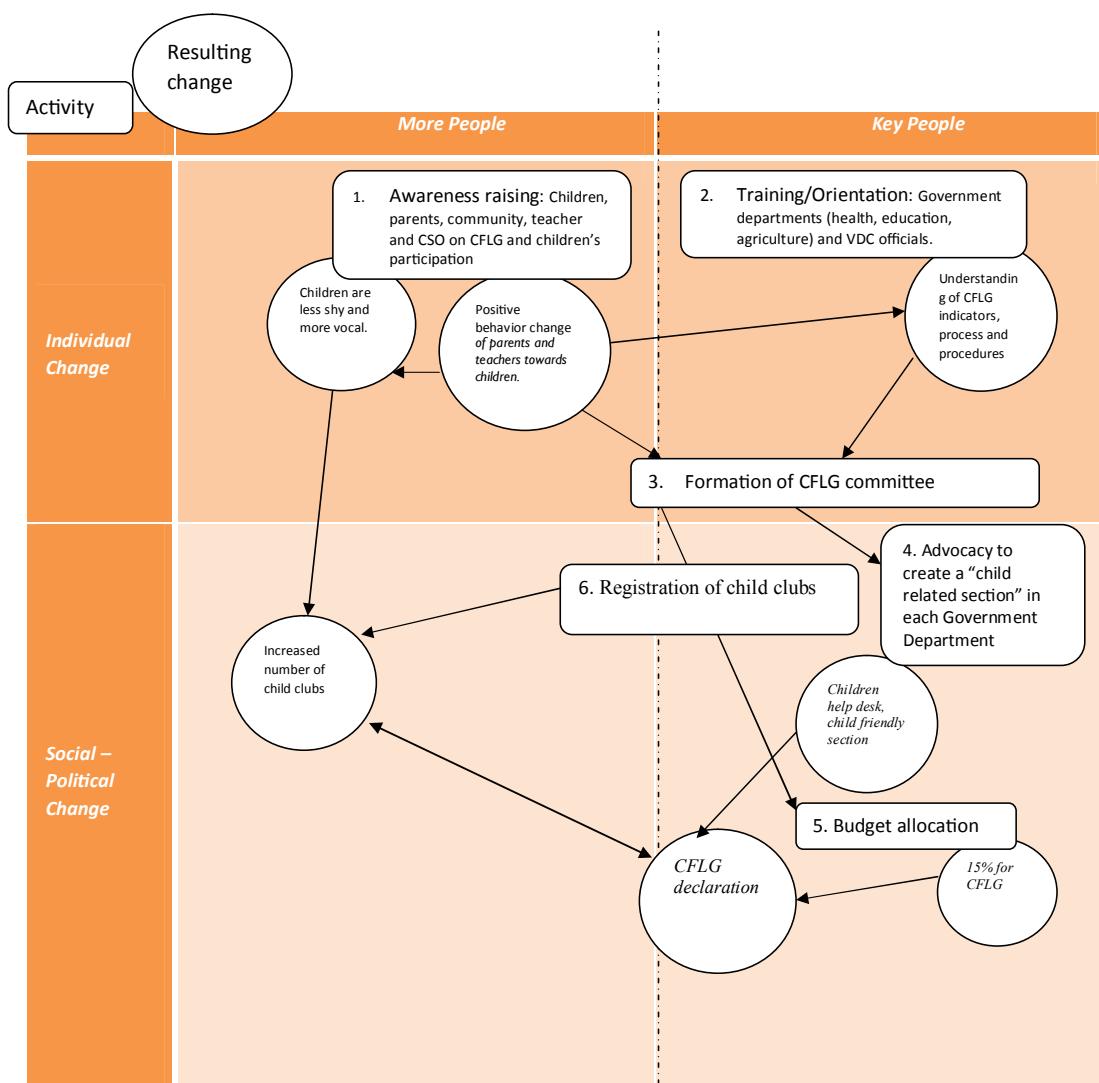
## Case Study I: Collaborative Participation of Children from Child Clubs in Developing Child Friendly Local Governance

**Introduction and History of the Initiative.** The Child Friendly Local Governance National Strategy (2011) and operational guidelines support children's participation in local governance and collaboration with child clubs. Jagriti Child and Youth Concern Nepal (JCYCN) and child clubs in Nawalparasi have been very actively involved in collaborative efforts with the government, UN, and NGOs, to establish Child Friendly Local Governance in their VDCs, municipalities and district. Within the district, child club members identified numerous problems affecting them including corporal punishment, child labour, early marriage, discrimination of children, and children's views not being valued. Other agencies also identified weaknesses in birth registration and access to services for pregnant and breastfeeding mothers. The Local Governance and Community Development Plans (LGCDP) is a national government programme with the overarching goal of contributing towards poverty reduction through inclusive, responsive and accountable local governance and participatory community led development. Specific efforts to promote Child Friendly Local Governance are also being supported in districts, municipalities and Village Development Committee.

In 2010 the DDC commission meeting announced a decision to increase efforts to make two VDCs in Nawalparasi, Pragatinagar and Manahari, child friendly by implementing CFLG. Relevant agencies working with and for children in the district, including JCYCN youth organisation and child clubs were invited to be part of the collaborative efforts. Male and female children from different religious, caste and ethnic backgrounds were involved in the CFLG initiative. On the 27th of December 2013, Pragatinagar was declared the first child friendly VDC in Nawalparasi. It was the first VDC in Nepal to be declared child friendly.



Hon. Vidhyadhar Mallik, the Minister of Federal Affairs and Local Development, and Ms Hanaa Singer, UNICEF Representative, inaugurate the plaque declaring Pragatinagar as the first child-friendly VDC in Nepal in line with government's National Strategy on Child Friendly Local Governance (CFLG). Pragatinagar residents gathered in thousands to witness the CFLG declaration event. ("Pragatinagar declared", December 2013).



**RPP MATRIX:** Collaborative Participation of Children from Child Clubs in Developing Child Friendly Local Governance

## **Initiative's main peacebuilding activity**

This was a collaborative approach involving key government, UN and NGO stakeholders, children and youth. Under the CFLG strategy a VDC, municipality, or district has to achieve at least 80 percent of the targets specified in the 27 CFLG indicators to be declared as child friendly. These indicators relate to children's rights, child survival, protection, development and participation, such as immunization, breastfeeding, and access to safe drinking water, birth registration, establishment and functioning of child club networks, child club representation in local committees etc.

As part of the CFLG process, children and adults in Pragatinagar VDC have been actively involved in awareness raising and action initiatives to promote concepts of child friendly local governance, the importance of children's participation, and harm associated with child marriage, child labour, and corporal punishment. Through CFLG, increased efforts have been made to ensure increased budgets for children's services; to encourage the establishment, strengthening, and registration of child clubs; and to ensure institutional space for children's participation in decision making in local governance and school governance.

Children have received training on child rights and leadership development, and some child club members have been part of training on human rights, peacebuilding and conflict management. Key activities implemented by children include: regular child club activities to discuss issues concerning them; representation and participation in VDCs, School Management Committees, and CFLG committee meetings so that they can share concerns affecting them; use of street drama to raise awareness on the dangers of child marriage, child labour, and other forms of violence against children; and discussions and awareness raising on corporal punishment in schools, families, and communities to reduce violence. Youth have also strengthened their networks to help reduce violence.

As part of the CFLG there is also a focus on 'socialization processes' which enhance inclusion of families that were most affected by armed conflict, supporting inclusion of children affected by armed conflict in schools and in child clubs. "*There has also been the development of a plan to involve youth who were part of the insurgency, in social works of the community*" emphasised a 29 year old male youth. Child club members have also been involved in supporting vulnerable children from dalit communities and poor families through the distribution of study materials, helping them, and trying to involve them in their child club activities. Furthermore, children are actively involved in efforts to monitor and report on the 27 indicators for child rights, and increased interaction programmes have been organized between children and concerned adult duty bearers in the local government offices.

## ***Impact of child and youth participation in peacebuilding***

*Aware and active citizens for peace:* Girls and boys described their increased knowledge concerning their rights and their responsibilities to act upon protection issues affecting them, and to contribute to community development processes. Children and adolescents mentioned that they were previously unaware of their rights and the peace process, now they have a better understanding of child rights, peacebuilding, the peace process, CFLG, and opportunities to participate in governance processes that concern them. "*I did not have any information on child rights, now I have access to information and I think about how to make children access their rights*" explained a 14 year old boy. The president of the child club network, and acting secretary of Jagriti Child Club, described their watchdog role. "*We work as a bridge between the community and the local authorities. We collaborate with the VDC in its every endeavour to ensure that the community benefits.*" ("Pragatinagar's Progress", 2010).

Children and youth described how they used to have think negatively that “*children and youth could not contribute to positive change*” as mentioned by a 17 year old female, but after being involved in child clubs and because of CFLG initiatives children are more positive about their opportunities to influence positive social change. Children and youth are communicating more respectfully with their peers, parents and elders, while also asserting and defending their rights. Individual peacebuilders have taken the responsibility to be good role models and have changed their personal behaviour to prevent fighting and violence. A 22 year old female highlighted that as a result of the CFLG there is “*more child protection by the community and more commitment to end child discrimination.*”



In the Parasi Patra weekly, dated the 21<sup>st</sup> of March 2015, the news highlighted concerns raised by children about the misuse of the government budget that was intended for children. The District Child Group Coordination Committee members including the chairperson from Nawalparasi, visited the DDC and questioned the Local Development Officer (LDO) and asked, “*where are the expenses from the budget that was allocated for us, and has there been any monitoring of money that has been misused.*” Children’s representatives handed over a letter to request further monitoring. If neglected, the delegates mentioned that they would go to Kathmandu to visit the concerned ministries.

*Increased Peaceful Co-habitation and Reduced Discrimination:* Child and youth club members in Nawalparasi have made contributions in preventing and addressing different forms of discrimination based on age and gender, which is contributing to increased peaceful co-habitation. Furthermore, as part of CFLG, some efforts have been made by child clubs to make schools and communities more accessible to children with disabilities and children from marginalized groups. Previously, adults did not think that children had a role to play in the decision making processes in their families, schools, communities or in local governance processes on issues that affected them. However, there are now positive changes and discrimination on the basis of age is reducing. “*Before, adults did not believe that children can also do good things, now they believe that children can also do good things, and they also invite children in various programs*” highlighted a 16 year old female. A 13 year old female child described how “*children are now invited by social organizations for their meaningful participation, and there is a new habit to honour them.*” Adults also described changed attitudes and practices in involving children and youth in decision making and budgeting, and in valuing their contributions. A 40 year old woman described positive changes in relations and “*children’s involvement in family level activities.*” A 34 year old woman added how “*children were able to share their opinion by being involved in different clubs.*” Different agencies, including government and NGOs are now providing increased support to child clubs, and government records show that there are now 626 child clubs in Nawalparasi involving 26,626 members, 16,981 boys and 9645 girls (DCWC, 2015). “*When there are budget allocations by VDC there was often conflict among*

*adults. However, when child club and youth club members are involved in discussions about the budget allocations there is less conflict as the adults make more efforts to control their emotions”* highlighted a 26 year old male youth.

Male and female child club members are working together in collaborative ways and are contributing to reducing gender discrimination. According to a 17 year old male adolescent, “*there is no discrimination on the basis of gender and children have participated in every activity.*” Furthermore, a female youth described how “*girls’ participation was less accepted by society, but now we are seeing how this has changed... before girls were not encouraged to leave their home and they were expected to marry at a young age. Now children and parents attitudes have changed.... Girls are now more able to participate in social issues.*” However, the record of child club members still indicate that there are significantly more boys involved in child clubs than girls; therefore, ongoing efforts to address gender discrimination are required.

*Reduced Violence:* Child club members have prevented and responded to different forms of violence and exploitation, particularly to violence affecting children, early marriage, sexual harassment, child labour, and corporal punishment. According to a 34 year old woman “*children are able to raise voices for their rights and responsibilities*” which has assisted in reducing violence. “*When I hear about violence taking place, I inform the concerned agencies*” described an 18 year old female. The government Child Rights Officer in Nawalparasi acted upon reports concerning child marriage that were reported by child club members. Furthermore, action by the police and school authorities was taken when children reported a case of sexual harassment by one of the teachers in a school. In addition, the CFLG Declaration has led to the establishment of a children’s help desk and child focal person in concerned government offices, so that there are improved mechanisms for children to report concerns affecting them. A 19 year old female described how “*female students are able to openly share their problems*” and this has helped reduced violence.

