Predictors of Peace and Violence in Nepal
An empirical study of peace needs and peace services

Pro Public & SeeD
2016

Forum for Protection of Public Interest (Pro Public)
Anamnagar, Kathmandu, Nepal
Predictors of Peace and Violence in Nepal

I am pleased to introduce the research report published by the Forum for Protection of Public Interest (Pro Public) on peace needs and peace services in the framework of Infrastructure for Peace (I4P) in Nepal. This empirical research has been conducted with the main objective of providing suggestions and recommendations to policymakers and stakeholders at different spectrums of Nepalese Society.

The findings on peace needs and peace services presented in this report for sustainable peace and development in the country are worth considering. Specifically, this study inspires us to consider the different levels of peace – i.e. at personal, interpersonal, and inter-communal levels as well as peace between citizens and state – and understand how peace needs and peace services differ at these levels, flagging that we need to target them in a differentiated way.

As the inclusion of Infrastructures for Peace in the 13th Plan by the National Planning Commission in 2013 was an important step towards strengthening sustainable peace in Nepal, the next Three Year Plan is being drafted to carry forward the peace sensitive development programs. In the context of fortifying Infrastructures for Peace in Nepal further, this research, will help to effectively plan, implement and strengthen peace building activities in the country. The peace needs and services identified by the research will support practical activities that will bring lasting peace in our country. This research can also be a model for further research as well as monitoring and evaluation of peace sensitive projects at national and international levels.

I am confident that this report will be helpful to policymakers, field workers, academicians and other stakeholders working in the peace building sector. I congratulate Pro Public for commenting such an important study and wish that this study draws a broad readership and attention of development planners and implementers.

Dr. Yuba Raj Katiwada
Vice-Chairman

Foreword

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I am delighted to introduce the present research report on 'Infrastructure for Peace' in Nepal. Recalling the initial attempts towards this study, I vividly remember the days of August in 2012 when Mr. Prakash Mani Sharma, Executive Director of Pro Public, and Mrs. Jeannine Suurmond, Peacebuilding Advisor to Pro Public, approached the National Planning Commission (NPC) to introduce the concept of Infrastructure for Peace for the first time in Nepal. Just like we have infrastructures for health and for education, they said, so we need infrastructures to support peace in Nepal.

While peace is innate to our socio-cultural systems and indeed in the land of Lord Buddha, the concept seemed very relevant. We in the NPC readily agreed with their proposal since we already have some infrastructures for peace, such as the Ministry of Peace and Reconstruction, the Local Peace Committees, and Community Mediation Committees, in place. In spite of these institutional infrastructures, however, we still suffer from conflict and violence. Violence and conflict consequently hamper the entire socio-economic development efforts.

The NPC therefore decided to make Infrastructure for Peace (I4P) a national priority by including a program to strengthen it in Nepal’s 13th Plan (2013-2016). We invited Pro Public to conduct an empirical research on I4P in order to have information on which to base peace policies and programs.

It is an immense pleasure to present the wider readership with Pro Public’s contribution in this regard. The report documents the results of a quantitative study carried out by Mr. Prakash Mani Sharma, Mrs. Jeannine Suurmond, and Mr. Alexandros Lordos, Research Director of SeeD, Cyprus. It contains important recommendations for strengthening peacebuilding efforts in Nepal in general and infrastructures for peace in particular.

I hope the research findings will be helpful to formulate plans and programs meant for strengthening peace in Nepal. Since a lot is to be realized in this direction, I hope the readership will find this an inspiring, innovative, and informative document.

Yuba Raj Bhusal
Former Member Secretary
National Planning Commission, Nepal
Right from the start of human society, conflict within, between and among individuals, groups, communities, nations, regions, came into being and so did peacebuilding tasks to respond to them. In fact the basis of human civilization today is this conflict-peace dynamics—in terms of how they have been manifested in human societies and how human efforts have been made to respond to them. Otherwise human society would have been destroyed long time ago and we would not be what and where we are today. Therefore conflict and peace are the two sides of the same coin that has driven the human society very much as disequilibrium and equilibrium phenomena have done so in the nature. Just difference in perceptions of individuals in relation to the same reality is not a problem, but it becomes so when one enforces one’s own perception on the other and dictates to follow it, which eventually emerges as a violent conflict. Depending upon intensity, the conflict becomes cold or hot and so vary reactions toward them. There are factors that cause individuals, communities and nations to behave violently and so are there those that cause them behave peacefully as well. When a conflict is managed in its early latent stage transforming the given reality through constructive conflict management schemes, then a more stable society takes place with durable peace. If it is allowed to brew up and grow, then it eventually emerges in violence. There are many stages between this latent stage and violence manifesting various forms and intensities of conflict requiring different peacebuilding means to respond to them. The only difference is that democratic societies tend to use democratic institutions and means for constructive conflict management while it is in the latent stage whereas the autocratic ones tend to use violent means to suppress it, which eventually explodes later with a much bigger intensity.

As the human society is dynamic, there can be no permanent peace and there is no human society in the world without conflict. Peace is a state of being which can be disturbed by occurrence of a conflict, which can also take place as a road accident any time anywhere. It can also be manifested as individual and societal depression and anxiety, and social distance. Just as war begins in the mind of human beings, peace also can begin from their mind. When confronted with conflict, people use different methods that vary from use of violence as a means of social political change to self-restraint, reflection-action, and external third party support to psycho-social counseling, where as mediated dialogue is used leading towards reconciliation and establish trust between and among parties in conflict. Human history is full of manifestations of such conflict-peace scenarios. Nepal is not an exception to it. Practitioners use research information on peace needs while designing, planning, implementing peacebuilding and conflict prevention/transformation programs including making baseline studies, monitoring and evaluation plans. There are both direct and indirect peace providers whose services range from individual, advice, reconciliation support by individuals and the use of local capacities for peace to the
application of infrastructures for peace using the more interdependent structures, mechanism and processes.

Although conflict-peace is an old dynamic human phenomenon, academic studies about it are quite new. But they are attracting the attention of many as the world is moving from a win-lose scenario full of inequalities and hatred among human beings to a more of interdependent and equitable win-win one with mutual respect for coexistence. This study carried out by Pro-Public together with Cyprus based Think Tank SeeD is laying a new brick at the foundation in the construction of the huge tower of knowledge on conflict-peace. The study carried out in 11 districts of Terai-Hill belt covering 40 villages and 1177 respondents in Nepal during March-April 2015 has used methodology drawing on academic literature from multiple discipline, policy orientation research and quantitative approach using different drivers of peace and violence reflecting the cultural and geographical diversities including gender sensitivity. The study carried out with an objective to gain greater understanding of how peace and violence are determined and how the peace need and peace services are related in Nepal with identification of their various indicators and indices, has come up with important findings and proposed recommendations accordingly in conflict analysis and direct and indirect peace services. Thus the study is very useful for all peacebuilding professionals and individual practitioners as well as those in governmental, non-governmental and academic institutions around the world.

Dr. Poorna Kanta Adhikary  
President  
Institute for Conflict Management Peace and Development (ICPD)  
Baluwatar, Kathmandu
Our Ref:

Foreword

This study emphasizes the need for searching for new and structural ways out of violence by reforming existing structures that are insufficient or inefficient to address uprising conflict, disharmony, mistrust, and distress in the society. From the beginning, society has been struggling to establish peace, or at minimum reduce violence. We have developed many instruments to do this. However, it is realized that institutions and instruments may become redundant due to lack of proper supporting infrastructure. In the present scenario in Nepal, we are engulfed by external and internal instability.

This study followed a positivist approach with a view to assess the peace needs and peace services in the Nepalese context. Transformational and transcendental pathways are considered to be viable routes to reach the peace destination. Services like Nonviolent Communication (NVC), community mediation, and dialogue facilitation are its basic tools.

Society is becoming more vulnerable to conflict. Chances of violent conflict increase, while the available tools, mechanism, and structures seem meager. The existing social-religious-legal apparatus such as law, policies, and institutions, have not provided a long-term solution. We need to search for alternative pathways, and this study is in line with this.

Many institutions including the government, international agencies, and local civil society organizations have been doing their best to provide peace services. What is realized is that direct and immediate peace services are preferable to indirect and time-consuming services. The capacity of actors involved in providing peace services needs to be strengthened to improve the overall effectiveness of peace efforts.

Covering 11 districts of different ecological regions of Nepal and having 1,177 respondents, this study provides a huge database for policy-makers, practitioners, researchers, and academics to use it their respective fields: A landmark in the peace gallery of Nepal.

I would like to sincerely thank Mr. Prakash Mani Sharma, Executive Director of Pro Public; Mrs. Jeannine Suurmond, Peacebuilding Advisor to Pro Public; and Alexandros Lordos, Research Director of SeeD, for their significant contribution to peacebuilding in Nepal by way of this research. I would also like to thank Dr. Yuba Raj Khatiwada, Vice Chairman of the National Planning Commission (NPC); Mr. Yuba Raj Bhusal, Former Member Secretary of the NPC; and Dr. Poorna Kanta Adhikari, President of the Institute for Conflict Management Peace and Development Studies, for their forewords to this publication.

Prof. Shree Krishna Shrestha
President, Pro Public
January 2016
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To those activists and scholar-practitioners who conceived and promoted the concept of infrastructures for peace, including Martin Luther King Jr. (‘those who love peace must learn to organize as effectively as those who love war’), Johan Galtung, John Paul Lederach, Paul van Tongeren, and Kai Brand-Jacobsen, and programs and institutions like the United Nations Development Programme, the Berghof Foundation, and the University of Manchester. Their work significantly shaped the design of this study.

To the Programme Coordinator of the Civil Peace Service of GIZ (ZFD/GIZ) in Nepal, Svenja Schmelcher, for the fruitful cooperation.

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To Yohann Formont, Maya Boehm, and Kristin Cain, whose feedback improved the quality of the content and writing.

To the 1,177 respondents across Nepal. We hope that this report will encourage the changes towards peace you wish to see.

Authors:
Jeannine Suurmond
Prakash Mani Sharma
Alexandros Lordos

Kathmandu, February 2016
Cover photo: Community mediators in Dhanusha
Abbreviations

COR  Conservation of Resources Theory
DFID  Department for International Development
GIZ  Deutsche Gesellschaft für Internationale Zusammenarbeit
LPC  Local Peace Committee
MoPR  Ministry of Peace and Reconstruction
NGO  Non-Government Organization
NPC  National Planning Commission
NRs  Nepalese Rupees
NVC  Nonviolent Communication
OECD  Organization for Economic Cooperation and Development
PTSD  Post-Traumatic Stress Disorder
SCORE  Social Cohesion and Reconciliation
SeeD  Centre for Sustainable Peace and Democratic Development
SPSS  Statistical Package for the Social Sciences
STTP  Support of Measures to Strengthen the Peace Process
UN  United Nations
UNDP  United Nations Development Programme
UNESCO  United Nations Organization for Education, Science and Culture
USAID  United States Agency for International Development
VDC  Village Development Committee
WHO  World Health Organization
# List of Figures