*Increased support to vulnerable groups:* Marginalized children, including children from dalit families, poor families, and conflict affected families have received education materials and encouragement to study from child club members. Marginalized children have also been encouraged to join and be part of child and youth club activities. The CFLG initiative makes special efforts to increase marginalized families’ access to interventions (Subedi, 2010). “*Children from ethnic groups, dalit communities, backward and marginalized have benefitted more*” emphasised a 37 year old woman.

### **Factors influencing CYP impact:**

There is a strong interplay and dynamic relationship among each of these factors contributing to the cumulative success, or conversely, the cumulative barriers that prevent or minimize positive impacts.

*Attitudes, Motivation and Commitment of Children and Youth & their Organizations:* Clubs provide a crucial platform for child and youth expression, participation, and organization. “*Local child clubs established a committee, and started networking with organizations within the district, as well as outside Nepal so support and commitment were there to support activities*” described a 13 year old girl in Nawalparasi. When Pragatinagar VDC was declared as the first child friendly VDC in Nepal the UNICEF representative acknowledged the crucial role of children: “*It is the advocacy done by you that has resulted in this great achievement. Also, thanks to your great adults in this village who have listened to you and have allowed you to be change agents.*” Children’s access to training on child rights, leadership and life skills, peacebuilding and other topics have increased children’s knowledge and capacity. According to a 16 year old male, “*I am now more concerned on*

*child rights and have developed decision making skills*" similarly, "*after being involved in various programs I am now able to understand the importance of child participation*" added a 15 year old male.

**Cultural Attitudes, Beliefs and Practices:** Restrictive social norms and attitudes towards children, girls, women and other marginalized groups hinder opportunities for their meaningful participation (ActionAid, IDS, & Women Kind, 2012). Traditionally, adults did not think that children had anything to contribute to local governance, and some parents did not allow their children to participate in many programs fearing that it would hamper their education. However, regular awareness raising regarding the benefits of children's participation are resulting in changes in socio-cultural attitudes and practices. "*In most of the programs an enabling environment to listen voices of children was not there, now the environment has been created, where children voices are also listened to*" described by a 16 year old female. Positive traditional and cultural practices are being encouraged and adapted to further realise children's rights. For example, a headmaster of a local school in Pragatinagar shared how "*participants from all religious backgrounds were oriented on birth registration, and during the occasion when people, such as priest visits the home of new born child, they do rituals and also notify the parents to do the birth registration of their new born child.*"

**Family Attitudes & Support:** Parental support, particularly for participation in child club activities and decision making processes, is a key factor that can hinder or enable their participation. A 21 year old female adult supporter commented, "*to be involved in different activities including social work and to create an enabling environment for them, family support is a must.*" Positive attitudes towards children's participation and child rights are crucial to the success of CFLG work in Nawalparasi. Though some negative aspects of children's participation were also acknowledged; for example when children are very active in their clubs they have less time for study and less time to support their families in household responsibilities.

**Key Stakeholders Motivation, Commitment and Support:** "*We hope to create a cascade movement so that we can turn more VDCs child friendly and turn municipalities' child friendly and ultimately create a child friendly nation.*" Ms Hanna Singer, UNICEF ("Nepal declares", 2013)

In the Nawalparasi district commitment from key stakeholders has been crucial to support CFLG and such commitments enhance the efforts and impact of children's participation in violence prevention efforts. Due to the CFLG Declaration key stakeholders including: Ministry of Federal Affairs and Local Development, UNICEF, Women and Children office, District Development Committee (DDC), District Health Office (DHO), District Education Office (DEO), District Child Welfare Committee, political parties, different organizations in the municipality, NGOs working in child related sectors are all collaborating together, and are making pro-active efforts to support child clubs and children's participation. Improved collaboration among child clubs, government line agencies and other different organizations supports collaborative efforts to respond to children's concerns about violence and other rights issues affecting them. "*Before, in any programs the participation of children was not assured and it seemed that children were not believed. Now, all participate in the programs organized by the children and they [adults] also make commitments to support us*" described a 13 year old female.



*Political Leaders of the major political parties in Pragatinagar commit to ensuring that Pragatinagar remains a child-friendly VDC. ("Pragatinagar declared", December 2013)*

*Awareness Raising, Sensitization and Campaigns among Key Stakeholders:* Awareness raising efforts by child club members to share the harmful effect of child marriage and child labour have been crucial to violence prevention efforts. Furthermore, District level campaigns on CFLG have also played an enabling role in creating more widespread awareness on child rights and participation in local governance. Government officers, NGO staff, and child club members have been actively involved in raising awareness on CFLG with parents, community members, teachers, government officials and political leaders.

*Existence and Implementation of Government Laws, Policies, Strategies and Provisions:* Local Self Governance Act (1999) made provisions for local bodies, Village Development Committees, District Development Committees and Municipalities, to prioritize projects that provide direct benefits to children. An administrative regulation (2007) authorized these local bodies to establish and operate a special fund for women and children. Furthermore, VDC and DDC Block Grant Operational Guidelines (2010/11) made it mandatory for VDCs, DDCs and Municipalities to allocate at least 10 per cent of their capital budgets to plans and projects directly benefitting children. The recently approved 'National Framework on CFLG' includes a provision for mandatory allocation of 15% of the total capital investment funds if a District/Municipality/VDC initiates work on CLFG. "15% of the financial budget were allocated by VDCs for children and used for the reduction of child marriage, increase in literacy rate and full rate of birth registration" mentioned an 18 year old male. Such legal provisions are a significant enabling factor as they provide local government officials with a mandate to be responsive to children's requests for support.

### **Quality of child and youth participation:**

Eight principles for good practice in child and youth participation in CFLG and violence prevention efforts were used by 18-29 year old youth, and one 17 year old female, who were actively engaged in supporting CFLG and adult supporters in Nawalparasi to assess the quality of child and youth participation. Due to forthcoming school exams, children under the age of 18 years were not available to participate in this exercise.

0 = principle is not met

1 = some awareness, but the principle is not really reflected in practice

2= some efforts made to address the principle, but not full efforts

3 = the principle is fully understood, implemented and monitored

As shown in the figure, similar scores were provided by youths and adults for principle 1, 4, 5 and 8. Whereas adults provided higher scores for principle 2, 3, 6 and 7. Key reasons are shared below.



**FIGURE:** Pots and stone score of adults and youths from Nawalparasi on Collaborative Participation of Children from Child Clubs in Developing Child Friendly Local Governance

**Principle One: Participation is transparent and informative:** A high score of 3 was given by both adults and youth. According to adult and youth participants children's participation was visible and information was shared with all participants prior to their participation. "We talk with children and we encourage them to participate" described a 34 year old woman. "All information that we require are made available to us" added a 17 year old female.

**Principle Two: Participation is relevant and respectful:** Adults gave a high score of 3, and youth gave a medium score of 2. "Participation is relevant and respectful because of the VDC being declared CFLG VDC" claimed a 34 year old female adult supporter. The adults felt that children were being respected and valued, and that their participation was relevant, and often remarkable. Youth participants also described how adults were respectful towards children and that there was increased participation from children. However, an 18 year old girl from Nawalparasi explained how "for those who could not express and present themselves, participation was not very relevant and respectful." Therefore, increased efforts are required to reach more children and to enable more girls and boys to feel confident in expressing themselves.

**Principle Three: Participation encourages diversity and inclusion:** Adults gave a high score of 3 and youth gave a medium score of 2. Both adults and youth emphasized that efforts were made to encourage children's participation and representation from all different ethnic, cultural and religious groups. "All ethnic groups and inclusive participation was there" mentioned a 34 year old female adult supporter. The CFLG indicators also encourage efforts to assess whether services and participation opportunities are accessible to children with disabilities. However, while efforts were made to involve girls

and boys of different ages and backgrounds, some youth felt that more efforts could be made to engage the youth. An 18 year old female described that “*though there has been investment in youth, it is not that transparent.*”

*Principle Four: Participation is sensitive to gender dynamics:* Both the adult supporters and adolescent participants gave a medium score of 2. Efforts are being made to encourage boys’ and girls’ participation and to consider the needs of girls and boys in CFLG related activities. “*Programs were based on gender equality*” commented a 21 year old female. “*We assisted, supported and initiated for children’s participation with respect to gender dynamics*” added a 35 year old female adult supporter. Furthermore, a 61 year old female noted, “*As it was a children focused program, participation of women was also remarkable.*” However, the child club records reveal that significantly more boys than girls participate in child club activities, and it was acknowledged that some girls continue to face more restrictions from their parents which hinders their participation in club and CFLG activities. Youth and adult participants suggested that additional information and sensitization on gender equality is needed among parents, community elders and other stakeholders.

*Principle Five: Participation is safe and sensitive to risks:* Youth and adults provided a medium score of 2. Youth and adults described some efforts that were made to support safe participation of children. For example, youth participants highlighted that full information was provided with regard to the venue and other factors when organizing activities. However, to increase safety it was suggested that there should be increased engagement with family members when planning participatory processes with and for children, so that their concerns and ideas are also considered and addressed. A 61 year old woman stated that “*parents and the community should take responsibility to protect children*”.

*Principle Six: Investment in intergenerational partnerships in young people’s communities:* A low score of 1 was given by youth on intergenerational partnership as despite efforts to meaningfully engage children, insufficient efforts were made to involve the youth. “*Community level investment in the youth is not taking place*” highlighted a 19 year old male. “*Intergenerational investment has not been managed*” added a 22 year old female. Adults who provided a medium score of 2 emphasized the need for more opportunities for experience sharing among children, youth and adults.

*Principle Seven: Participation is accountable:* Adults provided a medium score of 2, as they felt some efforts were made by adults to give feedback to children, but not enough. The youth gave a low score of 1 as youth did not receive any response to queries that they had made to adults in the community.

*Principle Eight: Involve young people in all stages of peacebuilding and post-conflict programming:* Both adult and youth participants gave a good score of 3. Adults thought that children were involved in all stages as they had different opportunities to share their views and ideas in decision making processes. “*Attempts were made from all and in every level there was involvement of children and youth. CFLG could not be only possible through involvement of children only. Involvement of all was assured for long term sustainability,*” mentioned a 60 year old male adult supporter. The youth also felt that a range of opportunities were provided for children and youth to participate in peacebuilding processes affecting them. For example, a 19 year old youth mentioned that “*not only during CFLG, but in other programs as well, both children and youths are involved.*” For example, children and youth were involved in other related initiatives on Schools as Zones of Peace, and Children as Zones of Peace.

## Recommendations and Conclusions

CFLG is an important model to institutionalize children's participation in local governance, to create child friendly vDCs, municipalities, and districts where children's rights are protected. CFLG provides important opportunities for children to be active citizens. The CFLG has led to increased establishment and registration of child clubs and increased representation and participation of children in governance mechanisms. Certain aspects directly related with peacebuilding and violence prevention were emphasized under the main indicators for CFLG, concerning; child marriage, child labour, punishment free schools, and the non- discrimination of children.

Children's active participation and collaboration with adults is contributing to reduced discrimination and violence, and increased support to vulnerable children. However, the case study also reveals that increased efforts are needed to meaningfully involve youth in CFLG efforts, and increased intergenerational partnerships among children, youth, and adults should be fostered. Furthermore, ongoing efforts are required to address gender discrimination and to ensure meaningful and accountable participation.