<table>
<thead>
<tr>
<th>Figure</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intrapersonal, interpersonal, intercommunity, and citizen-state dimensions</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>Research stages</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>Number of districts, locations, and interviews</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Indicators of intrapersonal peace and their loadings</td>
<td>21</td>
</tr>
<tr>
<td>5</td>
<td>Indicators of interpersonal peace and their loadings</td>
<td>21</td>
</tr>
<tr>
<td>6</td>
<td>Indicators of intercommunity peace and their loadings</td>
<td>22</td>
</tr>
<tr>
<td>7</td>
<td>Indicators of citizen-state peace and their loadings</td>
<td>22</td>
</tr>
<tr>
<td>8</td>
<td>Indicators of material peace and their loadings</td>
<td>23</td>
</tr>
<tr>
<td>9</td>
<td>Peace dimensions and indicators</td>
<td>23</td>
</tr>
<tr>
<td>10</td>
<td>Peace dimension scores by district</td>
<td>24</td>
</tr>
<tr>
<td>11</td>
<td>Peace dimension scores by gender</td>
<td>25</td>
</tr>
<tr>
<td>12</td>
<td>Peace dimension scores by class</td>
<td>27</td>
</tr>
<tr>
<td>13</td>
<td>Peace dimension scores by caste</td>
<td>28</td>
</tr>
<tr>
<td>14</td>
<td>Peace dimension scores by region</td>
<td>29</td>
</tr>
<tr>
<td>15</td>
<td>Intercommunity peace between Pahad and Terai</td>
<td>30</td>
</tr>
<tr>
<td>16</td>
<td>Intercommunity peace between Hindus, Buddhists, Christians, and Muslims</td>
<td>30</td>
</tr>
<tr>
<td>17</td>
<td>Frequency of reduced peace experience</td>
<td>32</td>
</tr>
<tr>
<td>18</td>
<td>Parties to personal conflict</td>
<td>32</td>
</tr>
<tr>
<td>19</td>
<td>Violence index and indicators</td>
<td>33</td>
</tr>
<tr>
<td>20</td>
<td>Violence index scores by district</td>
<td>34</td>
</tr>
<tr>
<td>21</td>
<td>Violence index scores by gender</td>
<td>35</td>
</tr>
<tr>
<td>22</td>
<td>Violence index scores by class</td>
<td>35</td>
</tr>
<tr>
<td>23</td>
<td>Violence index scores by caste</td>
<td>36</td>
</tr>
<tr>
<td>24</td>
<td>Violence index scores by region</td>
<td>36</td>
</tr>
<tr>
<td>25</td>
<td>Perceived parties to violence</td>
<td>37</td>
</tr>
<tr>
<td>26</td>
<td>Rings of support Primary, secondary, and tertiary intrapersonal peace service providers</td>
<td>39</td>
</tr>
<tr>
<td>27</td>
<td>Types of intrapersonal peace services delivered by preferred providers</td>
<td>39</td>
</tr>
<tr>
<td>28</td>
<td>Rings of support Primary, secondary, and tertiary interpersonal peace service providers</td>
<td>40</td>
</tr>
</tbody>
</table>
Figure 29: Types of interpersonal peace services delivered by preferred providers 41
Figure 30: Rings of support Primary, secondary, and tertiary intercommunity peace service providers 42
Figure 31: Types of intercommunity peace services delivered by preferred providers 42
Figure 32: Most desired intrapersonal, interpersonal, and intercommunity peace services 44
Figure 33: Willingness to pay for support in challenging situations 45
Figure 34: Amount willing to pay per peace service category 45
Figure 35: Willingness to pay per peace service 46
Figure 36: Indicators of indirect peace services and their loadings 47
Figure 37: Indicators of direct peace services and their loadings 48
Figure 38: Peace service dimension scores by district 49
Figure 39: Peace service dimension scores by gender 50
Figure 40: Peace service dimension scores by class 50
Figure 41: Peace service dimension scores by caste 51
Figure 42: Peace service dimension scores by region 52
Figure 43: Peace dimensions and collective action tendency 53
Figure 44: Predictor indicators and collective action tendency 54
Figure 45: Peace service dimensions and violence 55
Figure 46: Indirect and direct peace service dimensions and peace 56
# Contents

Executive summary ................................. 1  
Introduction ........................................ 1  
Chapter 1: Literature review ..................... 4  
Chapter 2: Approach, definitions, questions ...... 9  
Chapter 3: Methodology ............................ 12  
Design of the questionnaire ........................ 12  
Sampling ............................................. 14  
Surveying, data tabulation, analysis ............... 16  
Chapter 4: Demographic data .................... 17  
Highlight: What is peace? .......................... 19  
Chapter 5: The peace dimensions ............... 20  
The construction of the peace dimensions ......... 20  
Overall peace score ................................ 24  
Comparison of peace scores by district .......... 24  
Comparison of peace scores by gender ........... 25  
Comparison of peace scores by class ............. 26  
Comparison of peace scores by caste ............. 27  
Comparison of peace scores by region .......... 28  
Highlight: Intercommunity peace between Pahad and Terai 29  
Highlight: Intercommunity peace between religions 30  
Highlight: Intercommunity peace between political parties 31  
Highlight: Frequency of reduced peace experience 32  
Highlight: Personal conflict experience .......... 32  
Chapter 6: The violence index .................... 33  
The construction of the violence index .......... 33  
Overall violence score ............................ 34  
Comparison of violence scores by district ....... 34  
Comparison of violence scores by gender ......... 35  
Comparison of violence scores by class .......... 35  
Comparison of violence scores by caste .......... 36  
Comparison of violence scores by region ....... 36  
Highlight: Perceptions of violence ............... 37  
Chapter 7: Peace services, providers, and willingness to pay 38  
Intrapersonal peace services and providers ....... 38  
Interpersonal peace services and providers ....... 40  
Intercommunity peace services and providers .... 41  
Existing peace services, services desired, and willingness to pay 43  
Highlight: Perceptions of peace services and providers 46  
Chapter 8: The peace service dimensions ...... 47  
The construction of peace service dimensions .... 47  
Overall peace services score ..................... 48  
Comparison of peace service scores by district ... 48  
Comparison of peace service scores by gender ... 49
Executive summary

This report is prepared to inform and support Pro Public, Forum for the Protection of Public Interest, in its peacebuilding efforts and policy advice to relevant stakeholders. It may, however, also be of interest to other peacebuilding practitioners and donors including the government of Nepal, as well as professionals active in the governance, mental health, legal, and security sectors because of the violence and peace data it provides.

The report presents the findings of a survey conducted in March and April 2015 among 1177 respondents in 40 villages and towns, located across the Terai-Pahad belt. The research took place in the districts of Kanchanpur, Achham, Banke, Rolpa, Kapilvastu/Rupandehi, Kaski, Kathmandu, Dhanusha, Saptari, and Panchthar.

In 2013, the National Planning Commission of Nepal included in its 13th plan (2013-2016) a program to strengthen 'Infrastructures for Peace'. To support the government and other stakeholders in the design and implementation of this program, Pro Public carried out the present study together with the Cyprus-based think tank SeeD.

Inspired by the concept of 'infrastructures for peace', the approach is based on the understanding that (a) when people are caught in painful emotions, disputes, or violence, they have peace needs; and that (b) by servicing peace needs, violence can be prevented or reduced and the experience of peace in different dimensions of life increased. In the current study, these dimensions encompassed intrapersonal peace, interpersonal peace, intercommunity peace, citizen-state peace, and material peace (chapter 2).

The main objectives were to gain a greater understanding of the drivers of peace and violence in Nepal by exploring the existing relations between peace needs and peace services for Nepalese people. In particular, the research focuses on whether the peace needs (or demand) are met by service providers (the offer), and what the impacts are in terms of violence and peace. To assess this we used a violence index, a violent action tendency measure, and peace dimensions.

The methodology draws on academic literature from multiple disciplines and recent policy-oriented research on peacebuilding (chapter 1), as well as quantitative research methods (chapter 3). This allowed us to test assumptions regarding drivers of violence and peace, an option the conflict analysis tools more commonly used, such as the UNDP Conflict and Development Analysis, the USAID Conflict Assessment Framework, or the GIZ Peace and Conflict Assessment, do not offer. The findings relating to peace and violence are presented per district, gender, class, caste, and region (chapters 4-8). Confirming the relevance of the approach, the results allowed for the identification of various drivers of peace and violence in Nepal (chapter 9). General and district/group-specific recommendations, based on the data, are restricted to peacebuilding practices (chapter 10).

We highlight here the two categories of key findings and general recommendations for policy-makers and practitioners in the field of peacebuilding. Recommendations for specific districts and groups in Nepal can be found in chapter 10.
Finding I: Peace needs:

This sample scored moderate to high on the overall experience of peace. More specifically, the scores on intrapersonal and intercommunity peace were relatively high, while scores on material and interpersonal peace were moderate. The lowest scores were found for the citizen-state peace dimension. The strongest indicators of the peace dimensions were the following peace needs: Absence of depression and anxiety (for intrapersonal peace); support of village members and members of neighboring villages (for interpersonal peace); absence of intergroup anxiety and social distance (for intercommunity peace); national civic life satisfaction and trust in governmental institutions (for citizen-state peace); and food and economic security (for material peace). Low national civic life satisfaction and low intrapersonal peace predicted higher willingness to use violence as means of social and political change.

General recommendations:

In order to increase the relevance and effectiveness of peacebuilding programs in Nepal, we advise practitioners to take the peace needs identified in this study explicitly into account when designing, planning and implementing peacebuilding programs including baseline studies and monitoring and evaluation plans.

Because reduced intrapersonal peace is associated with violence, mainstreaming intrapersonal peace into peacebuilding interventions seems warranted. More specifically, the pathway from psychopathy to violence can be addressed by building empathy; while the pathway from anxiety to violence can be addressed by reducing the tendency to make hostile attributions regarding the intentions of others. Relevant peace services are therefore Nonviolent Communication (NVC) trainings for teachers, peacemakers, and psychosocial workers, because NVC explicitly teaches the skill of empathizing with ourselves and others. Community mediation and dialogue facilitation services providers are advised to focus on reducing stereotypes and intergroup anxiety between conflicting parties by creating mutual trust and explore ways in which intergroup contact can be beneficial for peace as opposed to detrimental.

Alongside government development efforts, peacebuilding practitioners could help constructively channel the frustrations surrounding national civic life dissatisfaction in Nepal to address the link between reduced national civic life satisfaction and violent action tendency. This could be done by communicating grievances through media and advocacy campaigns in ways that bridge the gap between citizens and state, reduce polarization, and ultimately avert violence. In addition, professionally trained dialogue facilitators, for example those associated with the Nepal Transition to Peace Institute in Kathmandu, could assist conflict parties in reframing polarized discussions to jointly held dilemmas of how to meet the needs of everyone involved. Talks about the new constitution, for instance, could with the support of dialogue facilitators build mutual trust by shifting focus from zero-sum bargaining on issues such as electoral constituencies, provinces, and citizenship; to collaborative problem-solving for meeting the needs of everyone to feel safe and represented.
Finding II: Peace services:

Peace services were conceptualized as support for emotionally painful and/or conflict situations from third parties in this study. Direct peace services, i.e. services that directly deal with the issue at hand, predicted nonviolence and increased levels of intrapersonal, interpersonal, citizen-state, and material peace. By contrast, indirect peace services, i.e. services that do not engage with the issue directly, predicted higher violence scores and lower intrapersonal and material peace scores.

The most important peace service providers of both direct and indirect services were spouses, family members, and friends, followed by VDC Secretaries, traditional justice providers, social workers, nurses and doctors, political actors, police officers, community mediators, dialogue facilitators, lawyers, and representatives of community-based organizations.

The peace services most wanted by the respondents were peace education and information for children and adults; rehabilitation services for substance abusers and victims of domestic violence; and mediation and reconciliation support for disputes in the family and community.

The peace services most respondents were willing to pay for are peace education in schools; rehabilitation services; and peace and conflict resources.

General recommendations:

Peacebuilding practitioners, policy-makers, and donors are advised to shift the balance between the use of direct and indirect peace services in favor of the former to allow more people to experience the benefit of direct peace services and bolster peace and nonviolence. This could be aided by establishing referral-systems between indirect and direct peace service providers (i.e. astrologers and mediators), making available more direct peace services; and by lowering the barriers to direct peace service providers through financing and marketing campaigns. We advise the continuation of increasing access to peace services like community mediation and dialogue facilitation based on collaborative principles in the VDCs and municipalities.

To ensure and upscale the quality of direct peace service delivery, training capacities could be enhanced. Non-governmental organizations with relevant training experience, such as the members of the Melmilap Alliance and the Asia Foundation, could establish a professional mediation training institute or training department, for example in conjunction with the Department of Conflict, Peace and Development of the Tribhuvan University and/or the Mediation Council. Bundling expertise and resources in this way, such an institute could set and upscale existing standards for certification, expand outreach, and guarantee high-quality mediation training in Nepal.

Professionally trained mediators, dialogue facilitators, and peace workers are most likely to already deliver direct peace services. Since the most important service providers consist of people's intimate circle, however, we advise country-wide peace education to build capacity in direct peace service delivery, both in schools and communities. This could be promoted by integrating and strengthening peace education programs in Nepal's national education system, for example using UNESCO's guidelines for integrating an Education for Peace curriculum into...
education sector plans and policies (2015). Curricula for schools could be based on time-tested programs like those developed by Peaceful Schools, Roots of Empathy, and the Centre for Nonviolent Communication.

Should peacebuilders and donors consider making available services like peace education for children, rehabilitation, and peace and conflict resources, we recommend checking with future users whether they would indeed be willing to pay for them in order to increase ownership, sustainability, and by way of quality control. Given respondents' willingness to offer basic compensation for the use of peace services and their current limited availability, peace service providers like companies specializing in peace education for schools or mediation, could be encouraged to complement the ongoing efforts of the Nepal government and donors.

Peace service enablers and providers are advised to focus on direct peace services when aiming to establish infrastructures for peace in order to address acute peace needs in beneficial ways. Direct peace service delivery could be included as an indicator in monitoring and evaluation plans for infrastructures for peace.
Predictors of Peace and Violence in Nepal

V

Nepal's Peace and Violence

Chapter 1

Introduction

1.1 Background

1.2 Objectives

1.3 Methodology

2.0 Literature Review

2.1 Peace and Violence

2.2 Peacebuilding and Peacekeeping

2.3 Conflict Resolution

3.0 Theoretical Framework

3.1 Social Capital

3.2 Institutional Arrangements

3.3 Conflict Management

4.0 Data Analysis

4.1 Descriptive Statistics

4.2 Correlation Analysis

4.3 Regression Analysis

5.0 Conclusion

References

Appendices

Index
Predictors of Peace and Violence in Nepal

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Nepal Transition to Peace

Predictors of Peace and Violence in Nepal

Nepal Transition to Peace Institute

Institute

Nepal Transition to Peace
Predictors of Peace and Violence in Nepal

Pramukh shanit trace : sivam tathitrampat melamalayavat, sivadar sikhjaravat roar shanitkarinadikaravat samandhar : pravaksh shanit sivad na pradan gaakhir. tor samamadhyo mahapurva shanit sivad pradyakhara mahamishavat aapne nikarkat vartaikar dhiu hara hara, deshakar kho sivada melamalay v srotram shanitash sivadd pradan gher pravaksh shanit sivad pradan ghar sramata adhirudr ghar sumkah dhanis. yathalai prakshen gharva sivad na lemod sivadar rajadwy shanita pranalima sivit shanit samadikar v urudalo gher ghar sankhn. udaharanakar lemod, shanita ksetrat sejoyana roar nityamana shanitavata sivad shanitash pradyakhara samadikar gharva sivad yunesa sivadar nityamana (20%) pravyo ghar sankhn. yisapitha sivalka, dastsu aphp imyadhi roar adhisatamk svar vender jastta sanchay karispraka viken jastta sanchay roshkar gherar roar pricchit balesanaka karyamaham melamalavaka pradyakhara bhukshalai adharya ghar sankhn.

Yadi shanit sivahanakarat ra dastu nikanakhrash vabhaaryakaraka laangi shanitash shanita, purusarthapana ra shanita ra dastu samadhya jastta sivad upadhyo garawne soch ghrnahu bhane bhavishaya pryoogkararavatavat hi sivad bhapatkaro shravik hirn esvarkhruva chhun va esvaro bhane pati bhrun avasayk chhun, kinata dirin sivad paranilekshno, dinopana ra giroosthav vushhikar ahragha sivad yore khrum mahapapurva huchh. shanit ashivad pryoogbapat adharya sivadhushk pryoogavaya uddaradharh shravik horekar tor rishmata horekar khrum bhukshalai madhyagnis garth, bhavishya sivad shanitash lemod melamalay jastta bhavishyaya vishayakta bhaka kahamah hukvachh shanit sivad va pradyakhara nepar sarvakar ra dastu nikanakhrash bhalak pryoogbhukshalai sivapurva gharva laangi pryoogkarish ghar sankhn. shanitavata sivadhukkhal reavyakta vabhukshalai bhukshalai sivadhure samadha pradyakhara sivapana kramma, shanit sivad pravarko pr pradyakhara bhuksh pravaksh shanita sivadav khrnita huchh sumkah vishh. shanitavata sivadhukkhal reavyakta aponamay ro melyanuk mronamanaya, pravaksh shanit sivavavalai phani akhulika kho sivam sambayes ghar sankhn.
Introduction

As humans, we spend a substantial portion of our lifetime suffering from conflicts. Very few of us, if any, have not experienced the challenge of attempting to resolve conflicts to the satisfaction of all involved, including ourselves. There are today in Nepal alone more than 28 million people, who at certain moments in their lives, will find themselves in this situation. They will have what we call a 'peace need.' Peace needs refer to the absence of peace in different dimensions, including the intrapersonal, the interpersonal, the intercommunity, the citizen-state, and the material peace dimension. This definition recognizes that peace is a state of being that can be disturbed by the occurrence of a conflict.

Conflicts take many forms depending on the parties involved. People can either experience prolonged bouts of anxiety, depression or frustration (internal conflict, prompting reduced intrapersonal peace); agonizing disputes with members of their intimate circle (reduced interpersonal peace); threats by another social group (reduced intercommunity peace); or violence directed towards, or at the hands of, the state (reduced citizen-state peace).

In order to address such conflicts and their resulting peace needs, many people will make use of peace services. Peace services are here defined as the intervention of a third party, usually external to the conflict, who attempts to contribute to relief and a sustainable resolution without the use of coercion. Examples of peace services include advice from someone trustworthy; mediation services provided by a mediator; or reconciliation support from a truth and reconciliation commission.

In the peacebuilding field, the organizations and processes involved in the delivery of peace services have been termed 'infrastructures for peace'. Recognizing possible overlap, examples of Nepalese infrastructures for peace are the Ministry of Peace and Reconstruction (delivering citizen-state peace services); the local peace committees (delivering intercommunity peace services); the community mediation committees (delivering interpersonal peace services); and the dialogue facilitator pools (delivering intrapersonal peace services).

Infrastructures for peace and coercion-based security infrastructures, such as law enforcement and the army, are two strategies to contain violence. However, despite the fact that both strategies claim successes in violence containment, the presence of and funding for infrastructures for peace is marginal compared to coercion-based security infrastructures. Coercion-based approaches to handling conflict tend to remain the strategy by default, even in situations where a peace service, like civilian peacekeeping or mediation, might actually be more effective and efficient in the prevention and containment of violence. For example, historical and experimental data reveal that mediated crises are more likely to end in agreements, are of shorter duration, and lead to long-term tension reduction as well as greater satisfaction with the outcome among the parties.

For this reason, proponents of infrastructures for peace seek to diversify the violence containment sector towards peacebuilding, emphasizing its potential to reduce the vulnerability of countries, societies, and individuals to violent conflict, strengthen their security, and increase citizen well-being. In addition to 'Infrastructure for Peace', the terms 'Global Peace System' and 'Peacebuilding Architecture' speak to the capacities and institutions required for this.

Several factors currently hamper the development of infrastructures for peace. Chief amongst those are that peacebuilding is a relative newcomer to violence containment. It offers a limited variety...
of tools to identify entry points and strategies and too little data to demonstrate its full potential effectiveness and impact. As a result, decision-makers lack the necessary information on which to base decisions concerning investments in infrastructures for peace. In addition, there is a lack of a shared understanding of the scope, purpose, tools, and limits of peacebuilding within the field. The absence of a coherent and broadly supported framework tends to create certain confusion and reticence from potential donors and supporters.

Internationally, there is growing recognition of the importance of efforts bolstering peace, reflected for example in the inclusion of peace in the UN Sustainable Development Goals (2015). In Nepal, the National Planning Commission included ‘a program to strengthen Nepal’s Infrastructure for Peace’ in its 13th Plan. This plan lays out the government strategy for the development of the country for the period 2013-2016. The Nepal government, multi- and bilateral partners, and (International) Non-Governmental Organizations are committed to making infrastructures for peace and peace services available. However, the lack of field information and user-centric data lead to top-down and normative interventions, at the risk of being disconnected from ground-level realities. The local peace committees are a case in point.

To support the government and other stakeholders in the design and implementation of peacebuilding programmes, the NGO Pro Public, Forum for the Protection of Public Interest, carried out the present study together with the Cyprus-based think tank SeeD. The survey was conducted over the course of 2014-2015 and included 1177 respondents in 40 villages and towns in 10 districts located across the Terai-Pahad belt.

The main objective of the survey was to gain a greater understanding of how peace and violence are determined by exploring the existing relations between peace needs and peace services for Nepalese people. The research focused on whether the needs (or demand) are met by service providers (the offer) and what the impacts for people are.

**Specific objectives are:**

- To examine the relationship between peace needs and peace services and peace and violence in the individual, interpersonal, intercommunity, and citizen-state dimensions;
- To statistically identify drivers of violence and peace in Nepal.

This study differs from the conflict analysis methodologies more commonly used in peacebuilding, such as the UNDP Conflict and Development Analysis, the USAID Conflict Assessment Framework, or the GIZ Peace and Conflict Assessment, because of its multidisciplinary and quantitative approach which allows for testing assumptions regarding drivers of violence and peace.

The report is presented in ten chapters. Chapter 1 highlights literature describing factors that either promote or block negative and positive peace. Chapter 2 introduces the approach, providing the definitions of peace needs, peace services, and infrastructures for peace that constitute the framework of analysis, as well as research questions. Chapter 3 describes the methodology used for this study, including the design of the questionnaire and the sampling and data collection processes. Chapter 4 presents various demographic data of the research sample. Chapter 5 describes the construction of the peace dimensions and presents the peace scores per district, gender, class, caste, and region. Chapter 6 explains how the violence index was constructed and presents the violence scores for the same five categories. Chapter 7 describes which peace services respondents have used, who the providers were, and how willing respondents are to pay for peace services.
Chapter 8 presents the construction of the peace service dimensions and the peace service scores per district, gender, class, caste, and region. Chapter 9 proceeds with presenting the results of the predictive analyses, including drivers of peace and violence in Nepal. While the research questions (chapter 2) are answered in chapters 5-9, the final chapter concludes the report with a discussion of selected findings and recommendations for practitioners and policy-makers in the peacebuilding field.
Predictors of Peace and Violence in Nepal

Chapter 1: Literature review

Theories framing the causes of violence solely in terms of acute economic deprivation cannot fully explain the tendency of certain individuals to engage in violence, while others remain peaceful. Investigating why individuals respond differently to similar challenges, psychology has linked violent behavior to mental health conditions, emotions and cognition, and the ability to cope, among others. Despite the relevance of such findings for peacebuilding practice, the dialogue between (political) peacebuilding scholars and sociopsychological scholars remains limited (Charbonneau & Parent, 2011). This study therefore took a multidisciplinary perspective, including socio-psychological components. In our literature review, we identified factors that lead individuals and communities to behave violently and factors that enable them to behave peacefully despite challenging conditions.

Since a comprehensive theory of the causes of an individual's tendency to engage in acts of violence is lacking (Victoroff, 2005), the review encompassed literature from a variety of academic fields, including international relations, peace and conflict studies, social psychology, and security and terrorism studies. In addition, we examined conflict and peacebuilding materials produced by multilateral organizations and NGOs. Because an exhaustive review is beyond the scope of this report, we just highlight those concepts central to the framework of our methodology in six sections: Defining peace, obstacles to negative peace, obstacles to positive peace, catalysts of negative peace, catalysts of positive peace, and infrastructures for peace.

Defining peace

The definition of peace most commonly used in peace and conflict research was developed by Galtung (1969). He defined peace as the absence of war, violent conflict, or violent crime (‘negative peace’) as well as a state of wellbeing including justice, harmony, and equality (‘positive peace’). As such, negative peace and positive peace are complementary and both desirable. Variations of his theory and subsequent developments of it have been presented by Galtung himself, as well as other peace scholars such as Lederach (1995) and Burton (1988).

Cohrs and Boehnke (2008) further distinguished between social psychological factors that prevent negative or positive peace (obstacles); and factors that promote positive or negative peace (catalysts). As some factors contribute to both, the categories are not mutually exclusive. The next four sections build on, but are not limited to, social psychological obstacles and catalysts of negative and positive peace.

Obstacles to negative peace

According to Vollhardt (2012), social psychological obstacles to negative peace include affective and cognitive processes, ideologies, group dynamics as well as social factors that give rise to violence. For example, the Seville Statement on Violence (UNESCO, 1986) describes mindset as an obstacle to negative peace. It states that: ‘Just as wars begin in the minds of men, peace also begins in our minds. ‘Indeed, researching the prison of Abu Ghraib, the Stanford Prison Experiment, and the history of Nazi camps, Zimbardo (2007) observed that cognitive processes like dehumanization, prejudice, stereotyping, are central in the transformation of ordinary, normal people into indifferent, even cruel perpetrators of violence.
Another obstacle to negative peace, according to relative deprivation theory, may be lack of resources to sustain the diet, lifestyle, activities and amenities that an individual or group are accustomed to or that are approved in the society to which they belong (Gurr, 1970). In line with this, the UNDP 1994 Human Development Report linked deteriorating human security to increased risk of conflict. The components of human security, as defined in this report, are economic security, food security, health security, personal security, environmental security, community security, and political security. The relation between the components is complex. Looking specifically at poverty and violence, for example, the World Bank (2011) observed that poverty is becoming increasingly concentrated in countries riven by civil war, ethnic conflict, and organized crime. At the same time, violence and bad governance prevent such countries from escaping the violence trap.