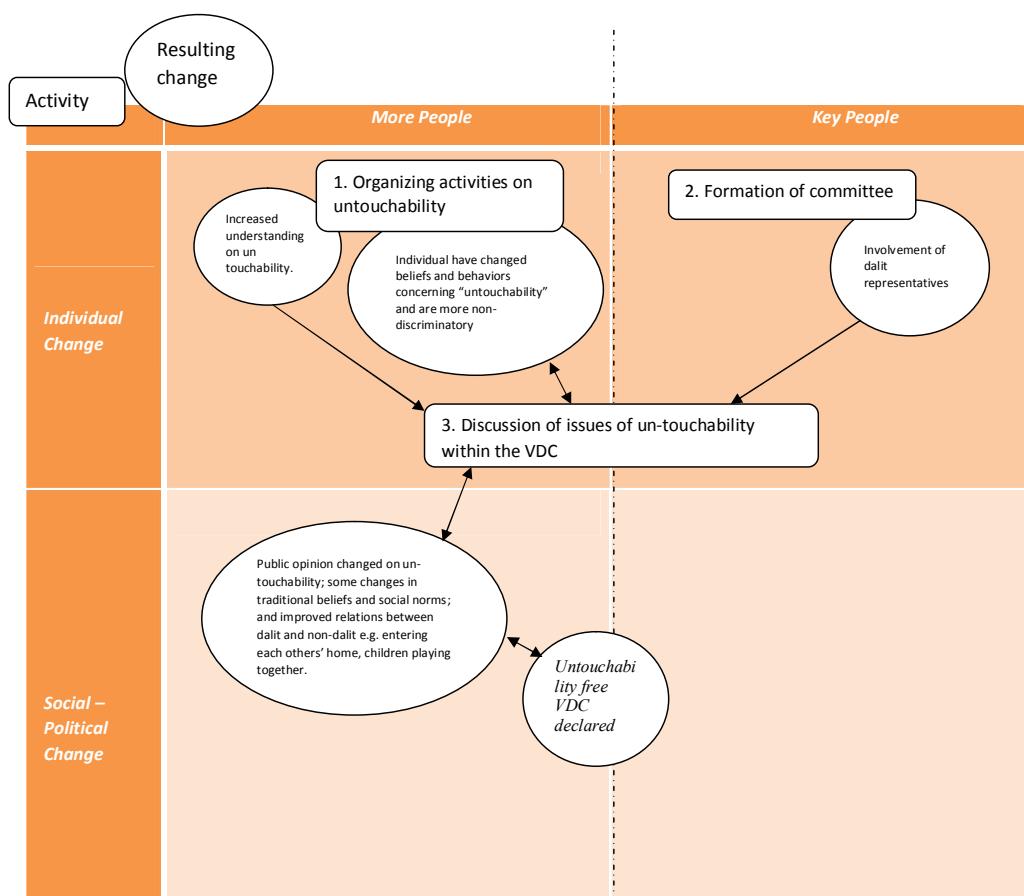
## Case Study II Collaborative Participation by Youth to Address Un-touchability free VDC

**Introduction and Initiative History:** With a population of 4.5 million people, Dalits comprise over 20 percent of Nepal's population. Collectively, Dalits represent 80 percent of the 'ultra-poor' in Nepal, dramatically increasing their vulnerability to bonded labour, slavery, trafficking, and other forms of extreme exploitation (CHRGJ, 2005). As described by Bhattachan *et al.*, (2009) existing practices of caste-based discrimination in Nepal relate to the denial of entry of Dalits by higher caste into their houses, temples and other places. Dalits are considered 'untouchable' and are denied access to common resources, including drinking water sources, community forests, and crematories. Three different castes and ethnic groups reside in Kotgau VDC in Rolpa, including Dalits, Magar and Chhetri. Within the VDC, people of lower caste or Dalits are not allowed to enter the houses of the two other castes, and are not allowed to enter the same temples. Furthermore, Dalit members of the community were not able to ask for water from the other two castes, and previously, if other caste people were carrying water and the shadow of a dalit person fell on the water they used to throw the water as they thought it was spoiled. Some Dalits also faced violence from other castes for accessing common resources (OHCHR-Nepal, NDC – 2010). Furthermore, according to a local Dalit youth leader, "*there used to be conflict between dalit and non-dalit youth*" and children from different castes were not encouraged to play with one another.

Due to the prevalence of caste discrimination and concerns about untouchability, members of youth clubs in Kotgau VDC initiated various programs against untouchability in 2008. More children, youth and adults were mobilized and engaged in their programs against untouchability after 2008, and on March the 5<sup>th</sup> 2015 Kotgaun was declared the first untouchability free VDC in the Rolpa district.



Kotgaun VDC was declared as first untouchability free VDC in various local newspapers and during a public program, it was declared as an untouchability free VDC by the constitutional Assembly vice chairperson, Hon. Onsari Gharti Magar



**RPP MATRIX:** Collaborative participation by youth to address un-touchability free VDC

## **Initiative's main peacebuilding activities**

In all wards of the Kotgaun VDC, youth clubs organized awareness generation programs, house to house visits, street dramas, and campaigns to increase awareness of people in the community and reduce untouchability, and finally declared an untouchability free VDC. For example, street dramas were presented to highlight challenges relating to caste based discrimination, to illustrate ways to break down traditional practices concerning untouchability, and to show the benefits of establishing good relations between members of different castes and ethnic groups. Home visits were also used to raise awareness, and were particularly needed to help change the attitudes of the older generation who had deep rooted traditional beliefs and practices concerning untouchability. A youth member comments that, “*we visited homes and helped old people understand the positive aspects of an untouchability free community.*”

The home visits also provided further interest and commitment among community members to establish a Dalit protection committee in each the 9 wards of the VDC. In each committee there was representation and good participation of Dalits, and many Dalit youth took leadership roles within these committees, particularly members of two youth clubs, Ramjabesi and Brightland. Members of these two youth clubs reached all wards and implemented various awareness programs to prevent untouchability. Involvement of Dalit youth from different political parties was also mobilized to support the initiative.

Furthermore, youth club members initiated the establishment of a Local Coordination Committee that included representatives from political parties, youth clubs, and women’s groups to increase mobilization and support from key stakeholders and community members to reduce untouchability. In addition to their work to prevent caste discrimination, youth club members in Kotgaun VDC were also engaged in other violence prevention initiatives to reduce gender based violence and child marriage, and they also received training on conflict management. In each of these initiatives efforts were made to reach and involve families from each of the three caste groups.

## **Impact of child and youth participation in peacebuilding**

*Aware and Active Citizens of Peace:* The youth who were engaged in the initiatives had more positive attitudes regarding the importance of non-discrimination and equality based on caste, ethnicity and gender; and they felt responsible for raising awareness to bring about change and create more inclusive and safe communities. Youth were actively engaged in campaigns and awareness raising programs regarding domestic violence, untouchability free society, and gender equality in their communities. An 18 year old male mentioned that “*now I think about village and society through my heart.*” A 19 year old male youth added that he was working “*for harmony and the right for all to be united.*”

*Increased Peaceful Co-habitation and Reduced Discrimination:* The youth initiatives and collaborative efforts resulted in their VDC being declared as untouchability free. In addition, there are reports of significant changes in the behaviour and attitudes of community members, which indicate wider changes in group norms and some changes in traditional social norms. Looking back at the history of efforts made by the youth, one of the committee coordinators, who was a Dalit member of the community, commented that “*this initiative was a very complex one, people of other castes did not consume food that we cook and drink water we have touched,*” but after the initiative there was a change in peoples’ understanding on untouchability and discrimination.

A 21 year old female shared that “*before the initiative there was a belief that one should not consume food given by low castes. Now it has ended and there is no longer such a belief.*” Similarly a 29 year old male youth described how “*cultural norms associated with Dalits*

*have been changed because of the development of relations between all castes.” A 24 year old female stressed that “people are accepting that all caste people belong to a big family, and people have understood that discrimination based on untouchability is an offense.” Another 25 year old male described how “there has been positive change among family members and between community members regarding untouchability.” Previously, Dalits were not invited to other caste group marriages or other cultural activities; however, a 25 year old male commented that “in functions like marriages and other cultural activities, untouchability issues do not exist anymore”*

*Reduced Violence:* Both Dalit male and females used to experience psychological violence and verbal abuse in Kotgau VDC and Dalit children used to be mistreated by other children. There are reports that violence towards Dalit men, women and children has now decreased. Children from different caste groups are now able to play together more freely, and a 19 year old male explained that because of the initiative “*there has been an increased in harmony between children.*”

### Factors influencing CYP impact

The data and information collected during the participatory evaluation identifies a strong interplay and dynamic among each of these factors contributing to cumulative success, or conversely cumulative barriers that prevent or minimize positive impacts.

*Cultural attitudes, beliefs and practices:* Participants highlighted how traditional beliefs and practices excluded Dalits from various opportunities, and hindered their involvement in various committees and community development. It is recognized that traditional cultural attitudes, beliefs, and practices regarding caste and ethnicity are deep rooted and that social norms take time and persistent efforts to change (ActionAid, et al, 2012). Participants in Kotgaun revealed that changes in traditional beliefs and practices have been brought about through persistent awareness raising, home visits and VDC declaration initiatives. Dalits are now allowed to come into houses of other castes, Dalit children are able to play with non-dalit children, and people are now able to consume food given by Dalits.

*Key stakeholders motivation, commitment and support:* was crucial in ensuring the declaration of an untouchability free VDC. The engagement of VDC officials, political parties, women’s groups, and community leaders and their support for youth efforts to end untouchability were invaluable. Furthermore, the Local Coordination Committee provided an important platform to bring together community and political leaders from different caste groups. Information sharing by concerned stakeholders enabled campaign initiatives to spread and the creation of untouchability free VDCs is now underway in 6 other VDCs in the district with the engagement of representatives from different political parties.

*Existence and implementation of government laws, policies, strategies and provisions:* Laws are in place to ensure the non-discrimination of Dalits, including, but not limited to, the Caste Based Discrimination and Untouchability Act passed in 2011, which clearly mentions that any kind of discrimination on the basis of caste in both public and private areas is punishable by up to three years in prison. The National Dalit Commission (NDC) was formed by the government in 2001; however, a member of the NDC described how “members of the Dalit community are still marginalized in society due to the traditional mindset of people. Therefore, time has come to shift our focus from changing laws to changing the mindset of people.” (“Laws fail” 2014).

## Quality of child and youth participation

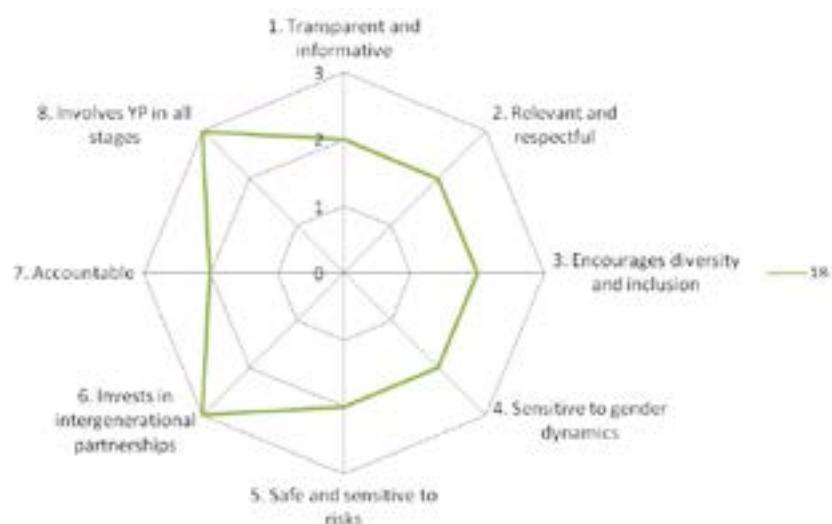
Eight principles for good practice in child and youth participation in peacebuilding were used by 18-29 year old youth in Kotgau VDC to assess the quality of youth and child participation.

0 = principle is not met

1 = some awareness, but the principle is not really reflected in practice

2= some efforts made to address the principle, but not full efforts

3 = the principle is fully understood, implemented and monitored



**FIGURE:** Pots and stone score of youths on collaborative participation by youth to address un-touchability free VDC of Rolpa district)

*Principle One: Participation is transparent and informative:* The youth provided a medium score of 2 as information about their campaigns was shared and participation was transparent with opportunities for youth children, adults, dalit and non-dalit female and males to get involved. According to a 25 year old male youth “*the club involved all Dalits and non-dalits and informed them about the participation.*” Another 22 year old female claimed that “*all members were involved in their respective work, as work division was carried out.*” To improve transparent and informative participation they suggested that more regular monitoring of clubs should to be carried out, and that this will also assist in sustaining the untouchability free VDC.

*Principle Two: Participation is relevant and respectful:* A medium score of 2, especially as people came together on a common platform to try to change practices and attitudes that address untouchability. A 21 year old female claimed that “*when children and youth participated in various activities they have understood their role well and were involved in activities that were relevant to them.*” However, some limitations in bringing stakeholders from different sectors were also identified, which hindered opportunities for relevant and respectful participation. For example, a 24 year old female claimed that, “*students and a local think tank could not be gathered in a common space.*”

*Principle Three: Participation encourages diversity and inclusion:* Efforts were made to involve females and males from different ethnic, caste and age groups, including people with disabilities. A 21 year old female highlighted how “*children and youth with*

*disabilities have also been involved in activities.*" However, the youth still gave a medium score of 2, as they were not able to reach children and youth from all the areas due to the difficult mountain terrain and geographical conditions, and poverty also hindered some individuals from participating.

*Principle Four: Participation is sensitive to gender dynamics:* With a medium score of 2, the youth stated that it is difficult to overcome gender discrimination which makes it harder to support active female participation due to deep rooted cultural values. A 21 year old male mentioned that "*adolescent males and females discarded some traditional thoughts on gender disparity, but they are not able to make it a habit,*" implying that discriminatory practices concerning women and girls have not yet changed. Overall, the youth recognized the need for increased awareness generation activities on gender equality with youth, children and community members.

*Principle Five: Participation is safe and sensitive to risks:* With a medium score of 2, the youth mentioned that there were insufficient efforts to identify and discuss sensitive issues relating to caste discrimination, which made their participation more risky. "*In some instances there was prejudice by one Dalit to another,*" mentioned a 25 year old male youth. One 21 year old male youth highlighted that "*training on risk was provided, but it was not implemented based on our participation.*" This indicates that increased efforts by the youth to assess and mitigate risks associated with their participation are required.

*Principle Six: Investment in intergenerational partnerships in young people's communities:* The youth gave a high score of 3 as adults and senior political and community leaders were involved in dialogue and collaborative efforts with the youth to declare the VDC as untouchability free. The importance of ongoing intergenerational partnerships and dialogue among generations was called for. As expressed by a 19 year old male youth, "*for intergenerational partnerships, all the community should participate. Such participation will make everyone express their views and a logical acceptance of views is very important.*"

*Principle Seven: Participation is accountable:* With a medium score of 2, the youth felt some efforts were made to be accountable to their peers, but more effort was required. The youth emphasized that making participation accountable, increased coordination should be made with community members, including children and women, and with other agencies. "*Accountability could not be achieved as everyone could not participate and could not receive the benefits*" highlighted a 24 year old female.

*Principle Eight: Involves young people in all stages of peacebuilding and post-conflict programming:* The youth gave a high score of 3, as they felt that youth and children were involved in all stages of peacebuilding initiatives, including planning and implementing. "*Conflict affected children and other children were also united and involved in different stages*" commented a 25 year old male. Some youth were also optimistic that they would have other opportunities to be more involved in peacebuilding processes.

## Recommendations and Conclusions

This case study illustrates the power of youth in mobilizing and supporting awareness raising and campaigns to end deep rooted caste discrimination. Collaboration with political leaders, VDC officials, and leaders of women's groups, including representation and participation from Dalit and non-dalit groups, was essential to the success of the VDC being declared as untouchability free. Furthermore, widespread and persistent awareness raising in each of the nine wards and home visits were critical in bringing about changes in traditional attitudes and practices. The positive results indicate that youth are powerful agents of change, especially when they are united with adult stakeholders to address discrimination. Moreover, the good practice is being shared and spread to other VDCs in the district, and to potentially improve, strengthen and sustain their efforts it may be useful to involve the media in further raising awareness .

## Case Study III: Youth Initiative to Establish an Alcohol free VDC

### Introduction and Initiative History

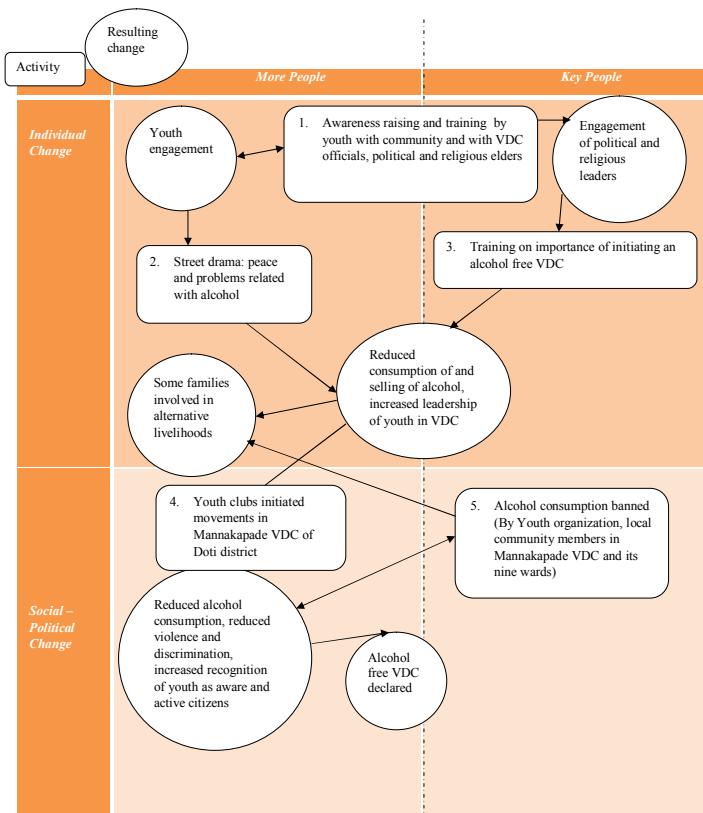
This case study describes activities and the impact of youth initiatives by two Youth Clubs, Nawa Kiran Youth Club and Maitri Youth Club, to work collaboratively with key adult stakeholders to establish and sustain an alcohol free VDC in Mannakapadi.

Dhital *et al.*, (2001) argue that the consumption of alcohol is prevalent among different ethnic groups in Nepal, particularly among male youth and adults. Excessive use of alcohol contributes to increased domestic violence, neglect, scolding and beating of children, and bad relations within the community (Dhital *et al.*, 2001). Concerns about high alcohol use in Doti district have been reported (“Doti consumes”, 2010; Dhital *et al.*, 2001), especially as a study conducted by the Doti chapter of Chamber of Commerce and Industries (CCI) revealed that the monthly transaction for alcohol within the district, was more than the monthly transaction for food (“Doti consumes”, 2010). An anti-alcohol movement was initially initiated by women in west Nepal in the early 1990s which provided VDCs with the power to declare ‘dry zones’ and control the public selling and public use of alcohol (Dhital *et al.*, 2001). As a result of this earlier movement some VDCs in Doti were declared as alcohol free. For example, a man from Doti explained how “*in 1996, the VDC council of Mannakapadi VDC passed the decision to make the VDC alcohol free VDC.*”

As part of the efforts to establish an alcohol free VDC, male and female youth from different caste and ethnic backgrounds came together in 1996 to form a youth club named *Nawa Kiran* (*New Light*). Youth club members undertook some awareness raising initiatives to reduce alcohol use in their community. However, their efforts were hampered by the Maoist insurgency period from 1996 to 2006, and the youth initiative did not gain any momentum. In the post conflict period, the youth reorganised themselves to address concerns about alcohol use and the associated violence within and between communities and within households. In 2008 a new Youth Club named Maitri Youth Club was established, involving a new generation of youth. Since then the youth have been actively involved in efforts to re-establish and sustain an alcohol free VDC to reduce domestic violence, violence and conflicts within the VDC and between VDCs. Through the youth led efforts and collaboration with key stakeholders the VDC was declared Alcohol free on August the 21<sup>st</sup> 2010.



West News Weekly ,published in August the 21 st ,2010 reports that under the leadership of the youth ,Mannakapadi VDC was declared alcohol free VDC.



**REFLECTING PEACE MATRIX:** Youth initiative to establish an alcohol free VDC

### Initiative's main peacebuilding activities

Campaigns, street drama, awareness programs, and training were some of the main activities undertaken by the youth to contribute to the alcohol free VDC initiative. Awareness raising activities were organized in the VDC to spread messages and information on the negative impact of alcohol consumption on health and family life. According to participants the street drama was particularly effective in sharing messages with community members, as through drama adults and children could easily and quickly understand the message.

To ensure wider support for their campaign, the youth engaged in dialogue with VDC officials, political leaders, and religious elders to get the support of 'key people', while also raising awareness to mobilize support from community members, adults and children. According to a 40 year old male adult supporter "*involvement was there from school children, and also people of age groups 14 up to 50 years old, both male and female representatives from all caste like Dalits, ethnic groups, Brahmins, Chhetris, and Thakuris.*"

Displaying notices about the alcohol free VDC were also conducted during different cultural programs and gatherings. A 20 year old female youth from Doti said "*we put up notices during social gatherings and cultural programs asking not to sell and consume alcohol. We even spilled alcohol that was brought.*" Youth club members also shared information about their alcohol free VDC activities with other youth organizations in other VDCs to raise awareness and widen the movement for alcohol free communities and reduced violence.

## **Impact of child and youth participation in peacebuilding**

*Reduced sale and consumption of alcohol:* As a result of the youth led awareness raising there was reduced sale and consumption of alcohol in the VDC. Some of the community members who were producing alcohol are now involved in cultivating ginger and rearing goats.

*Increased peaceful co-habitation and reduced discrimination:* As a result of the reduced alcohol use there are reports of increased peaceful co-habitation and improved relations within and among household members in the community. A 29 year old male shared how “internal violence in the family came to an end and good relations among family members developed.” A 49 year old male commented that “while compared to other VDCS, our VDC has become more peaceful, with no quarrels and fighting.” A 26 year old male youth also revealed how “among community members there has been a reduction in caste based and location based conflicts and [the alcohol free VDC] has supported social development.” Adults mentioned that the reduction in the purchase of alcohol led to savings or better use of family incomes which also contributed to harmony within families and children and youth were able to study more comfortably. A 28 year old male explained that “the youths are securing good marks as they get time to read as family environments have improved.”

*Reduced Violence:* Male and female adults and children shared reports of decreased domestic violence and reduced violence against children. A 28 year old male described how “there has been a decrease in violence within families, and there has also been better economic development.” An 18 year old female also mentioned that “there has been a control in women related violence and women are more able to claim their rights.” A 26 year old male also confirmed that “women in the family are not facing violence and family environments are also getting better.” Focus Group Discussions also revealed how youth club members were involved in house visits and mediation work at the family level to support the prevention of alcohol.

### **Examples of Two Cases that were referred to the Youth Clubs in Mannakapadi**

*Case 1:* A case referred to the local youth club was a husband who regularly beat his wife after consuming alcohol. The members of the youth club went to their house and made them aware on the negative effects of alcohol consumption, after some regular visits it was found that the husband had stopped drinking alcohol and the alcohol related violence had also stopped.

*Case 2:* A husband, who was an alcoholic, used to beat his wife and their children. After the awareness generation program, various campaigns organized in the VDC, and visits to his house to make the husband aware of the consequences of alcohol consumption resulted in the in alcohol consumption. He stopped drinking alcohol and the family environment has improved significantly.

*Aware and active citizens:* Youth are aware and responsible and are playing active roles in improving the situation in their communities. A 20 year old female described how “youth are moving towards doing good things,” and an 18 year old female added that “the youth are involved in productive work.” Furthermore, a 29 year old male explained that there was increased “support for community development because of unity among community members... ...and there was positive participation [of youth] in social, cultural activities and in the activities of various organizations.” An active role of female youth and the creation of less violent communities have also contributed to an increase in women’s leadership and Women’s Cooperative initiatives.

## **Factors influencing CYP impact:**

There is a strong interplay and dynamic among each of these factors contributing to cumulative success, or conversely cumulative barriers that prevent or minimize positive impacts.

*Attitudes, motivation and commitment of children and youth & their organizations:* The Doti district was initially declared a ‘dry zone’ in 1997 but could not sustain the initiative for more than a year (Dhital *et al.*, 2001). This case study reveals how the commitment, motivation, and creativity of the youth was crucial to the success of declaring Mannakapadi VDC an alcohol free VDC. Over the course of time, new generations of children and youth are now at the forefront of efforts to mobilize community members, parents, religious and political leaders to establish and sustain an alcohol free VDC; and their agency is increasingly recognized and appreciated.