Taking a slightly different angle, the conservation of resources theory (COR) suggests that resource loss is the motivation behind the attempts of individuals to cope with stressful situations. The COR theory predicts that when individuals' personal (self-perception, self-value), social (friends, support networks), or economic (job, education, housing) resources are threatened; a response mechanism is activated to defend against this loss of resources (Canetti, Hobfoll, Pedahzur & Zaidise, 2010). The actual and repeated loss of such psychosocial resources has been found to predict Post-Traumatic Stress Disorder (PTSD) and depression in individuals, as well as support for political violence and ethnocentrism (Hobfoll, Canetti-Nisim & Johnson, 2006).

Reduced mental health has long been linked to violence. As Gilligan (1996) for example discovered, shame drives violence and vengeance. Since punishment leads to more shame, he concluded, punitive approaches to justice perpetuate violent behavior. Psychopathy, as well as low self-control, lack of social bonds, and low self-esteem have been associated with violent behavior (Anderson & Kiehl, 2014; Coid, Ullrich & Kallis, 2013; Morley, 2015).

Obstacles to positive peace

From a social psychological perspective, obstacles to positive peace include cognitive and affective processes that give rise to the exclusion of members of other groups and legitimize dominance, hierarchies, oppression, and exploitation (Vollhardt, 2012). Ingroup identification, for example, can benefit both the group and the individual. However, in conflict situations it can also be a predictor of negative perceptions of outgroups, as well as negative intentions towards them (Ioannou, Jarraud & Louise, 2015).

Also stereotypes are a determinant of positive peace. Stereotypes are generalizations or assumptions that people make about the characteristics of all members of a group, based on an image about what people in that group are like (Burgess, 2003). Studying stereotypes of Arabs and Israelis, Bar-Tal and Teichman (2009), found that they are simultaneously outcomes of the accumulated hostility between the involved groups, and become increasingly solidified the longer the conflict continues by supplying the cognitive-affective basis for the experienced mistrust by the parties.

The more solidified stereotypes are, the more intergroup anxiety tends to be experienced during encounters with outgroup members (Ioannou, Jarraud & Louise, 2015). Intergroup anxiety, in turn, becomes an obstacle to positive peace as it amplifies individuals' threat appraisal, anger, and offensive action tendencies toward the outgroup (Van Zomeren, Fischer & Spears, 2007).
Catalysts of negative peace

There are a number of factors that allow individuals to halt violence. According to Vollhardt (2012), cognitive processes and affective states that reduce exclusion and conflict and behavioral tendencies that allow people to act in face of danger and halt violence belong to social psychological catalysts of negative peace. Human needs theorists postulate that the ability to recognize that suffering and personal inadequacy are part of our common humanity. This ability helps free up the psychological resources necessary to consider and pursue nonviolent alternatives to meeting needs (Rosenberg, 2003; Suarez, Lee, Rowe, Gomez, Murowchick & Linn, 2014). As such, it can be considered as a catalyst of negative peace.

Another catalyst of negative peace may be self-compassion. Research found that self-compassion is related to self-control, self-esteem, and social connectivity and reduces violence among violent men (Morley, 2015).

In the view of Thomas and Kilman (1974), conflict behavior is a result of personal predisposition, practice, and the requirements of the situation. While some people seem to have a knack for collaboration, for example, the ability to collaborate is also a skill that can be developed with training and practice.

Catalysts of positive peace

Social psychological processes promoting positive peace include those that facilitate inclusive societal structures and fair distribution of resources as well as behavioral tendencies that seek to overcome violence and inequality and redress past harm and injustice (Vollhardt, 2012). The majority of individuals, according to Keltner, Smith, and Marsh (2010), are 'built to be kind', displaying pro-social emotions like compassion and empathy. Evidence suggests that pro-sociality is a catalyst of positive peace, central as it is to the wellbeing of social groups across a range of scales. Empathy, for example, has been linked to long-term intimate relationships and higher social functioning (Bailey, Henry & Von Hippel, 2008). In turn, forgiveness is linked to psychological healing, improved physical and mental health, and reconciliation between the offended and offender (The American Psychological Association, 2006).

Resilience may be another catalyst of positive peace. On the individual-psychological level, resilience refers to the ability of an individual to bounce back from stressful experiences. For instance, individuals who possess a positive mindset, an internal locus of control, problem-solving skills, and a sense of social support will have a greater ability to constructively deal with stress than individuals who do not (Wagnild & Young, 1993).

On the community level, the peacebuilding definition of resilience refers to the ability of groups and communities to address challenges constructively, without resorting to violence. Communities classified as resilient to violence have been associated with legitimate leadership, stable governance, and collective decision-making (e.g. Van Metre, 2014). As proposed by UNDP (2009), one way of strengthening the resilience of communities is by fostering their social cohesion. Practitioners can bolster or elicit social cohesion and in so doing, promote inclusion and strengthen state-society relations in order to reduce conflict vulnerability and create more 'resilient' states (Cox, Orsborn & Sisk, 2014). Countries scoring high on positive peace, like Iceland, are more resilient to violence (Institute for Economics and Peace, 2015). Another key aspect of community resilience to violence
may be reconciliation, in the broadest sense understood as restoring relationships that had been undermined in prior conflict (Bloomfield, Barnes & Huyse, 2003).

External support systems may function as catalysts of both negative and positive peace. When the coping strategies of individuals, communities, or countries are overwhelmed or inappropriate, people do not stay passive. Many turn to external sources or parties for information on and support with problem-solving and coping. For example, countries like El Salvador and Guatemala have called upon the good offices of the UN Secretary-General to mediate their conflicts. Communities like the Tharu in Nepal have sought support from traditional justice mechanisms (i.e. the khyala) to resolve disputes. Individuals have turned to trusted friends or psychosocial counselors for stress relief when struggling with conflicts or painful emotions.

When such third parties employ nonviolent, constructive means of providing support, like the UN Secretary-General, we consider them to be peace service providers. Peace service providers may be supported by structures, resources, and processes we call infrastructures for peace, like the UN good offices (Suurmond & Sharma, 2013). Ideally, infrastructures for peace function as catalysts for negative and positive peace. In reality, they have a mixed track record.

**Infrastructures for peace**

An emerging concept in peacebuilding, infrastructures for peace refers to the establishment of capacities for peace to complement, or even replace punitive, coercion-based strategies to peace and security. Infrastructures for peace have broadly been described as 'a dynamic network of interdependent structures, mechanisms, resources, values and skills which, through dialogue and consultation, contribute to conflict prevention and peace building in a society' (Kumar & De la Haye, 2011). A narrower definition is: 'Infrastructures for peace are the structures, resources, and processes through which peace services are delivered at any level of a society' (Suurmond & Sharma, 2013). The concept encompasses strategies long pursued by peacebuilding practitioners, including nonviolent direct action campaigns; track I-III dialogues; TV and radio programs; truth and reconciliation commissions; traditional rites and ceremonies; ex-combatant-community engagements; trauma healing practices; and peace education (examples based on Paffenholz, 2009 and OECD, 2008).

At best, infrastructures for peace are catalysts of negative and positive peace. Peace education, for example, has reduced aggression among school children by increasing their emotional and social competencies (Santos, Chartier, Whalen, Chateau & Boyd, 2008). The community mediation programs in Nepal have been credited with restoring relationships between disputants and bridging social divides (Lederach & Thapa, 2012). Dialogue facilitation at central government level in Nepal has been associated with political breakthroughs concerning issues like constitution-drafting and the election system, and at the community level with smoothing the integration of ex-combatants into society (USAID, 2014; STPP/GIZ, 2013). Restorative justice programs have reduced crime victims' PTSD symptoms; provided both victims and offenders with more satisfaction with justice than conventional justice; and been more effective at lowering recidivism rates (Sherman & Strang, 2007). The UN peacekeeping mission in war-torn Sierra Leone has been recognized for helping to bring the country back onto its feet, by monitoring the ceasefire, supporting a transition to
democratic governance, integrating ex-combatants, rebuilding the country's police force and infrastructure, and curbing the illicit diamond trade, among other activities (Olonisakin, 2007).

At worst, infrastructures for peace are obstacles to negative and positive peace. Local peace committees (LPCs) in Nepal, for example, have been called 'local party committees' because they are perceived to perpetuate party politics and conflict (Carter Center, 2011). Similarly, the Ministry of Peace and Reconstruction, mandated to coordinate the LPCs, is subject to political interference (Government of Nepal, 2012). The Truth and Reconciliation Commission in Cote d'Ivoire has reportedly aggravated tensions between the opposing camps (IRIN, 2014), while the truth commissions in Latin America have been accused of allowing 'exactly the kind of false reconciliation with the past they had been expressly created to forestall' (Ignatieff, 1996). UN peacekeeping missions in countries such as Rwanda and Bosnia-Herzegovina, hampered severely by the absence of an effective political strategy and resources, failed to fulfill their mandate of protecting civilians (Koops, Mac Queen, Tardy & Williams, 2015). Informal infrastructures for peace, like traditional justice providers in different parts of Nepal, have reportedly discriminated against marginalized groups, are politicized and corrupt, or use arbitral methods of dispute resolution which perpetuate conflict dynamics (Saferworld, 2010). Other primary peace service providers in Nepal are astrologers. Astrologers are frequented for mental stress relief and assurance, yet their services may actually increase anxiety and depression in the user (Vyse, 1997).

Despite the mixed evidence of effectiveness, advocacy efforts promoting infrastructures for peace are well underway. Much of the literature on infrastructures for peace is normative in that it promotes the concept on the basis of case studies limited in time and geographical coverage. Data substantiating impacts as well as bottom-up perspectives are lacking. We hoped to balance the literature, by making a quantitative contribution.
Chapter 2:

Approach, definitions, questions

This study embraced a multidisciplinary approach in order to identify and test factors that determine peace and violence in various dimensions. Based on our analysis of the literature, we aimed to capture the diversity of factors identified, as well as the peacebuilding practice of supporting negative and positive peace. We considered this inclusive approach necessary to ensure breadth and objectivity, and to reduce the possibility that one particular framework would limit the complexity of this multifaceted topic.

Inspired by Galtung's (1996) diagnosis-prognosis-therapy framework as well as market study methodology, we took a user-centric perspective. This enabled us to identify 'peace needs' (diagnosis/need) and 'peace service' (therapy/offer) and to examine the interactions between them. In a bid to match diagnosis with therapy, we then developed specific peacebuilding recommendations to address the identified areas of concern (chapter 10).

The following key concepts and findings informed our approach:

- The distinction between positive and negative peace;
- The importance of mental health in peace and violence;
- The complex relation between peace at the individual, community, and national levels;
- The role of outsiders in supporting positive and negative peace.

From the above, we developed working definitions for peace, peace needs, and peace services:

**Peace** is an ideal state of being, dependent on multiple factors like the absence of violence (negative peace) and the presence of harmonious relationships (positive peace). A parallel can be drawn with health: Just like health is an ideal state of being, dependent on the absence of disease and the presence of a well-functioning immune system, so is peace dependent on the absence of violence and the presence of harmony.

**Peace needs** arise when individuals, communities, or states are destabilized by conflict and, as a result, experience an absence of positive and/or negative peace. The susceptibility to destabilization depends on internal factors like mental health, resilience, skill sets, and group dynamics, as well as external factors like resource loss, economic deprivation, and the availability of support systems.

Violent conflicts and therefore peace needs- can occur in different dimensions. According to the WHO (2014), violence is 'the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.' This definition comprises the intrapersonal dimension ('against oneself'), the interpersonal dimension ('another person'), the intercommunity dimension ('group or community'), but not the citizen-state dimension. We however also included citizen-state, because conflicts between Nepal's citizens and the state regularly occur and likely impact relationships in the other three dimensions. Interstate conflicts, however, fell outside of its scope. Figure 1 illustrates the four dimensions of focus.
**Peace services** are those services offered by third parties with the goal of addressing peace needs (Suurmond & Sharma, 2013). Peace services do not seek to fulfill survival needs, such as food and shelter. Other providers are better placed to do this. Instead, peace services focus on protecting and increasing the resources and skills of individuals, communities, and states to meet peace needs without the use of coercion. Peace services do so, for example, by supporting healing from trauma, building trust, deconstructing enemy images, and fostering cooperation (Danielsen, 2005).