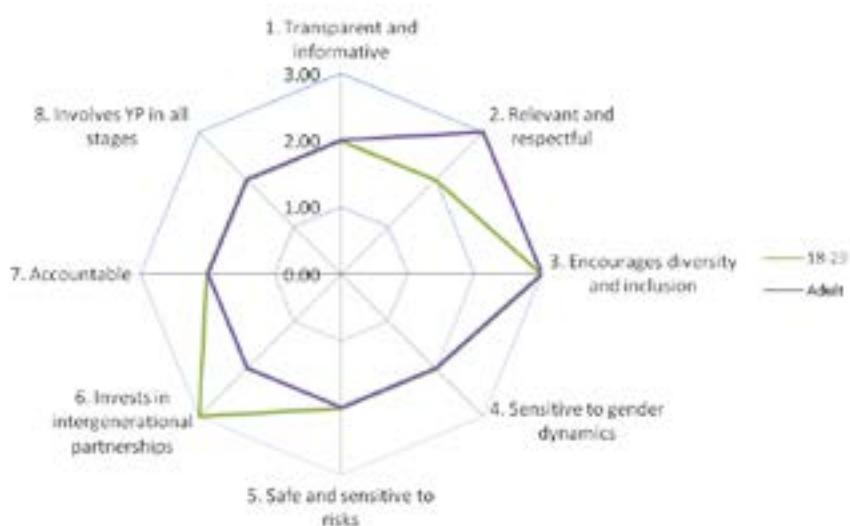
*Key stakeholders motivation, commitment and support:* The commitment of key stakeholders to work collaboratively with the youth and the motivation of government representatives, political leaders, religious elders, community based organizations, different NGOs, school representatives, and parents towards the concept and practice of an alcohol free VDC was essential to the effectiveness of the initiative. According to a 34 year old male, “*positive public support against the use of alcohol is an increasing trend.*” Family support is also important to support children’s participation and the participation of female youth in awareness raising activities. “*Participation and support of family members made our efforts successful*” mentioned a 15 year old male.

*Cultural attitudes, beliefs and practices:* Dhital *et al.*, (2001) revealed that many anti-alcohol movements targeting the prohibition of alcohol could not be sustained in the long term as they were not sufficiently sensitive to people’s cultural and ritual practices. Alcohol production is closely associated with the livelihood of the poorest households; and it is closely associated with deep cultural and ritual values of some segments of Nepalese society. In Mannakapadi VDC efforts were made to engage with families from ethnic groups who produce alcohol to better understand their cultural and social practices, and to explore alternative livelihoods, such as ginger cultivation. In a FGD participants mentioned that “*there are ethnic groups who produce alcohol. Such groups also participated in awareness generation programs, and information on negative aspects of alcohol was shared with them.*” Changes in behaviour that reflected cultural and social traditions were clarified by a 34 year old male who explained that: “*ethnic groups, as per their tradition, continue to produce alcohol, but they are equally committed not to sell it at the market, and only consume it as a part of their rituals.*”

*Income generation support for marginalized groups:* It is crucial to ensure alternative income generation for families that earned an income from alcohol. For example, some families developed alternative livelihoods by producing ginger rather than alcohol to earn a living. However, there were unexpected negative impacts when alcohol production was banned in Doti as some of the most marginalized families who gained an income from alcohol production left the community in search of alternative livelihoods. An adult male supporter from Doti stressed that “*after the declaration of the alcohol free VDC some families who used to make local alcohol as an income generating source experienced an economic loss. Some moved to other places, this does not only have a negative impact on their livelihood but also on the education of children in the family.*”

Eight principles for good practice in child and youth participation in peacebuilding were used by 18-29 year old youth and adult supporters in Mannakapadi VDC of Doti District, to assess the quality of child and youth participation.

- 0 = principle is not met
- 1 = some awareness, but the principle is not really reflected in practice
- 2= some efforts made to address the principle, but not full efforts
- 3 = the principle is fully understood, implemented and monitored



**FIGURE:** Pots and stone score of youths on Youth initiative to establish an alcohol free VDC in Doti district)

For principles 3,4,5,7 and 8 similar scores were provided by youth and adult supporters. Whereas, adults gave a higher score for principle 2 (participation is relevant and respectful) and the youth gave a higher score in principle 6 (invests in intergenerational partnerships).

*Principle One: Participation is transparent and informative:* A medium score of 2 was given by youth and adults. Adults mentioned that transparent information sharing was challenging due to geographical conditions, reaching children and youth in hill communities, and due to weaknesses in documentation. A 30 year old adult supporter described that “*though discussion takes place, there is not good documentation.*” Similarly, the youth highlighted that there were weaknesses in information sharing due to geographical difficulties and they added that participation was not sufficiently transparent due to a lack of skilled manpower. A 26 year old male youth claimed that “*there is lack of skilled human resource in both child and youth clubs.*” In discussing how to ensure transparent information sharing, youth and adults recognized the importance of timely and inclusive efforts to share full information with children and youth.

*Principle Two: Participation is relevant and respectful:* Adult supporters gave a high score of 3 as there was participation of all age groups during the initiative and they highlighted that “*participation of children is encouraged and recognized well.*” However, a 34 year old male mentioned that they were “*still lacking determination in some children and youth.*” The youth provided a medium score of 2 as they claimed that although there is children’s participation, the initiative is not as relevant and respectful to children. A 19 year old

female claimed that “*Equality is not there in the participation of children.*” The youth suggested that the government and concerned agencies should be more informed about policies regarding children’s participation, and that increased awareness raising should be organized for their parents.

*Principle Three: Participation encourages diversity and inclusion:* Adult participants and youth gave a high score of 3 as they emphasised that there is participation of all age groups, genders, and different ethnic and caste backgrounds, as well as the inclusion of children with disabilities. A 29 year old adult male supporter mentioned that “*There is equal participation of women, Dalits, and ethnic groups.*” According to a female youth, the “*youth developed a targeted strategy to reach children and also involved children with disabilities.*”

*Principle Four: Participation is sensitive to gender dynamics:* Sensitivity to gender dynamics is crucial when supporting efforts to prevent alcohol consumption, as males consume more alcohol than females, and alcohol use significantly increases violence towards women and children (Dhital *et al.*, 2001). Alcohol use may also be influenced by peer expectations among men and boys. Both youth and adult supporters provided a medium score of 2 for participation that is sensitive to gender dynamics, as some weaknesses were identified. According to a male adult supporter, “*male and females are not united, and are working separately... and there is still discrimination and superstitions in society.*” An 18 year old female explained that “*There is no clarity in our programs to eliminate gender discrimination, and though we tried to include all women, we could not have their full participation.*”

*Principle Five: Participation is safe and sensitive to risks:* Youth and adult participants both provided a medium score of 2 as they acknowledged challenges in accessing police and protection services, especially in remote communities as they were “*far from police and the administration,*” according to a 29 year old male adult supporter. Furthermore, they recognized that it can be potentially unsafe for youth and children to be involved in alcohol reduction campaigns and awareness program, as it can be dangerous and unpredictable to deal with people who are under the influence of alcohol. Youth also mentioned that children cannot share their difficulties as they don’t have enough knowledge on child protection and recommended that more child specialist should be available in rural and remote areas.

*Principle Six: Investment in intergenerational partnerships in young people communities:* Youth provided the good score of 3 as they felt that there were good partnerships among children, youth, and elders within the VDC to work collaboratively to sustain the alcohol free VDC, and to prevent violence and build a peaceful community. A 28 year old male claimed that “*efforts have been made to make impacts through intergenerational partnerships in society by youth clubs, local agencies, and concerned government and community stakeholders.*” However, adult supporters gave a medium score of 2 as there was no provision of training to youth or adults to build intergenerational partnerships. According to a 29 year old adult supporter there are problems “*because of poor economic conditions and unemployment, the youth are migrating and it is difficult to hand over the leadership.*” A 34 male supporter also added that increased efforts are needed to engage more youth.

*Principle Seven: Participation is accountable:* Both adult supporters and youth gave a medium score of 2, as they recognised some weaknesses in accountability. A 34 year old adult supporter highlighted that “*if programs are not implemented successfully then others are blamed.*” Furthermore, an 18 year old female commented that “*there has been involvement of children and youth but not full participation.*” The need for increased opportunities for meaningful participation of children and youth, and increased feedback to all involved was suggested.

*Principle Eight: Involve Young People in all stages of Peacebuilding and Post-Conflict Programming:*

Both adult and youth participants gave a medium score of 2, as while the youth were involved in all stages of programming, there are still less opportunities for children. A 34 year old male adult supporter explained, “*children are given less responsibility and they don't receive opportunities.*” Adult and youth participants suggested that children and more youth should be encouraged to engage in all stages of programming, leadership should be shared with wider numbers of youth and children, and training for children and youth in other areas of peacebuilding should be provided.

### **Recommendations and conclusions:**

This case study reveals the importance of youth leadership and collaborative initiatives to establish and sustain an alcohol free VDC that contributes to reduced violence and discrimination and develop more peaceful families and communities. When there is active participation from all groups, including males and female of different ages and ethnic groups, they are more successful in declaring and sustaining an alcohol free VDC. The creative energy and skills of youth and children are effective in raising awareness and sharing information among their peers, parents and wider community members, which helps to improve knowledge and foster changes in attitudes and practices. To achieve sustainable changes it has proved important to consider social, cultural, and economic practices which influence alcohol production and consumption. While doing so, marginalised ethnic groups who earn an income from alcohol production and consumption should be considered to avoid negative impacts. Increased efforts to provide alternative livelihood opportunities or skill training for marginalised families are required. Furthermore, for the sustainability of the initiative intergenerational partnerships and gender sensitive approaches must be further strengthened.

## **Case Study IV: Youth Led Initiative to Organise a Peace Festival**

### **Introduction and initiative history**

In the Mahottari district, children and youth were affected by the period of armed conflict from 1996- 2006, and also by the Madhesi revolution which increased conflict and violence among ethnic groups. According to Pathak and Niraula (2007) many see the Madhesi Movement as against *Pahadi*; some see it as against the *Khas* people, whereas some see it as a struggle for existence. The groups were active in nine out of 20 districts in the Terai and Mahottari was one of the districts where the Madhesi revolution took place, and were advancing regionalist and secessionist forces in favour of a Madhesi only region was prevalent. As a result, many *Pahadi* officials/inhabitants of those districts either left or went underground (*ibid*).

Youth were frustrated with the political instability and had limited opportunities to participate in peacebuilding activities in their communities and at the district level. Therefore, youth members of Youth Network for Peace and Development (YNPD) Mahottari decided to organize a district level youth festival to encourage peaceful opportunities to resolve conflicts and to work together in social harmony. One of the YNPD organizers described how “*this program was conducted in Mahottari when there was conflict between the Madhesi and Pahadi community in the Terai and many youth were engaged in armed groups in the Terai region.*”

On December the 29th 2009, the youth festival was organized in a *Jaleshwari Rangshala* (playing field) in the Mahottari district. More than 1000 children, youth and adults from 25 VDCs visited the festival and 100 participants, including child and youth representatives from 15 Schools and 2 Campuses and from 25 Youth clubs were active participants in various festival activities. The festival programme included: a debate competition, drawing competition, dance competition, drama, role playing and stall exhibitions on the theme of peace and social cohesion. Furthermore, prizes were awarded by the Chief District Officer (CDO) of Mahottari.

As described below this youth led festival was a catalyst for other child and youth peacebuilding initiatives in the Mahottari District. This festival was organized to show youth unity and launch the youth team to the district level and also create a platform for youth and children to present their abilities and capacities to work in peacebuilding.