Third parties providing these services are termed peace service providers. Peace services may be delivered through formal or informal infrastructures for peace. Recognizing that categories are not mutually exclusive, Table 1 provides examples of peace services and corresponding infrastructures for peace organized according to peace needs.

**Table 1: Peace needs, peace services, infrastructures for peace**

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<tr>
<th>Peace needs</th>
<th>Peace service</th>
<th>Infrastructures for peace</th>
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<tbody>
<tr>
<td>Intrapersonal</td>
<td>Psychosocial counseling</td>
<td>Mental health post</td>
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<td></td>
<td>Addiction recovery support</td>
<td>Rehabilitation centers</td>
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<td></td>
<td>Mediation</td>
<td>Monasteries</td>
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<td>Interpersonal</td>
<td>Conflict counseling</td>
<td>dialogur facilitator pools</td>
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<td></td>
<td>Family mediation</td>
<td>Traditional justice providers</td>
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<td></td>
<td>Nonviolent communication (NVC) training</td>
<td>NVC training institutes</td>
</tr>
<tr>
<td>Intercommunity</td>
<td>Community mediation</td>
<td>community mediation committees</td>
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<tr>
<td></td>
<td>Peace education</td>
<td>National education policies/guidelines</td>
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<td></td>
<td>Reconciliation support</td>
<td>Local peace committees</td>
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<tr>
<td>Citizen-state</td>
<td>Mediation</td>
<td>Nepal Transition to peace Initiative</td>
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<td></td>
<td>Peacekeeping</td>
<td>Schools as zones of peace</td>
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<td></td>
<td>Early warning/early response</td>
<td>Peace monitoring bureaus</td>
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The following seven questions guided this research:

1. What are peace needs?
   - Which factors determine the dimension of intrapersonal peace?
   - Which factors determine the dimension of interpersonal peace?
   - Which factors determine the dimension of intercommunity peace?
   - Which factors determine the dimension of citizen-state peace?

2. What are peace services?
   - Which intrapersonal peace services do people use and who are the providers?
   - Which interpersonal peace services do people use and who are the providers?
   - Which intercommunity peace services do people use and who are the providers?

3. How satisfied are people with the peace services they receive and what is their impact?

4. Which peace services exist in their villages/municipalities?

5. Which peace services do people want that are currently unavailable?

6. Are people willing to pay for their use, and if yes, how much?

7. What are the relationships between peace needs, peace services, and peace and violence?
   - Hypothesis 1: The more peace there is, the less violence there is
   - Hypothesis 2: The more peace services are used, the less violence there is
   - Hypothesis 3: The more peace services are used, the more peace there is

The research questions are answered in chapters 5-9. In order to answer question 1, we constructed peace dimensions based on the factors (indicators) that emerged through statistical analysis from the data. The results showed that these dimensions by and large corresponded with our theoretically defined peace needs (chapter 5). To answer part one of question 2 (‘what are peace services?’), we constructed peace service dimensions in a similar way (chapter 8). The remaining parts of question 2 (use and providers) as well as questions 3-6, were answered through respondents' answers to relevant questions (chapter 7). To be able to answer question 7, we constructed a violence index (chapter 6) and tested the three hypotheses using predictive methods (chapter 9). In addition, we explored how the peace dimensions, the violence index, and the peace service dimensions are related to different aspects, like district, gender, class, caste, and region, presenting only the significant results in the chapters 5, 6, and 8. The methodology used is explained in more detail in the next chapter.
Chapter 3: Methodology

Having presented the literature and approach, this chapter describes the research process including the design of the questionnaire, sampling, surveying, and data tabulation and analysis. Figure 2 gives an overview of the research stages.

**Design of the questionnaire**

The first part of the questionnaire served to answer our research questions 2-6, pertaining to peace services, as mentioned in the previous chapter. It consisted of self-developed questions examining respondents; perceptions of peace and violence, as well as peace services and their use in the intrapersonal, interpersonal, intercommunity, and citizen-state dimensions. To answer our research question about peace needs (question 1), the second part of the questionnaire included the SCORE Index, and the third part various socio-psychological tests. All three parts of the questionnaire served to answer our final research question on the relationships between peace needs, peace services, and violence and peace (question 7). The different parts are described in more detail below.

Part 1 of the questionnaire focused on understanding the behavior of respondents when selecting and using peace services and infrastructures for peace. Because this study is about peace in Nepal, we first wanted to know what peace means to the respondents. They were therefore asked to indicate situations in which they feel at peace, and situations in which they do not feel at peace. To assess the dimension of intrapersonal peace, we then asked respondents how often they experience painful feelings, including self-conscious emotions like shame, guilt, and regret, as well as anxiety and depression, and whether they seek external support for dealing with these feelings. Those respondents who indicated that they seek external support were subsequently requested to report who it is they go to; their reasons for selecting this person; what that person does to support them; how much this support helps them; and how often they sought support from this person in the last year. In this way, peace service providers, peace services, impact and frequency of use of service were identified. After checking which peace services exist in their community, we asked respondents to choose from a list of peace services those that, in their opinion, would best benefit their community members when they struggle with painful feelings. Designed on the basis of mental health and peacebuilding literature, the list included psychosocial counseling, meditation, and communication training as well as an open response option. Although not mentioned in the literature as interventions supporting wellbeing and/or peace, the list moreover included 'giving medication', 'forecasting the future', and 'advising on how to avert bad luck', because these are services commonly sought after in Nepal for the support of intrapersonal peace. Respondents were subsequently asked if they

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would be willing to pay for the services they selected if this would be the only way of making them available; and if yes, which amount.

The remaining section of part 1 was dedicated to similar questions oriented to disputes with family (interpersonal dimension) and disputes with the community (intercommunity dimension). Questions were adapted to each dimension. For example for the interpersonal peace dimension, we included in the list of possible peace service providers the option of the Village Development Committee (VDC) secretary, because VDC secretaries sometimes mediate family disputes. For disputes within the village/municipality, we added political actors and traditional justice providers to the list of peace service providers to capture the reality of Nepalese citizens living in rural areas. Because conflicts between citizens and the state transcend the personal relationship, different questions were developed for this dimension. For instance, we asked which institutions help to prevent violence in the community; who in the community is advocating against discrimination and exclusion; and how many times the respondents experienced a dispute with a government agency in the last two years. Part 1 of the questionnaire also included demographic questions and concluded with several questions relating to respondents' perceptions of violence, conflict, and peace in their community.

Part two of the questionnaire consisted of the Social Cohesion and Reconciliation (SCORE) Index. Originally developed by the Centre for Sustainable Peace and Democratic Development (SeeD) in collaboration with the UNDP to assess social cohesion and reconciliation in Cyprus, the SCORE index was included in this study to measure intercommunity peace and citizen-state peace. We considered the SCORE index to be the most appropriate tool for this, because it explicitly examines indicators of negative and positive peace between groups and between citizens and the state. In addition, the index has successfully generated results in other countries. SCORE indicators of intercommunity peace were active discrimination, social threats, social distance, negative stereotypes, and intergroup anxiety. Indicators of citizen-state peace were trust in government institutions, freedom from corruption, civic engagement, and civic life satisfaction. We also included human security, as conceptualized by UNDP, to measure how secure people felt in terms of personal security (freedom from violence), economic security (secure basic income), and political security (freedom of expression and association).

The SCORE Index was calibrated to the Nepal context during a week-long workshop attended by the research director of SeeD and the chairperson of the Nepal Institute for Conflict Management, Peace, and Development. Calibration is necessary to ensure the relevance and appropriateness of the tool in each context. To illustrate, we briefly describe three adaptations below.

The first example relates to civic life satisfaction. Because in Nepal there is a clear divide between civic life at the local level (e.g. local economic development, local health care, safety and security in the village), versus civic life at the national level (e.g. effectiveness of national government, administration of justice), we measured these through separate scales instead of the original one to be
able to analyze them independently of each other.

The second example relates to corruption. Nepal is among the highest scoring countries on the 2015 Corruption Perception Index of Transparency International. Additional questions were therefore included to address the themes of political party corruption and civil service corruption.

The third example relates to identity groups. To be able to assess intercommunity peace, a number of Nepalese identity groups were selected. According to Hofstede, Hofstede, and Minkov (2010), Nepal is a collectivistic society. This means that Nepalese citizens tend to have a close, long-term commitment to the member group, be it a family, extended family, or extended relationships. Moreover, they often belong to multiple groups. Traditional group identities, such as those based on caste, ethnicity, and religion, exist alongside contemporary group identities, such as political party and region of residence. Informed by data from the Central Bureau of Statistics, the DFID-GIZ Risk Management Office, and the UN Resident Coordinator’s Office, we selected those identity groups for which intergroup tensions had been reported. For example, at the time of research, a source of contention was the restructuring of the state. Political groups like the Unified Communist Party of Nepal (Maoist), as well as ethnic groups like the Limbu, Madhesi, and Tharu were advocating for ethnic-based federalism. In order to capture these dynamics, questions to assess self-identification along the dimensions of caste, ethnicity, religion, political party, and region were incorporated.

Part 3 of the questionnaire comprised multiple psychological scales. Previously validated scales were included for anxiety, depression, PTSD, substance use, aggression, anger, psychopathy, life-orientation, resilience, self-regulation, self-esteem, self-compassion, empathy, and conflict style. Furthermore, original scales were developed in the context of this study to measure victimization and social support. Annex 1 provides a detailed overview of the indicators, instruments, and example items.

The survey questionnaires were translated from English into Nepali, Maithili, Awadhi, Tharu, and Limbu following a rigorous control system. The translations were checked by professional translators and different versions piloted in the demographically distinct areas of Kirtipur, Samakushi, and Kalanki (Kathmandu); Kupondole (Lalitpur); and Katungi (Bhaktapur). Based on the results, we made several adaptations to the questionnaire. Because the self-report methodology of the scales in part 3 created confusion, we transformed all self-report statements to interview-style questions. For example, the Buss-Perry aggression scale item 'some of my friends think I'm a hothead' was rephrased to 'do some of your friends think that you are a hothead?' In addition, items were adapted to the local context and language. The same Buss-Perry item, for example, was eventually rephrased to 'do some of your friends think that you quickly become angry?' During the pilot study, respondents expressed impatience and fatigue with the duration of the questionnaire. To prevent this from becoming a problem in the main study, we reduced response options in part 2 and part 3; offered the respondents financial compensation by way of incentive; and instructed the researchers to take minimum one 10-minute break for which they were provided a tea and snack budget.

**Sampling**

The survey encompassed 1200 respondents in 40 villages and towns located in 10 districts across the country (Map 1).
Predictors of Peace and Violence in Nepal

Purposive sampling was used to select districts, villages and identity groups based on the Nepal 2011 Census. Informed by data from the Nepal Central Bureau of Statistics, the DFID-GIZ Risk Management Office, and the UN Resident Coordinator’s Office, districts were identified based on two parameters: The first was whether they formed ‘hotspots’ (areas with high potential for violence), the second was their location (East-West, hill-flatlands). Villages and towns were selected based on their conflict potential and location (urban-rural). Identity groups were selected on the basis of caste, ethnicity, gender, religion, geography, and political party affiliation. Using voter lists and VDC data, random sampling was used to select respondents within the identity groups. Figure 3 gives an overview of the number of districts, locations, and interviews.

**Figure 3: Number of districts, locations, and interviews**

Annex 2 gives a detailed overview of the districts, locations, and number of surveys.

Data collection took place between March and April 2015 and was, with the exception of 23 interviews, completed just before the Gorkha earthquake. Thirty researchers were selected on the basis of their work experience, training, and political neutrality. All researchers participated in four days of training. Each research team consisted of one researcher from Kathmandu and two researchers from the district. At least one of the team members was female and one a native local-language speaker. The teams were equipped with research guidelines, materials in Nepali and the local language, and letters from the Ministry of Peace and Reconstruction and the Local District Officer endorsing the research.