Source: YNPD, Mahottari

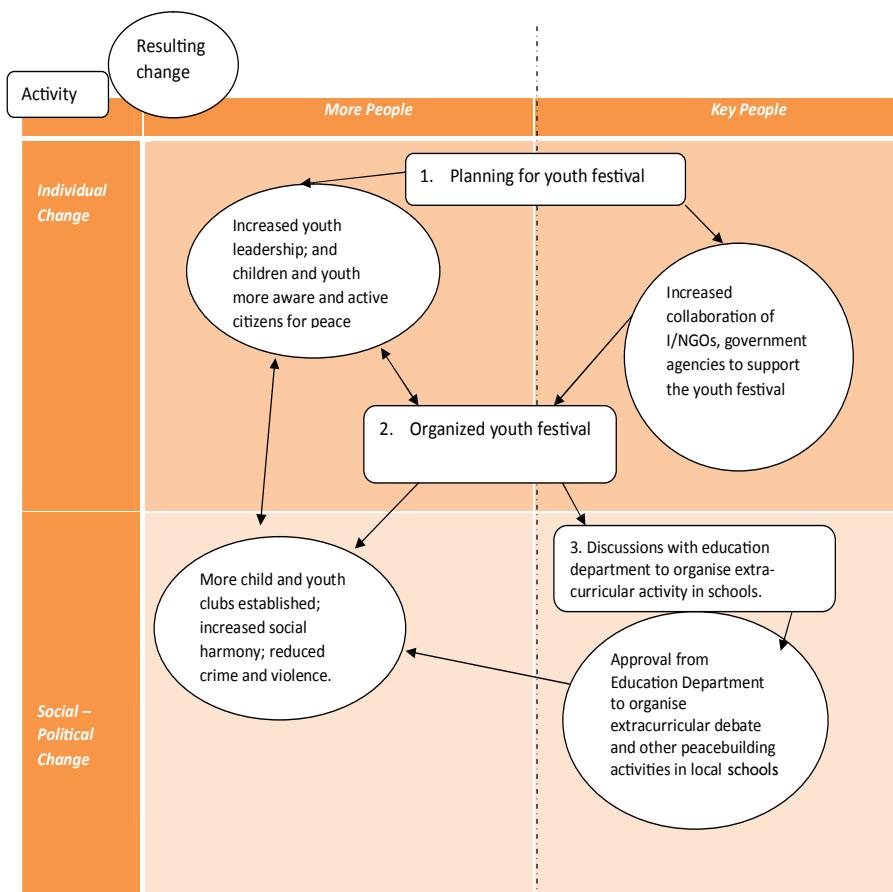
### Youth Festival's main peacebuilding activities

The youth organizers entered into dialogue with relevant government departments, local and international NGOs, and donors who were present in the Mahottari district to seek their permission and engagement in organising the festival, and to request material and financial support. Youth and adults collaborated together to organize different activities, and the youth organizers formed five teams, each with one main organizer. The teams took the responsibility of planning and organising the different festival program activities.

During the festival, speech and debate competitions, stall exhibitions, drawing, dance competition, and drama were all organized on peace topics. For example, children were invited to make drawings showing how they could create peace and cohesion in the community. Children and youth participated in speech competitions to present their ideas on how to reduce ethnic conflict and build peace. During the program a dialogue on peace was also conducted on how conflict can be transformed through the peace agreement and how protest movements using violence could be converted into peaceful movement. The drama team illustrated how Pahadi, Madhesi, Muslim, and Christian people could live together in harmony. Different agencies working for peace and development had opportunities to display their work exhibition stalls were established to exhibit the work.

After the festival the YNPD continued to foster good relationships and communication with concerned agencies, including SFCG Nepal, USAID, UNFPA, GIZ/ZFD, local level NGOs, and government organization, such as District Development Committee (DDC), Ministry of youth and sports (Moys), Department of education (DEO), Local Peace Committee (LPC), Women and Children Office (wco). Discussions with the school departments were undertaken to seek permission to undertake extra-curricular debates and other

peacebuilding activities with children in local schools. Furthermore, youth and children were encouraged to organize themselves in child and youth clubs.



**REFLECTING PEACE MATRIX:** Youth led initiative to organise a Peace Festival

### Impact of child and youth participation in peacebuilding

*Active and aware citizens for peace:* As a result of the youth led festival, youth and children gained increased leadership skills and felt more responsible and capable in promoting peace in their communities and schools. A 31 year old male stated that “*because of this initiative I became the chairperson of the youth network and am continuously involved in peacebuilding activities and have developed an identity in the VDC.*” A 46 year old man also described how “*Children have benefitted, it has assisted them in developing leadership.*” Youth and children were more positive about the changes they can achieve that increase their commitment to social change through non-violent approaches. A 27 year old youth mentioned that “*due to the youth festival, there has been development of positive thinking in youth and children.*” Another male youth club member described how “*youth may initially get involved for political interests, but through their involvement they become more involved in social issues and more committed to social change.*” One active youth member described how his father wanted him to study to be a doctor; however, he discussed and explained to his father why he wanted to do social work. The dialogue enabled him to get more understanding from his father and he is now actively involved in social work and peacebuilding.

Youth and children described how they are able to communicate more effectively and respectfully with their elders, parents and peers. A 22 year old female described how “*children are able to communicate freely, which they did not experience earlier.*” Males and females explained how they sometimes used to talk rudely to their elders. Now, they talk more positively and respectfully. According to a 14 year old girl in Mahottari “*I used to not to listen to my parents and give negative responses, now I realize and give respect to elders.*” A 15 year old boy added how “*children who did not obey parents are now obeying their parents.*” Furthermore, a 33 year old male described how the youth had an “*increased capacity in making the right decisions.*”

There has been a significant increase in the establishment of child and youth clubs and networking in the Mahottari district. A 29 year old male highlighted that “*due to the initiative, there was the establishment of child club networks and the capacity of the children has also been enhanced. Now they are doing advocacy on developing SZOP.*” The President of YNPD also described how five youth clubs were actively involved in the YNPD at the time of organizing the festival, but now 43 youth clubs are member organizations and a further 18 youth clubs are in process of gaining membership. “*After this festival, YNPD had a platform to work for children and youth in Mahottari and were encouraged by all stakeholders. This event made us more creative and energetic as anything is possible if we unite*” added by YNPD Mahottari President.

*Increased peaceful co-habitation and reduced discrimination:* Traditionally children and youth in Nepal are not expected to speak up, to ask questions, or be involved in decision making, rather, they are expected to listen to and obey their elders (ODI, 2013; O’Kane, 2003). However, youth peacebuilders in Mahottari demonstrated how they could take the initiative, and enter into dialogue with adult stakeholders to secure support for youth participation in planning and decision-making. As a result of their youth led festival and follow-up activities there are changed attitudes and practices among adults regarding the benefits of listening to the views of the youth and including youth and children in decision making processes, including VDC budgeting.

### **Factors influencing impact:**

There is a strong interplay and dynamic among each of these factors contributing to cumulative success, or conversely cumulative barriers that prevent or minimize positive impacts.

*Attitudes, motivation and commitment of youth & their organizations:* The energy and commitment of YNPD youth members was critical to the organization and success of the Youth Festival and the follow-up initiatives.

*Culture, Theatre, Arts and Sports:* One of the enabling factors that increased child and youth interest and engagement in peacebuilding, and contributed to the success of the festival, was the creative use of theatre, drawing and other cultural forms of expression. Through these creative activities children and youth could express their views about issues of peace and conflict that concern them. A 15 year old boy commented that the “*youth festival provided an opportunity to develop creativity.*”

*Key stakeholders motivation, commitment and support:* For the success of the youth festival, support and involvement of key stakeholders, DAO, DDC, VDC, SFCG, and schools was a key factor. This youth initiated the initiative, but collaborative effort created the path for the increasing number of child clubs, involvement of youth in peacebuilding activities, and the various capacity building activities being organized in schools.

*Family Attitudes & Support:* Parental support, particularly for children’s participation in peacebuilding, is a key factor that can hinder or enable their participation in

peacebuilding. A 27 year old male described how the “*Youth festival has let family members support the thoughts of the youth and support them in going in a positive direction.*”

### Quality of child and youth participation

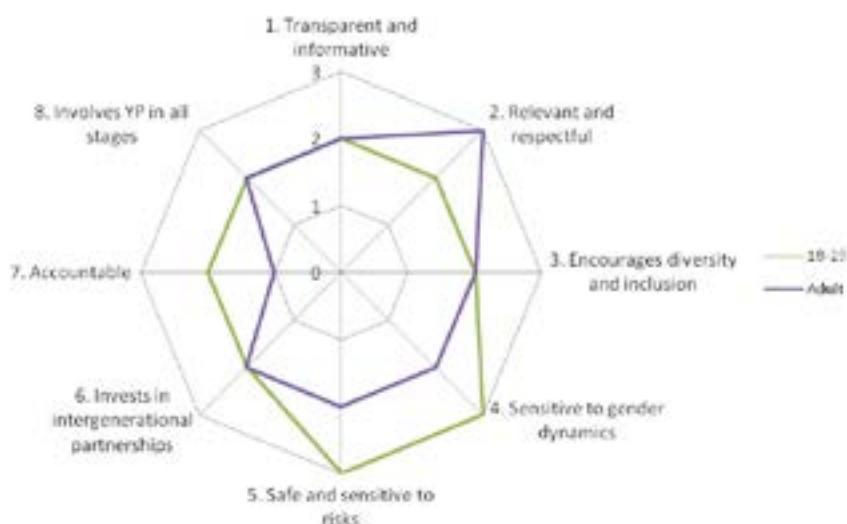
Eight principles for good practice in child and youth participation in peacebuilding were used by 18-29 year old youth and adult supporters in Mahottari to assess the quality of youth participation

0 = principle is not met

1 = some awareness, but the principle is not really reflected in practice

2= some efforts made to address the principle, but not full efforts

3 = the principle is fully understood, implemented and monitored



**FIGURE:** Pots and stone score of youths on Youth led initiative to organise a Peace Festival in Mahottari, district

**Principle One: Participation is transparent and informative:** Youth and adults both gave a medium score of 2. Although meetings were held, youth and adults from Mahottari mentioned that detailed discussion and complete information sharing did not take place. The lack of transparent information sharing made it harder for children and youth to be clear about their roles and responsibilities. According to a 43 year old woman, “*children and the youth did not have enough information about the program, and those who were involved were not clearly informed about their roles and responsibilities.*”

**Principle Two: Participation is relevant and respectful:** Adults provided a high score of 3, as they felt that children and youth were being respected and valued. A 42 year old woman mentioned that “*the program was very much associated with children.*” In contrast, youth participants gave a medium score. They mentioned that participation was not as relevant and respectful as it should have been. According to a 22 year old female, “*children did not participate under some force from others, but they did not seem to be as excited as they could have been.*”

**Principle Three: Participation encourages diversity and inclusion:** Both adults and youths provided a medium score of 2. According to the adults, diversity and inclusion was not sufficiently encouraged as children and youth from all religion and caste groups were

not included, nor was participation # disabled friendly. A 43 year old female supporter clarified that “*children and youth were involved as participants without being based on gender, religion and caste.*” The youth also highlighted that diversity and inclusion in terms of geographical and social aspects were not sufficiently considered. A 24 year old male youth mentioned that “*only very little encouragement was there in terms of diversity and inclusion.*”

*Principle Four: Participation is sensitive to gender dynamics:* Adult supporters gave a medium score of 2 as although efforts were made to involve males and females, they did not think that sufficient attention was given to gender dynamics, particularly in management roles. A 46 year old man commented that “*though there was not much negativity concerning gender, there were not enough women in management positions.*” A female adult also noted that a “*safe place was not provided for adolescent females and women to discuss on their interests.*” In contrast, the youth provided a higher score of 3 as they thought there had been equal participation of males and females.

*Principle Five: Participation is safe and sensitive to risks:* The youth gave a high score of 3 in response to safety and sensitivity, as they felt the festival was organized in a child friendly and woman friendly way, and that the overall administrative management was very sensitive. A 22 year old female youth said that “*security and first aid was managed,*” and another 27 year old male highlighted that “*all programs were completed in time and participants were sent home.*” With a medium score of 2, adults felt some efforts were made to ensure that participation was safe when organizing the festival, but more efforts were needed in their ongoing activities. A 33 year male explained how “*police were also mobilized to be sensitive to risk.*” However, other adults identified that there was no responsible focal person or contact person identified within the organizing team to report to if risks were identified or if anything went wrong.

*Principle Six: Investment in intergenerational partnerships in young people’s communities:* Both adults and youth provided a medium score of 2 as they felt that some efforts had been made to build intergenerational partnerships, but more efforts were required. Although adult stakeholders supported the festival, according to youth the participation of adults in organizing the festival was not as much as expected. A 24 year old male youth mentioned that “*there is a difference in the thought of youth and adults. Youths have more new ideas and adults possess traditional thoughts and beliefs.*” Such thoughts hindered the investment in intergenerational partnerships. Adults also highlighted that there was insufficient intergenerational partnerships between children, youth and adults, especially with children as less information was shared with them.