2 Kapilvastu and Rupandehi were merged in order to include the Muslim community that lives on both sides of the border between these two districts

3 The Gorkha earthquake struck Kathmandu and surrounding districts on 25 April 2015. With a magnitude of 7.8 on the Richter scale, it killed 9000 people and destroyed more than 500,000 homes. Hundreds of aftershocks with a magnitude higher than 4 followed
Photos 2 and 3: Researchers administering questionnaire in Saptari district

Surveying, data tabulation, analysis

The questionnaire was administered face-to-face in the mother tongue of the participants by researchers who are also native speakers over the course of on average 2.5 hours. The lead researcher assigned an interviewer to make the first contact with each of the households selected by personal visit or by phone. Suitable respondents were considered to be any capable adult member (age 18-65) of the household and were interviewed by one or two researchers alone. The research teams rotated the role of interviewer to match the gender of the respondent in order to increase comfort. All respondents provided informed consent before participating in the survey and statements to this effect were read before the interview started. A coding system was used to maintain the anonymity of the respondents. Following each interview, surveys were checked for accuracy and completeness. Every research team was visited at least once by the Pro Public monitoring team. The data were tabulated in the computer program IBM SPSS Statistics 21 by Pro Public staff and researchers in Kathmandu in June and July 2015. Data were analyzed by the Pro Public-SeeD team over the course of August-December 2015.
Chapter 4: Demographic data

This chapter describes the sample through the presentation of various demographic data. A total of 1177 household survey respondents were included in the analysis.\(^4\) The number of male and female participants was roughly equal (51.8% men, 47.8% women, 0.3% other). The majority of the participants were of age 18 to 35 (44.4%) or of age 36 to 55 (40.6%) and 15% of the total sample was of age 56 and above. Tables 2-8 present the sample breakdown by education, perceived class, main income source, religion, support for political party, and self-assigned ethnic identity and caste.\(^5\)

Table 2: Respondents breakdown by education

<table>
<thead>
<tr>
<th>Level of education</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No education/beginners only</td>
<td>225 (19.1)</td>
</tr>
<tr>
<td>Primary school/ incomplete</td>
<td>46 (3.9)</td>
</tr>
<tr>
<td>Primary school/completed (1-5)</td>
<td>104 (8.8)</td>
</tr>
<tr>
<td>Lower secondary secondary school (6-8)</td>
<td>122 (10.4)</td>
</tr>
<tr>
<td>Secondary (9-10)</td>
<td>129 (11.0)</td>
</tr>
<tr>
<td>SLC &amp; equivalent</td>
<td>162 (13.8)</td>
</tr>
<tr>
<td>Intermediate &amp; equivalent</td>
<td>154 (13.1)</td>
</tr>
<tr>
<td>Graduate &amp; equivalent</td>
<td>100 (8.5)</td>
</tr>
<tr>
<td>Post-graduate &amp; equivalent</td>
<td>25 (2.1)</td>
</tr>
</tbody>
</table>

Table 3: Respondents breakdown by perceived class

<table>
<thead>
<tr>
<th>Perceived class</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower class</td>
<td>349 (29.2)</td>
</tr>
<tr>
<td>Middle class</td>
<td>816 (69.1)</td>
</tr>
<tr>
<td>Upper class</td>
<td>22 (1.6)</td>
</tr>
</tbody>
</table>

Table 4: Respondents breakdown by main income source

<table>
<thead>
<tr>
<th>Income source</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farming &amp; animal husbandry</td>
<td>379 (32.2)</td>
</tr>
<tr>
<td>Regular Job</td>
<td>232 (19.7)</td>
</tr>
<tr>
<td>Business</td>
<td>194 (16.5)</td>
</tr>
<tr>
<td>Inheritance &amp; pension</td>
<td>191 (16.2)</td>
</tr>
<tr>
<td>Wage labor</td>
<td>181 (15.4)</td>
</tr>
</tbody>
</table>

\(^4\) 23 interviews were lost in the Gorkha earthquake

\(^5\) Because the average missing response rate was less than 2%, we do not report on missing values. In dealing with missing data, we chose the average imputation strategy assuming that they were missing at random. This means that we used the average value of the responses from the other participants to fill in the missing value.
Table 5: Respondents breakdown by religion

<table>
<thead>
<tr>
<th>Religion</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu</td>
<td>843 (71.6)</td>
</tr>
<tr>
<td>Buddhist</td>
<td>148 (12.6)</td>
</tr>
<tr>
<td>Kirat</td>
<td>88 (7.5)</td>
</tr>
<tr>
<td>Christian</td>
<td>16 (1.4)</td>
</tr>
<tr>
<td>Ohter</td>
<td>8 (0.7)</td>
</tr>
</tbody>
</table>

Table 6: Respondents breakdown by political party support

<table>
<thead>
<tr>
<th>Political party</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nepali Congress</td>
<td>373 (31.7)</td>
</tr>
<tr>
<td>CPN-UML</td>
<td>281 (23.9)</td>
</tr>
<tr>
<td>No political party</td>
<td>214 (18.2)</td>
</tr>
<tr>
<td>UCPN-Maoist</td>
<td>97 (8.2)</td>
</tr>
<tr>
<td>RPP Nepal</td>
<td>43 (3.7)</td>
</tr>
<tr>
<td>Madheshi parties</td>
<td>38 (3.2)</td>
</tr>
<tr>
<td>Maoist splinter parties</td>
<td>11 (0.9)</td>
</tr>
<tr>
<td>Dalit Janajati party</td>
<td>7 (0.6)</td>
</tr>
<tr>
<td>Jana Mukti party</td>
<td>4 (0.3)</td>
</tr>
</tbody>
</table>

Table 7: Respondents breakdown by self-assigned (ethnic) identity

<table>
<thead>
<tr>
<th>Identity</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmin</td>
<td>143 (12.1)</td>
</tr>
<tr>
<td>Chettri</td>
<td>140 (11.9)</td>
</tr>
<tr>
<td>Magar</td>
<td>84 (7.1)</td>
</tr>
<tr>
<td>Tharu</td>
<td>78 (6.6)</td>
</tr>
<tr>
<td>Yadav</td>
<td>74 (6.3)</td>
</tr>
<tr>
<td>Kami</td>
<td>73 (6.2)</td>
</tr>
<tr>
<td>Musalman</td>
<td>68 (5.8)</td>
</tr>
<tr>
<td>Thakuri</td>
<td>67 (5.7)</td>
</tr>
<tr>
<td>Other identity</td>
<td>66 (5.6)</td>
</tr>
<tr>
<td>Gurung</td>
<td>64 (5.4)</td>
</tr>
<tr>
<td>Teli</td>
<td>61 (5.2)</td>
</tr>
<tr>
<td>Limbu</td>
<td>59 (4.7)</td>
</tr>
<tr>
<td>Tamang</td>
<td>55 (4.7)</td>
</tr>
<tr>
<td>Newar</td>
<td>53 (4.5)</td>
</tr>
<tr>
<td>Rai</td>
<td>53 (4.5)</td>
</tr>
<tr>
<td>Damai/Dholi</td>
<td>35 (3.0)</td>
</tr>
</tbody>
</table>

Table 8: Respondents breakdown by self-assigned caste

<table>
<thead>
<tr>
<th>Caste</th>
<th>n (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaishya</td>
<td>367 (31.2)</td>
</tr>
<tr>
<td>Chettri</td>
<td>209 (17.8)</td>
</tr>
<tr>
<td>Sudra (Dalits)</td>
<td>147 (12.5)</td>
</tr>
<tr>
<td>Brahmin</td>
<td>146 (12.4)</td>
</tr>
<tr>
<td>Not in any caste</td>
<td>129 (11.0)</td>
</tr>
</tbody>
</table>
Highlight: What is peace?

The first question respondents answered was: 'When do you feel at peace?' and 'When do you not feel at peace?' Respondents could select five situations from a list of 24, including an open answer option. Situations included 'when you are in a quiet place', 'when your leaders don't care about you', and 'when there are disputes in your family'. Statistical cluster analysis revealed that respondents' concepts of peace could be distinguished into four separate groups:

1. Those with a sense of peace predominantly based on social hierarchy
2. Those with a sense of peace predominantly based on community wellbeing
3. Those with a sense of peace predominantly based on acceptance by others
4. Those with a sense of peace predominantly based on personal achievement

Interestingly, these categories only refer to positive peace. None of the respondents associated peace directly to violence or physical security.
Chapter 5:  
The peace dimensions

In this chapter, we explain how we constructed the peace dimensions in order to answer research question 1: ‘What are peace needs?’ We then present the peace scores according to district, gender, class, caste, and region, reporting only statistically significant between-groups differences.

The construction of the peace dimensions

As described in chapter 3, we theorized various indicators for four peace dimensions: Intrapersonal peace, interpersonal peace, intercommunity peace, and citizen-state peace. Through statistical construct validation, we tested whether those indicators were indeed relevant for the corresponding dimension and whether they cross-loaded on multiple dimensions (e.g. on intrapersonal and interpersonal peace). Specifically, we looked for those factors that had a significant and unique relation with the dimensions. In order to do this, we first checked the internal consistency of the scale of each indicator (Cronbach's Alpha Coefficient; values between 0.7-0.8 were considered acceptable) and then carried out an exploratory factor analysis to assess whether items measuring one construct also loaded onto another construct despite high internal consistency. Factor analysis is a statistical technique for identifying whether the correlations between a set of observed variables stem from their relationship to one or more latent variables in the data (Field, 2014). In the exploratory factor analysis, we let go of theory and included all the variables to see which would load on which dimension. The results were confirmed with a confirmatory factor analysis. On the basis of this analysis, we identified five, instead of the theorized four, peace dimensions: Intrapersonal peace, interpersonal peace, intercommunity peace, citizen-state peace, and material peace.

The meaning of the numbers

The numbers presented in this chapter for the peace dimensions, the violence index, and the peace service dimensions are mean values, or rather scores, on each of the dimensions or indicators. All scores range between 0 and 10, where 0 and 10 mean different things depending on the valence of the indicator. The name of the indicators or the dimensions suggests their valence. For example, if we take the variable 'trust in governmental institutions', then higher scores (scores closer to 10) will indicate more trust towards institutions; whereas in the example of the violence index, higher scores (scores closer to 10) indicate a greater propensity for violence. For the overall peace score, higher numbers represent higher peace.

The results demonstrated that the optimal solution involved measuring intrapersonal peace by 15 indicators. Some of the indicators we had theorized would load onto this dimension (such as spouse support and life orientation (optimism vs pessimism) did in fact not, and were therefore excluded from the model. Below, we describe the dimensions' characteristics on the basis of our data analysis.

Intrapersonal peace appears to refer to the extent that one is at peace with oneself. This includes being in a sound mental and emotional state, feeling included and fairly treated, and tolerating diversity. Figure 4 shows the 15 factors and the strength of their relationship to intrapersonal peace. The closer their value is to 1, the stronger the relationship. A negative value indicates an inverse relationship to the dimension. The loadings suggest that depression and anxiety are the strongest inverse components of intrapersonal peace. An alternative name for intrapersonal peace could be 'absence of psychological distress', given the components of the factor. For purposes of this re-
search, we assumed that when people are free from extreme sadness, anxiety, low self-esteem, or anger, they are free from psychological distress and therefore at peace with themselves.

**Figure 4: Indicators of intrapersonal peace and their loadings**

Interpersonal peace seems to refer to how one relates with other individuals in one's own environment, to the psychological qualities that enable peaceful interpersonal relations (e.g. frankness and mindfulness), and to whether one is supported by the members of his/her environment. Figure 5 presents the indicators of interpersonal peace along with their loadings. As seen in the figure, 'village members support' and 'neighbor villages support' are the two strongest indicators of interpersonal peace.

**Figure 5: Indicators of interpersonal peace and their loadings**

Intercommunity peace appears to refer to how open one is to peaceful relations with members of other groups and/or communities. Figure 6 presents the indicators of intercommunity peace and how they load on the dimension. The strongest inverse indicators of intercommunity peace are intergroup anxiety and social distance.
Predictors of Peace and Violence in Nepal

Figure 6: Indicators of intercommunity peace and their loadings

Citizen-state peace appears to refer to the nature of the relationship between the citizen and the state. The indicators of citizen-state peace are presented in Figure 7 along with their loadings on the dimension. The strongest indicators of the citizen-state peace were national civic life satisfaction and trust in governmental institutions.

Material peace refers to whether one has all that is necessary (e.g. food security and physical security) to feel satisfied with life at a personal and a local level. The indicators of material peace are presented in the figure below along with their loadings on the dimension of material peace. As can be seen, the strongest indicators of material peace are food and economic security.
Together these findings led to the following dimensions of the experience of being at peace, summarized in Figure 9.

In conclusion, our answer to research question 1: ‘What are peace needs and which factors determine intrapersonal, interpersonal, intercommunity, and citizen-state peace?’ is: Peace needs are the indicators constituting the peace dimensions that emerged from the factor analysis. Thus, in this sample peace needs fall into five categories: Intrapersonal, interpersonal, intercommunity, citizen-state, and material. The two most important peace needs/factors of intrapersonal peace in this study are reduced depression and anxiety. The two most important peace needs determining interpersonal peace are the support of village members and of neighboring village members. For intercommunity peace, the two strongest peace needs are reduced intergroup anxiety and social distance, while for citizen-state peace they are national civic life satisfaction and trust in government institutions. Finally, food and economic security are the strongest peace needs determining material peace.

To explore the peace needs of different groups in Nepal, we in turn ran analyses of variance (ANOVA) to test whether there were significant differences between the peace dimensions scores of various groups. The following section presents the results of these between-groups analyses for each of the five peace dimensions by district, gender, class, caste, and region.
Overall peace score

The peace score of this sample, calculated as the average score of the districts on the five peace dimensions, is a moderate score of 6.2 on a 0-10 scale (where '0' represents not at all being at peace and '10' very much at peace).

Comparison of peace scores by district

Generally, scores on intrapersonal and intercommunity peace were relatively high, on interpersonal peace and on material peace neutral, and on citizen-state peace low. We found statistically significant differences between the districts on all five peace dimensions. Figure 10 shows the peace dimensions scores per district.

![Figure 10: Peace dimension scores by district](image)

Regarding **intrapersonal peace** the biggest discrepancies across districts are between Kanchanpur and Kathmandu where the scores are very high (8 on a 0-10 scale) and Saptari and Banke, where scores are around 6.5. More specifically, Banke scored highest on depression, sense of injustice, anxiety and lack of behavior regulation, whereas Saptari scored highest on lack of emotion regulation, argumentativeness, indifference, anger, and PTSD. These indicators are the reason why of all districts, Saptari and Banke have the lowest scores on intrapersonal peace in this study.

As far as **interpersonal peace** is concerned, the district Kaski was the district with the highest scores (nearing 7 on scale ranging from 0 to 10). The district Kanchanpur scored lowest on this dimension (around 5.5 on a 0-10 scale), followed by Kathmandu. Kaski scored highest on the indicators village/town member support, neighboring villages' support, and self-kindness. It was one of the highest scoring districts on mindfulness. Kathmandu and Kanchanpur scored the lowest, or were among the lowest scoring districts, on the indicators village/town member support, social competence, and frankness.

Moving on to **intercommunity and citizen-state peace**, one of the most noteworthy findings is that the capital district of Kathmandu is found to have the lowest scores across districts on the citizen-state dimension of peace, and to be on the lower end for intercommunity peace too. With
regard to the latter dimension of peace, intercommunity peace, Kathmandu only scored higher than Achham district. Kathmandu (as well as the districts Kaski and Achham) scored substantially lower than the districts of Panchthar and Banke in particular. The intercommunity peace scores for the latter two districts are remarkably high (around 8 on a 10-point scale), thus showing very peaceful intercommunity relations. The mean average of the lowest scoring districts, by contrast, is at about 6 out of 10 which indicates lukewarm intercommunity relations. The most noteworthy differences across districts occurred on the following indicators of intercommunity peace: Intergroup anxiety, social distance, and negative stereotypes (Panchthar scored lowest), social threats (Kathmandu scored highest), dehumanization (Achham scored highest), intergroup contact (Achham scored lowest), and intergroup trust (Panchthar scored highest).

Kathmandu, which is the district that scored lowest on citizen-state peace (slightly below 4 on a 10-point scale), was significantly different from districts Dhanusha and Achham. These two districts scored highest on citizen-state peace, with an average score of 5.2 out of 10. The indicators causing Kathmandu to be scoring so low on citizen-state peace were trust in governmental institutions, trust in local institutions, perceptions of corruption, and perceived government support.

Finally, with respect to material peace, the district Kaski stands out as the district with the highest levels, whereas the districts of Rolpa, Banke, Kanchanpur, and especially Achham scored the lowest on this peace dimension. The material peace levels in Kaski in fact are rather high (approximately 7), whereas the scores for the districts that are at the lowest end are around 5 (on a 0-10 scale). The indicators of material peace on which Kaski outweighed the remaining districts (and particularly the ones that scored the lowest) were food and health security, as well as personal life satisfaction and local-level civic life satisfaction.

**Comparison of peace scores by gender**

Figure 11 presents the scores of male and female respondents on each of the five peace dimensions. As can be seen, intrapersonal peace, followed by intercommunity peace, are the peace dimensions on which the respondents regardless of their gender scored the highest. Citizen-state peace is the peace dimension on which both genders scored the lowest. Apart from this dimension, we found differences between the two genders on all other dimensions of peace. More specifically, women scored higher than men on every dimension of peace except citizen-state peace. The highest discrepancy between gender scores occurred for interpersonal peace.

![Peace by gender](image_url)
On the specific indicators for **intrapersonal peace**, men scored significantly higher than women on depression, anxiety, sense of injustice, emotion and behavior dysregulation, PTSD, social exclusion, tolerance of diversity, self-esteem, problem-solving deficits, and negative affect. Differences between the scores of men and women on argumentativeness, anger, psychopathic traits and indifference were statistically non-significant.

Women scored significantly higher than men on all indicators for **interpersonal peace**, including neighboring village support, village support, friends support, mindfulness, social competence, civic engagement, information consumption, social competence, self-kindness, and frankness.

On the indicators relevant to **intercommunity peace**, men scored significantly higher than women on social distance, intergroup anxiety, overall trust, and overall contact between groups. An explanation for this could be that men are more likely to engage in contact with other groups because they are less bound to household responsibilities. In turn, this increased contact has consequences that are positive in some cases (increased trust, an expected outcome of positive contact), but negative in other cases (increased intergroup anxiety and increased social distance, which are both expected outcomes of negative contact). Given that the overall intercommunity peace is lower in men than in women, the negative consequences appear to be more prevalent than the positive. No significant differences were found between the scores of men and women on social threats, negative stereotypes, and dehumanization.

Of the **citizen-state peace** indicators, the scores of men for perceived corruption were significantly higher than those of women. No significant differences were found between the scores of men and women on trust in local institutions, trust in government institutions, national civic life satisfaction, and perceived support from the government. Both men and women scored highest on trust in local institutions and lowest on perceived corruption.

Significant differences were found between the scores of women and men on two of the indicators for **material peace**: Personal life satisfaction and physical security, on which men scored significantly lower than women.

**Comparison of peace scores by class**

Figure 12 presents the scores of the three groups of the category 'self-identified economic class' on each of the five peace dimensions. It should be noted that we excluded the third group (upper class) from the between-groups analysis, because of its small sample size (n for each group: Lower class: 349 respondents; middle class: 797 respondents, and upper-class: 22 respondents). That means we only compared the peace dimensions of the lower and middle class.

As can be seen in the figure, citizen-state peace was the dimension of peace on which all three groups scored lowest and which had the smallest discrepancies between the groups. The peace dimension for which the greatest discrepancies occurred was material peace: Those identifying themselves as lower class, scored significantly lower on material peace than those identifying themselves as middle class.

Small but significant differences for those identifying themselves as lower class and those identifying themselves as middle class were found for the intrapersonal and the intercommunity peace dimensions. Regarding **intrapersonal peace**, the indicator-level group comparison yielded significant differences between the two groups for depression, anxiety, sense of injustice, lack
of emotion regulation, social exclusion, problem-solving deficits, negative affect, and lack of self-esteem, with the lower class scoring significantly higher than the middle class on those.

Regarding intercommunity peace, between-group differences were found for intergroup anxiety, intercommunity contact and intercommunity trust indicators. People identifying themselves as lower class were less trusting of other communities, more anxious to meet other communities, and also reported having had less contact with them.

Significant between-group differences were found for almost all indicators of material peace. Those individuals perceiving themselves as belonging to the middle class, scored significantly higher on economic, food, and health security, as well as on personal life satisfaction than those individuals identifying themselves as belonging to the lower class.

**Figure 12: Peace dimension scores by class**

![Peace by class](image)

**Comparison of peace scores by caste**

Figure 13 presents the scores of each of the main castes in Nepal (Brahmin, Chettri, Vaishya, and Sudra) on all peace dimensions in this sample. Citizen-state peace was the dimension of peace on which all castes scored lowest. Of all castes, the one that stands out is the Sudra caste. People identifying with the Sudra caste scored lowest across all peace dimensions, apart from citizen-state peace.

With regards to intrapersonal peace, Sudras had the lowest score (7 on a 10-point scale). This score is significantly lower than the scores of all other groups, which had an average of 7.5 out of 10. The indicator-level analysis showed that Sudras scored significantly higher on depression, anxiety, social exclusion, negative affect, and reduced self-esteem, compared to people identifying with the other castes.

Brahmins scored highest on interpersonal peace and Sudras the lowest. The other two castes ranked in between. Chettris scored significantly higher than Vaishyas and Sudras, and Vaishyas scored significantly lower than Brahmins. The indicators responsible for the discrepancies between castes, were social competence and information consumption (Brahmins scoring higher than every other
caste) and civic engagement (Brahmins scoring higher than Sudras and Vaishyas). Vaishyas scored lower than Brahmins and Chettris on self-kindness.

As far as intercommunity peace is concerned, the only group that stood out was the Sudras. They scored lower on this dimension than all other castes. The indicators that differentiated Sudras from the other castes were intergroup contact and intergroup anxiety. Respondents identifying with the Sudra caste, reported being more anxious to meet people from other communities and that they have had less contact with people from other communities, than respondents identifying with the other castes.

Citizen-state peace was the peace dimension for which the fewest and the smallest inter-caste differences were observed. The only small, but significant, difference we found was between Vaishyas and Brahmins (Vaishyas scoring lower). Vaishyas, more specifically, scored lower than Brahmins and Chettris on trust in local institutions and trust in government institutions, but did not differ significantly from Sudras.

Sudras were followed by Chettris for material peace, with the latter group scoring significantly higher than the first on this dimension. Both groups scored significantly lower than both the Brahmins and the Vaishyas. At the indicator level, Sudras and Chettris scored lower than the other two groups on food and health security, whereas Sudras scored lower than all other castes on personal life satisfaction.

Finally, we provide an overview of the different peace dimensions by region.

Comparison of peace scores by region

Figure 14 shows the means of the scores of people living in Nepal's hills (Pahad) versus people living in the flatlands (Terai) on all five peace dimensions. As can be seen, people of both regions scored lowest on the citizen-state dimension of peace: Both groups scored below 5 on a 10-point scale. In terms of low levels, citizen-state peace is followed by material and interpersonal peace for both people living in the hills and people living in the flatlands.
There are some discrepancies between people of both regions with respect to their peace scores. The largest differences were found for intrapersonal and interpersonal peace: People living in the hills scored significantly higher on these than people living in flatlands.

Regarding **intrapersonal peace**, people living in the flatlands scored higher than people living in the hills on the indicators of depression, anxiety, lack of emotion and behavior regulation, anger, PTSD, indifference, psychopathic traits, and lack of tolerance for diversity.

Regarding **interpersonal peace**, people living in the hills scored higher than people living in the flatlands on having the support of members of their own village, members of neighboring villages, and friends, as well as on frankness.

Inhabitants of the flatlands scored higher than those inhabiting the hills on **intercommunity and citizen-state peace**. The indicators accounting for the difference in intercommunity peace were social distance, social threats, intergroup trust and intergroup contact. This means that inhabitants of Nepal's flatlands experienced lower social distance and lower social threats towards other communities, as well as more trust towards and more contact with them. The indicators responsible for the between-regions discrepancy for citizen-state peace were trust in governmental and trust in local institutions, with people in the flatlands scoring higher on both.

**Figure 14: Peace dimension scores by region**

[Graph showing peace dimension scores by region]

**Highlight: Intercommunity peace between Pahad and Terai**

We had a closer look at intercommunity peace between various groups in Nepal. Key indicators of the intercommunity peace dimension were intergroup anxiety, social distance, dehumanization, negative stereotypes, trust, threat perception, and intergroup contact towards other groups. Annex 1 contains example items for each.