*Principle Seven: Participation is accountable:* Adult supporters provided a lower score of 1 as they did not think that adults and youth were sufficiently accountable in the follow-up relating to child and youth engagement in peacebuilding activities. They suggested that there should be a continuation of activities that will make children and youth accountable, as well as adults, and they emphasized the importance of getting more feedback and suggestions from children. A 43 woman stated that “*there is no support for children and youth for their participation in monitoring of peacebuilding activities and thus they are less accountable.*” Another 42 year old female claimed “*suggestions from children were not considered seriously.*” With a medium score of 2, youth participants pointed out that some youth participants did not stay until the end of the program and this showed a lack of accountability.

*Principle Eight: Involve young people in all stages of peacebuilding and post-conflict programming:* Both youth and adult participants have given a medium score of 2 as they felt that while some efforts were made to engage youth in peacebuilding, there was not sufficient involvement of children and youth in all stages of the programming. “*There has not been support for representation of children and youth in the governance process and for its*

*sustainability,” claimed a 42 year old female adult. A 46 year old man mentioned that “*after the peacebuilding and post-conflict period, there has been some efforts to make youth participate in stages of peacebuilding, but full participation and in all stages could not be achieved.*” A 27 year old male explained that “*after the festival, youth were involved in peacebuilding with active roles in their own communities.*” However, a 42 year old woman claimed that “*there was no support for representation of children and youth in the governance process and for its sustainability*”*

## **Recommendations and Conclusions**

Organisation of the youth festival is considered as one of the historical events conducted by the youth in the Mahottari district. This initiative not only brought diverse stakeholders together, but also provided opportunities for children and youth to exhibit their talents and express their views on peacebuilding. The collaboration of government agencies, INGOS, NGOS and schools contributed to the success of the youth festival, and the follow-up peacebuilding initiatives. Due to the youth festival, more child and youth clubs were established, peacebuilding activities were organised in schools, and there are increased efforts to promote social harmony increased in the community. Participants recommended that another district level youth festival should be organised to increase and sustain the impact.

## Appendix 2

# Overview of CYP Initiatives Evaluated by LETs

**CYP Initiative Type:** AI: Advocacy and Interaction, CAC: Cooperation and coordination, CAR: Campaign and Awareness Raising activities, CD: Civic Dialogue, CFLG/SZOP: Child Friendly Local Governance, School Zone of Peace, CS: Cleaning and Sanitation, DQ: Debate and Quiz, MC: Media Coverage, SAR: Support to disabled people and reintegration SD: Street Drama, SP: Sports Program, TRCB: Training and capacity building

**Registration Type:** DAO: District Administrative Office, DCWB: District Child Welfare Board,

**Total FGDS = 162**

Initiative Name (Locations)	Initiative Types	Overview of CYP Initiatives (& Number of FGDs completed with Initiative)
<i>Laligurans Child Club (Dhabang, Rolpa)</i>	CAC SAR	This child club is not registered. It involves children aged 10 - 18 years. Club members have organized a range of awareness programs on child marriage, untouchability, alcoholism, gender based discrimination and domestic based violence. The club is also actively involved in supporting people with disabilities in the community and the reintegration of children affected with conflict in the community, and providing books and copies. (7 FGDs )
<i>Bidhya Bikas Child Club (Mijhing, Rolpa)</i>	CAR	This child club was established in 2006, but it is not registered. The members are of Chhetri (majority), Gharti, Magar and Dalit (in less number). It involves children aged 10 to 17 years. Children have organised campaigns to raise awareness in the community about social problems like: child marriage, violence against women and untouchability. Through their awareness raising and dialogue in communities they are reducing violence and caste discrimination to promote peace and social inclusion. (4 FGDs)
<i>Shivalaya Child Club (Khungri, Rolpa)</i>	CAR CS	This club is not registered. Members of this club are mainly between 10 to 16 years. Club members have been involved in different sanitation and cleaning campaigns to make the environment clean, to maintain personal hygiene, and to promote social cohesion by children of different backgrounds working collaboratively together. (6 FGDs)

<i>Bhumisthan Youth Club (Mijhing, Rolpa)</i>	CAR	This club is not registered. It involves youth aged 18-29 years. The majority of members are of Chhetri and some of them are from Magar community. The members have been involved in different campaigns to prevent and address different forms of violence. They have organised campaigns against alcoholism, gambling, child marriage, violence against women. (4 FGDs)
<i>Ramjhabesi Youth Club (Kotgaun, Rolpa)</i>	CAR SD	This youth club is registered with the DAO. The club includes ethnic and caste members of Magar community and from Dalit community. Members are mostly 18 to 29 years old. It is one of the youth clubs in Mannakapadi VDC which played a significant role in the campaign to make the VDC untouchability free preventing and addressing caste discrimination and promoting peaceful co-habitation. It also showed a street drama on conflict management and gender based violence to promote non-violent approaches to resolving conflict and encouraging increased respect for gender equality. (6 FGDs)
<i>Chaturbhuj Youth Club (Khungri, Rolpa)</i>	TRCB SD	Established in 1988, this youth club is registered with the DAO. It involves 18 to 29 years old youth. The youth club members conducted campaigns to address violence against women and have promoted awareness on gender equality. Female and male youth have worked together to promote gender equality, to identify and help address different forms of violence. They organised training and street drama on alcoholism to reduce domestic violence in families and fighting within communities. (6 FGDs)
<i>Shrijanshil Youth Club (Khungri, Rolpa)</i>	CAC	This youth club was established in 1997 and is registered with the DAO. The members are of age group 18-29, except the president who is 41 years old. The majority of the members are Magar, a few are from Chhetri and Dalit. Youth members have supported the reintegration of conflict affected victims and people with mental disabilities through small scale financial support generated through cultural activities in the community. (3 FGDs)
<i>Brightland Youth Club (Kotgaun, Rolpa)</i>	CAR SD	Registered with the DAO, this club was established for social development and to promote the creativity of youth. Members are of age group 18 to 29. The majority of the members are Magar and Dalit. Youth have organized campaigns against child marriage, untouchability and caste based discrimination through street dramas. The youth are working collaboratively with VDC officials, political leaders and other stakeholders to make Kotgaun an untouchability free VDC. (4 FGDs)

<i>Gyan Jyoti Child Club (Ankar, Mahottari)</i>	CAR SD	This club is not registered. It includes children under 18 years. The members belong to Madhesi, Janajati (majority), Brahmin and Dalit which enables them to work together to breakdown caste discrimination. The main activity of the club is a door to door campaign to promote school admission, to prevent of child marriage, and to make the VDC open defecation free (ODF). (6 FGDs)
<i>Gyan Jyoti Child Club (Ramnagar, Mahottari)</i>	CAR DQ CS	This club was established in 2010, but it is not registered. Members belong to age group 10 to 17 and represent Dalit, Janajati and Madhesi community enabling them to promote social cohesion and peaceful co-habitation among caste and ethnic groups. Children and youth have organised quiz competitions, school admission campaigns and cleanliness program. (3 FGDs)
<i>Sarswati Child Club (Nainhi, Mahottari)</i>	TRCB CAR DQ CS	Affiliated with the DCWB, this club involves children under 18 years. The members are from different caste and ethnic groups including Brahmin, Yadav, Teli, Bhumihar. Club members have organized quiz competitions and training on peacebuilding, cleaning programs and school admission campaigns. (6 FGDs)
<i>Gyan Jyoti Child Club (Bathnaha, Mahottari)</i>	DQ CS	This club is not registered and includes children under 18 from different caste, ethnic and religious groups including: Brahmin, Muslim, Bhumihar and Yadav. This club has been involved in different sanitation and cleaning campaigns to show how children from different backgrounds can work together, to make the environment clean and maintain personal hygiene. (3 FGDs)
<i>Navajagruti Youth Club (Ramnagar, Mahottari)</i>	TRCB CAC CAR CD	Established in 1999, and registered with the DAO, this club involves youth aged 16-35 from the Madhesi community. Members have organized youth leadership development training and peace dialogue with male and female youth. Youth have also been involved in civic dialogue on issues related with peacebuilding with local community members, other local stakeholders. (4 FGDs)
<i>Janakpur Lines Club (Ankar, Mahottari)</i>	SP CL	Registered with the DAO, this club mainly includes 15 to 29 year old youth, and some older youth. The majority of members belong to the Brahmin community (Bhumihar) and some are from the from the Dalit community. By working together the youth are role models to break down caste discrimination and to promote peaceful cohabitation. This club is involved in organizing cricket tournaments and cleaning programs to promote good relations among youth and community members. Club members have also been involved in organising health and eye camps. (4 FGDs)

<i>Hanuman Youth Club (Bathnaha, Mahottari)</i>	TRCB CAC CAR CD	This club is registered with the DAO and involves youth from diverse caste, ethnic and religious backgrounds including: Dalit, Muslims, Hajam, Yadav, Bhumihar and Janajati. 40 % of members are females, and a female youth is the president of the club. The youth club were involved in organising the District level Youth Festival. The youth club runs livelihood programs for youth to build self-confidence and to improve their economic opportunities. Interaction on the role of youth and women in peacebuilding and duty of the stakeholder in peacebuilding' and civic dialogue on 'Social harmony and peacebuilding' have been organised to promote peacebuilding and social harmony. They have organized program dialogue and interaction programmes with youth who were part of armed groups to support their assisted in reintegration in the community. (8 FGDs)
<i>Nainhi Youth Sewa Samiti (Nainhi, Mahottari)</i>	TRCB DQ SP SD CD AI	This youth club is registered with the DAO. The members of the club are between 15 to 29 years old, and few of them are above 30. The majority of the club members are Brahmin. They have organized cricket tournaments to bring youth together from different backgrounds to promote social relations and overcome underlying tensions. They have also organized other activities like: quiz competitions on peace, programs on violence against women and gender, peacebuilding and livelihood skill training (candle making) for the women to increase economic opportunities for women. (4 FGDs)
<i>Sahasi Child Club (Tamsariya, Nawalparasi)</i>	TRCB CAC	Formation of the club was in 2007 and is affiliated with the DCWB. This club is for children under the age of 18 years and has members from different ethnic and caste backgrounds including: Brahmin, Chhetri and Janajati. The club organized a rally against child abuse and a speech competitions on leadership development in 2012. They also organised an interaction programme with the concerned authorities on 'reduction of child violence' in 2013. (8 FGDs)

<b><i>Jagriti Child Club (Devchuli, Nawalparasi)</i></b>	CAC CAR SAR	The club formed in 1992 and is registered with the DAO. The club members are between 10-16 years of age and represent three different caste and ethnic groups: Brahmin, Chhetri and Janajati. Since its establishment, this club has been involved in activities related with child rights, child protection, and peacebuilding. It has implemented numerous activities to raise awareness and action on peacebuilding like: essay, quiz and debates on the role of children in peacebuilding; and interactions with different stakeholders on various issues related with peacebuilding. Child club members have also been actively involved in advocacy, awareness raising, awareness raising on CFLG which is supporting their participation in local governance. Children have also distributed educational materials to children from the poorest families. (5 FGDs)
<b><i>Amar Child Club (Devchuli, Nawalparasi)</i></b>	TRCB CAC	The club was formed in 1996 for children under 18, and it is affiliated with the DCWB. This club has members from different caste and ethnic groups including Brahmin, Chhetri and Janajati. This club organised leadership development training on peace and human rights in 2010. Awareness programme on child labour and reduction of child marriage, and interaction programmes involving involving parents and children was held in 2014. (4 FGDs)
<b><i>Srijanshil Child Club (Devchuli, Nawalparasi)</i></b>	TRCB CAC CAR SD	The club was formed in 2006 for children between 10 to 16 years of age. This club is affiliated with the DCWB. The members are from Brahmin, Chhetri and Janajati. After receiving training from DCWB on child rights and peacebuilding, this club has been involved in various awareness raising and capacity building of the children and adults in their community. Children studied the situation of peace and human rights in their community and organised capacity building of students on child rights and peacebuilding. The club members members also organised a speech competition on student's role in reduction of child violence; and they have organized various awareness generation and campaigns on child labour and child marriage. Children are also involved in Schools as Zones of Peace (SZOP) to prevent misuse of children by political parties, corporal punishment and other forms of violence in schools. (3 FGDs)

<i>Bihani Youth Club (Devchuli, Nawalparasi)</i>	TRCB CAC CAR SD	The club was formed in 1999 and is registered with the DAO. The club includes youth from Janajati, Brahmin members. It has implemented various youth focused program with coordination and cooperation with stakeholders. Most of the programs were related with role of youth in peacebuilding, and how to increase their leadership in the community. Many awareness programs have been implemented on role of youth on violence reduction. Friendly footballs matches have also been organised to promote good relations among youth from different backgrounds. The Club organised a village level awareness programmes on girl trafficking, and street drama were performed aimed at reducing violence against women. (3 FGDs)
<i>Loshedhara Youth Club (Tamsariya, Nawalparasi)</i>	TRCB CAC CSR	The club was formed in 1994 and is registered with the DAO. The club includes Janajati, Brahmin and Dalit. The members are between 17 to 40 years of age. The club organised an awareness rally and seminar on the reduction of violence against women, and inter caste cultural programmes. The main activity of the club is training local youth on conflict management and leadership development. (3 FGDs)
<i>Pragatinagar Library Youth Sub Committee (Devchuli, Nawalparasi)</i>	TR CAR SD FG	The youth sub-committee was formed in 2013. A common space has been provided for youth to organize meetings to discuss on various topics, including protection issues, conflict management and livelihood needs. In coordination with other organizations, the club have organized friendly football matches and picnics to promote good relations among youth. A training programme on livelihood skills and conflict management for the youth was organised in 2014. A Municipal level orientation programme on violence against girls was organised in 2014. The Committee has also promoted CFLG. (7 FGDs)

<i>Shanti Deep Youth Club (Devchuli, Nawalparasi)</i>	CAR SP	The club was formed in 1982 and it is registered with the DAO. The club includes members between 17 - 30 years of age from different ethnic caste groups including Brahmin, Chhetri, Dalit and Janajati. This club has organized programs focused on leadership development, and capacity building through coordination, participation in quiz, debates. A week long awareness programme was also organised on reduction of drug addiction in 2008. It has organized programs to promote to promote intergenerational partnerships between youth and adults, and door to door awareness raising campaigns on child marriage and education for all. It supports efforts to promote CFLG. Youth have also organised friendly football matches and picnics to increase to strengthen relations among youth in the community. Furthermore, youth coordinated with stakeholders for interaction with different political parties on constitution building. (3 FGDs)
<i>Sunaulo Bihani Child Club (Khrisan, Doti)</i>	TRCB CAR	Affiliated with the DCWB, this child club involves girls and boys aged 10 to 18. The majority of the members are from the Dalit community, and some children from Chhetri caste are also included. The club members implements training, awareness raising activities on child rights. They have organised local awareness raising with parents, community members and children on child marriage. (5 FGDs)
<i>Kali Bhairab Child Club (Kalikasthan, Doti)</i>	CAR CS	Affiliated with the DCWB, this child club includes children aged 10 to 17 years of age from different caste and ethnic groups. Members are mostly Brahmin and Chhetri, and some and some Dalits. The club is working to prevent and address different forms of violence and to contribute to community development. The club performed dramas and songs to raise awareness in their local communities on chaupadi, child marriage, and ODF. (9 FGDs)
<i>Chimrades-war Child Club (Kaphalleki, Doti)</i>	SP	Affiliated with DCWB, this club have members under 18. There are more females than males in this club. The majority of the members are of the Brahmin and Chhetri caste and a few of them are from the Dalit community. The club organizes sports, like: football competitions, between children in the community as well as nearby VDCs. (2 FGDs)
<i>Saraswati Child Club (Mudegaun, Doti)</i>	CAR	Affiliated with DCWB, this is a community based child club which has members under 18. Some children are below 10 years old and are also involved in the club. This club consists mainly of Chhetris and some Dalits. Club members organized the school admission campaign and awareness on sending children to school. (5 FGDs)

<i>Laligurans Child Club (Kalikasthan, Doti)</i>	TRCB CAC CAR CS	This club is not registered. This is a school based club with a mixed age group of members. The club consists of members of age group 10 to 17 years of age and few members aged less than 10. The majority of members belong to the Brahmin and Chhetri caste. Some of its activities include ODF, awareness raising on chaupadi. It supported the declaration of ODF in Kalikasthan VDC in 2013 and chaupadi free in 2014. (5 FGDs)
<i>Radha Krishna Child Club (Bajkakani, Doti)</i>	CS	Affiliated with the DCWB, this club includes members between 10-17 years of age. Most of the members in the club are from the Chhetri caste. The main activity of the club is cleaning and sanitation to promote good relations in the community and a clean environment. (8 FGDs)
<i>Kedareswar Youth Club (Kaphalleki, Doti)</i>	DQ SP	Registered with the DAO, this youth club have members from 15 to 29, as well as a few younger members who are 12 years old. The club organizes volleyball competitions, quiz competitions, speech competitions on peacebuilding, violence, child rights and cleaning campaigns to promote good relations among children in the community and a clean environment. (4 FGDs)
<i>Kishori Group (Bajkakani, Doti)</i>	CL TRCB CAR	This youth group is registered with the DAO. It involves adolescents and youth aged 14 to 29 years from both Chhetri and Brahmin caste groups. The group has organized youth leadership development training for both male and female, and campaigns on drug addiction, to spread the message of negative effects of drug use. They have also been involved in ODF related activities, to make the village and surrounding clean. (2 FGDs)
<i>Maitri Youth Club (Mannakapadi VDC, Doti)</i>	CAR SD CAC AI	Through the support of CDC, Maitri Youth club was established in 2008 in Mannakapadi VDC involving male and female youth age 18 to 29. They included Brahmin, Chhetri and Dalit. They are actively involved in promoting and sustaining the Mannakapadi VDC as alcohol free through awareness-raising, house to house visits, and dialogue with political leaders. In addition Maitri is part of a Youth Network in Doti which brings 36 youth clubs together to organise joint training on youth empowerment; intergenerational dialogue; and to support youth participation in the VDC to DDC level planning and any programs related to youth. The Youth Network is registered with the DAO. (5 FGD)

<b>Sunrise Youth Club (Bajkakani, Doti)</b>	SD CAR	Registered with the DAO, this club involves female and male adolescents and youth aged 14 to 30 years from Chhetri and Dalit caste groups. The club has organized campaigns and street drama on child marriage, school enrolment and alcoholism. The school enrolment campaigns focus on sending girls to school and raising awareness to prevent gender discrimination. Their campaigns to reduce alcohol use and to stop associated violence in families and communities. (3 FGDs)
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## *Appendix 3*

# CYP Initiatives that used Pots and Stones to Evaluate the Quality of Child and Youth Participation in Peacebuilding

Name of CYP	Pots and stones FGD conducted with:			
	10-14 years	15-17 years	18-29 years	18+ adult supporters
<b>Rolpa</b>				
Laligurans Child Club (Collection of funds to support people with disabilities, campaigns to end child marriage and to promote gender equality)		1		
Bidhya Bikas Youth Club (Street dramas to stop untouchability and violence against women)			1	
Chaturbhuj Youth Club (Campaigns against violence against women and untouchability)			1	
Ramjhabesi and Brightland Youth Clubs (Campaigns against child marriage and untouchability)			1	
<b>Nawalparasi</b>				
Jagriti Child Club (VDC level interaction programs for Child Friendly Local Governance)	1			
Amar Child Club (Training on peacebuilding and human rights)		1		
Child Friendly Local Governance (Adult supporters, and Youth Representatives from Pragatinagar Library Youth Sub Committee, JCYCN and Shanti Deep.			1	1

Name of CYP	Pots and stones FGD conducted with:			
	10-14 years	15-17 years	18-29 years	18+ adult supporters
<b>Mahottari</b>				
Janakpur Lines Club (youth leadership development trainings, cricket tournaments)			1	
Hanuman Youth Club (Livelihood programs for the youth, interaction programs on role of youth and children in peacebuilding)			1	
Nainhi Youth Club (Peace dialogue, sports, awareness raising on gender based violence)			1	
Youth Festival (local youth and adult supporters)			1	1
Nava Jagriti (youth leadership development trainings and peace dialogue )			1	
<b>Doti</b>				
Sunaulo Bihani Child Club (programs on child protection)		2		
Youth Network (Brings together 36 Youth Clubs, including Maitri Youth Club)		1		
Kali Bhairab Child Club (Dramas on chaupadi, child marriage and ODF)		1		
Laligurans Child Club (street drama on Chaupadi)	2	1		
Radha Krishna Child Club (Cleaning campaigns)	1			
Sunrise Youth Club (street drama against alcoholism, child marriage, and school admission campaigns)		1		
Sarswati Child Club (School admission campaigns)		1		
Maitri Youth Club (Alcohol free VDC Case study, representatives from Maitri Youth Club and adult supporters)			1	2

**Pots and Stones Handout: Eight Principles for Evaluating the Quality of Child and Youth Participation in Peacebuilding**

Principle	Questions on key indicators
<b>1. Participation is transparent and informative</b>	<p>Do children and youth have enough information about the programme to make an informed decision about whether and how they may participate in the peacebuilding initiatives?</p> <p>Is information shared with children in child friendly formats and languages that they understand?</p> <p>Are the roles and responsibilities of everyone involved clearly explained?</p>
<b>2. Participation is relevant and respectful to children and youth?</b>	<p>Are the issues being discussed and addressed of real relevance to children and youth's own lives?</p> <p>Do children or youth feel any pressure from adults to participate in activities that are not relevant to them?</p> <p>Are the children and youth's own time commitments (to study, work, play) respected and taken into consideration?</p> <p>Are adults respectful towards children and youth and their peacebuilding initiatives?</p>
<b>3. Participation encourages diversity and inclusion</b>	<p>Are children and youth from different backgrounds included and involved taking into account differences in age, gender, ethnicity, religion, caste, disability, education, social status, sexual orientation etc</p> <p>Are children and youth with disabilities actively involved in peacebuilding?</p> <p>Are rural and urban children and youth, out of school working children and youth given opportunities to participate?</p> <p>Are children / youth encouraged to address discrimination through their participation in peacebuilding?</p>
<b>4. Participation is sensitive to gender dynamics</b>	<p>Are stereotypical assumptions avoided concerning the roles and aspirations of girls, boys, young women, young men and young transgender people in conflict?</p> <p>Are strategies in place to reach out to and involve girls and young women? as well as boys and young men?</p> <p>Are safe spaces created for girls and female youth to discuss and address their specific concerns?</p> <p>Are different forms of gender discrimination and gender based violence explored and addressed through the child/ youth participation initiatives?</p>
<b>5. Safe and sensitive to risks</b>	<p>Have risks been identified and ways to keep children and youth safe been put into action?</p> <p>Have staff and volunteers received training to handle sensitive protection concerns and situations and do they know where to refer young people who might need specialized services?</p> <p>Have safe spaces been created for children and youth to share experiences?</p> <p>Do children and youth know who to report to if they have concerns about their safety?</p>

Principle	Questions on key indicators
<b>6. Invest in Intergenerational Partnerships in Young People's Communities</b>	<p>Has there been dialogue and opportunities for cooperation among children, youth, parents and elders, in order to act jointly to prevent and resolve violence and transform conflicts?</p> <p>Is intergenerational dialogue on issues affecting children, youth, peace and conflict encouraged?</p> <p>Is there sufficient sensitisation with adults regarding the value of child/ youth participation, to see the empowerment of young people as a positive change, and not as a threat?</p> <p>Is child and youth participation encouraged in local and national governance and peacebuilding processes?</p>
<b>7. Participation is accountable</b>	<p>Are children and youth supported to participate in follow up and evaluation processes of their children's participation in peacebuilding initiatives?</p> <p>Do adults take children and youth views and suggestions on peacebuilding seriously and act upon their suggestions?</p> <p>Are children and youth given feedback by their peers who represent them in child/ youth organizations or peacebuilding forums?</p>
<b>8. Involve Young People in all stages of Peacebuilding and Post-Conflict Programming</b>	<p>Are children and youth involved in analysing the conflict and the roles of different actors?</p> <p>Do children and youth have opportunities to participate in all stages of planning, implementing, monitoring, evaluating and following up on peacebuilding initiatives?</p> <p>Are children and youth encouraged to initiate and manage their own peacebuilding initiatives? And/or are adults ready to collaborate with children and youth?</p> <p>Are efforts made to support and to sustain child and youth participation and representation in local and national governance processes?</p>

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