Scores below 6 (on a scale 0-10) suggest a low level of intercommunity peace towards another group, while scores above 8 suggest a high level of intercommunity peace towards another group. Scores in between indicate a neutral/ambivalent state of peace towards another group.*

Figure 15 shows the level of intercommunity peace between two regions in Nepal, the hills (Pahad) and the flatlands (Terai). As can be seen, people living in Terai experience more intercommunity
peace towards people living in the hills, than vice versa.**

**Figure 15: Intercommunity peace between Pahad and Terai**

* For more details regarding the methodology: [http://www.scoreforpeace.org/methodology](http://www.scoreforpeace.org/methodology)

** This survey was administered before the promulgation of the constitution and the subsequent border blockade

**Highlight: Intercommunity peace between religions**

An analysis of religious groups revealed that Hindus scored rather low on intercommunity peace towards Christians and especially Muslims, while Muslims and especially Christians scored relatively high towards Hindus. The small sample size of Christians (n=16), however, prevents us from drawing firm conclusions based on their scores. Overall, Muslims received the lowest scores, as can be seen in Figure 16.

**Figure 16: Intercommunity peace between Hindus, Buddhists, Christians, and Muslims**

Intercommunity peace scores towards other individuals of the same religion (i.e. the scores of one Hindu towards another Hindu, or a Muslim towards another Muslim) were high for every religion: All approximately around 9.
Highlight: Intercommunity peace between political parties

We also looked at the intercommunity peace levels of supporters of different political parties. Table 9 displays the highest and lowest scores for supporters of each political party. As can be seen, the supporters of the three largest parties of Nepal who participated in this study, including supporters of the UCPN-Maoist party (based on the 2013 elections), as well as of the Rastriya Prajatantra party, feel close to Hindus and Pahadis, but distant from Muslims. Due to the relatively small sample size of the supporters of Madhesi political parties (n=38), we are not able to draw conclusions from their scores.

Table 9: Intercommunity peace estimations of political party supporters towards other groups

<table>
<thead>
<tr>
<th>Support of these parties/groups</th>
<th>...score high (&gt;8) on intercommunity peace towards.......</th>
<th>...... but moderate to low (&lt;6,5) on intercommunity peace towards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nepali congress party</td>
<td>Hindus Pahadis Chettris</td>
<td>CPN-Maoist splinter parties supporters Muslims</td>
</tr>
<tr>
<td>CPN-UML party</td>
<td>Hindus Pahadis</td>
<td>Madheshis Muslims</td>
</tr>
<tr>
<td>UCPN-Maoist party</td>
<td>Hindus Pahadis</td>
<td>Madheshis Muslim</td>
</tr>
<tr>
<td>Rastriya Prajatantra Party</td>
<td>Hindus Pahadis</td>
<td>Madheshis UCPN-Maoist supporters CPN-Maoist splinter parties Supports Muslims</td>
</tr>
<tr>
<td>Madheshi political parties (n=38)</td>
<td>Hindus Madheshis Yadav's</td>
<td>UCPN-Maoist supporters Magar Newars CPN-Maoist splinter parties supporters (all scores &lt;6)</td>
</tr>
</tbody>
</table>
Highlight: Frequency of reduced peace experience

Respondents reported how often they had experienced reduced peace like painful feelings, disputes, and/or discrimination for longer than two weeks in the last two years. As can be seen in Figure 17 (in %), the majority had not had those experiences. Most often reported were 'painful feelings', followed by 'disputes with family or friends.'

![Figure 17: Frequency of reduced peace experience](image)

Highlight: Personal conflict experience

Respondents also indicated with whom they personally experienced most conflict. As can be seen in Figure 18 (in %), most conflicts seem to have occurred between respondents and their spouse or intimate friend, followed by conflicts with neighbors.

![Figure 18: Parties to personal conflict](image)
Chapter 6: The violence index

The violence index was created to help answer research question 7: "What are the relationships between peace needs, peace services, and peace and violence?" In chapter 9, we answer this question. This chapter describes how we constructed the violence index and presents the violence scores according to the same five categories as the peace scores: By district, gender, class, caste, and region. Only significant results of these between-group analyses are reported.

The construction of the violence index

Created in the style of socio-economic indexes and based on theory, the index relates to the propensity of an individual to resort to violent behavior. Five types of violence constituted the violence index: Physical violence, political violence, substance use (understood as violence against oneself), active discrimination (derogatory behaviors towards members of other groups), and community disputes, along with criminal tendency (an individual's tendency to engage in criminal behavior). The indicators comprising the violence index are shown in Figure 19.

Figure 19: Violence index and indicators
Overall violence score

The average score on the violence index across the 10 districts was low: 0.86 on a scale from 0 to 10 (where '0' represents not violent at all, and '10' very violent).

Comparison of violence scores by district

Figure 20 presents the scores of each of the 10 districts on the overall violence index (first set of columns) and the scores of each district on the various indicators of the index. Overall, the district with the lowest violence score was Kaski (0.5, on a 0-10 scale). The two districts with the highest scores were Banke and Kapilvastu (both 1.1).

The indicator that elicited the highest scores was community disputes, while physical violence was the indicator of the violence index on which most districts scored lowest.

We found significant differences across districts on almost all indicators, community disputes and political violence causing the largest discrepancies. Apart from substance use and criminal tendency, Kaski scored lowest, or was one of the lowest scoring districts, for all indicators. Kapilvastu and Banke scored significantly higher than all or most other districts on community disputes and political violence. Dhanusha, Kapilvastu, and Kanchanpur were the districts that scored higher on intergroup discrimination.
Comparison of violence scores by gender

The overall scores on the violence index were 1.0 for women and 0.7 for men (on a 0-10 scale). Figure 21 shows the scores of the two genders on each of the indicators of the index.

There are a few differences between men and women. These were found for the indicators community disputes, criminal tendencies and substance use. Women scored higher than men on all of these. There were no other gender differences for the remaining indicators.

Comparison of violence scores by class

The overall violence score of people identifying themselves as belonging to the lower class was 0.9. The score of people identifying themselves as middle class was 0.8. The score of those identifying themselves as upper class was 1.0. None of these inter-class differences on the overall violence score was significant and there was no substantial discrepancy between the two classes whose sample size allowed for comparison (lower and middle class) on any of the indicators either (figure 22).
Comparison of violence scores by caste

Figure 23 shows the scores of each of the main castes in this sample for all the indicators that make up the violence index. There are only a few differences across castes on these variables. The two that stand out from the rest are the Vaishyas and the Sudras. Vaishya is the caste that reports the lowest score on community disputes, in contrast to Sudras who report the highest score on this indicator. Compared to all other groups, the Vaishyas also score lowest on intergroup discrimination, while the Sudras score highest on substance use.

Comparison of violence scores by region

Figure 24 presents the means of the scores of people living in the hills (Pahad) versus people living in the flatlands (Terai) on all the indicators of the violence index.

Though small, there were some statistically significant differences between the two regions on the following: People living in the flatlands scored higher than people living in the hills on community disputes, intergroup discrimination, and political violence; whereas people in the hills scored higher than people in the flatlands on substance use.
Highlight: Perceptions of violence

When asked about their perceptions of violence in their village or town, only 17 percent of the respondents indicated that they thought there had been more violence in their village or town this year compared to last year.

The majority (77%) of the respondents indicated they believed less violence had taken place in their village or town.

"Domestic violence and violence within the so-called lower caste groups still prevail in the society. In my opinion, because of increasing awareness and education, violence has more or less been reduced in this area. Apart from this, poverty and alcoholism are the main problems that still exist in our society." - VDC Secretary, Kapilvastu

"In Rolpa mostly cases like domestic violence and suicide are higher in rate. In order to reduce these sort of things, education and self awareness is a must" – District Police Officer, Rolpa

Only 19 percent of the respondents thought that violence in their village or town is bound to increase next year, compared to 73 percent of the respondents who believed violence will decrease.

When asked between whom the respondents thought violence happened most often in their village or town, most respondents indicated that they thought violence happens most often between husband and wife, then family members, followed by political parties and neighbors.

"Violence has decreased in our community, because youth have gone abroad for foreign employment" - Secretary Local Peace Committee, Dhanusha

"Because of alcohol drinking, violence happens upon the people. Also, people don’t get justice from the concerned bodies" - Member, Local Peace Committee, Achham

Figure 25 provides an overview of respondents’ perceptions of parties to violence in percentages.
Chapter 7:
Peace services, providers, and willingness to pay

In this chapter, we answer research questions 2-6: 'What are peace services, which intrapersonal, interpersonal, and intercommunity peace services do people use, and who are the providers (2); how satisfied are people with the peace services they receive and what is their impact (3); which peace services exist in their villages/municipalities (4); which peace services are desired (5); are people willing to pay for their use, and if yes, how much? (6)' Additionally, we present several other results of interest, for example respondents' reasons for choosing a certain peace service provider. Important to note here is that in this chapter, we only answer the parts of question 2: 'Which intrapersonal, interpersonal, and intercommunity peace services do people use and who are their providers?' In chapter 8, we answer the part: 'What are peace services?'

The next three sections present the answers to questions 2 and 3 as well as the additional questions. The final section of this chapter presents the answers to questions 4-6.

To understand who the peace service providers in the community are and which peace services are being used, we asked respondents whether they request support from third parties when they experience 'feelings of confusion, shame, regret, guilt, depression, loneliness, anxiety, or stress' (indicator of reduced intrapersonal peace); 'strained relations with a family member, friend, or neighbor' (indicator of reduced interpersonal peace); 'tensions between different groups in your village/town or with different families in your village/town' (indicator of reduced intercommunity peace); or 'disputes with the local authorities, like the VDC/municipal office or police' (indicator of reduced citizen-state peace). We also asked who their top three persons to-go-to were, which services they received from them, and how satisfied they were with those services.

In order to answer research question 2 'what are peace services?', we added up the number of times respondents indicated having received a certain type of support from their top three peace service providers, for example 'listening', 'giving advice' or 'sharing information'. From this we computed peace service variables with scores ranging from 0 to 10. A score of 10 means the respondent always received this peace service from his or her peace service providers and 0 means never. Moreover, respondents indicated how satisfied they were with the peace services received and what they were able to do because of it (research question 3).

Intrapersonal peace services and providers

Slightly more than half of the respondents (53%) reported that they talk to someone when they experience uncomfortable emotions. A slight minority (46%) indicated to deal with those on their own.

We assessed who the intrapersonal peace service providers are by asking respondents who they go to for support when they lack intrapersonal peace. As shown in Figure 26, respondents most often seek support from spouses, friends, and family members (primary intrapersonal peace service providers); followed by relatives and neighbors (secondary intrapersonal peace service providers); and doctors and nurses, VDC secretaries, and social workers (tertiary intrapersonal peace service providers). This answers the question of who the intrapersonal peace service providers are (part of research question 2).
The four most important reasons for choosing a particular intrapersonal peace service provider given were: 'this person understands me'; 'this person will keep what I say confidential'; 'this person is easy to contact'; and 'this person gives good advice.'

As shown in Figure 27 (a score of 0 means that this service was not received from any of the respondents' top three service providers, while a score of 10 means that this service was received from all three), intrapersonal peace service providers most frequently offer 'making decisions' as a service, followed by 'listening', and 'helping me understand my problem better'. Fifty-six percent of the respondents answered that they were 'advised on how to avert bad luck.' Figure 27 shows the answer to the question of which intrapersonal peace services people use (question 2).

Answering research question 3 (how satisfied are people with the peace services received and what is their impact?), the majority of respondents (75%) reported to find the services they received very helpful. As a result of the support of their primary intrapersonal peace service provider, respon-
Predictors of Peace and Violence in Nepal

Students most often reported that they were able to calm down and relax (80%), be happier (78%), and understand themselves and their problems better (76%).

Most of the respondents (62%) made use of the services of their primary intrapersonal peace service provider more than five times in the past year; while 31 percent reported having used these services between one and five times in the past year.

About 66 percent of the respondents thought that there are enough qualified people in their village or town to go to for help when experiencing a lack of intrapersonal peace.

When asked which new service would best benefit their community members when they experience a lack of intrapersonal peace, respondents replied: Learning how to resolve conflicts without using violence (98%), support to deal with domestic violence (97%), and dealing with anxiety (95%).

Interpersonal peace services and providers

Being able to select multiple options, the vast majority (94%) of our sample indicated that difficult disputes among family members (reduced interpersonal peace) are typically resolved through peaceful discussion, while 35 percent indicated that they use the support services of an outsider like a mediator. A small minority (10%) indicated that family disputes were settled through arguing and blaming until one side wins.

As shown in Figure 28, respondents most often seek support from family members, friends, and relatives (primary interpersonal peace service providers); followed by neighbors, social workers, and traditional justice providers (secondary interpersonal peace service providers); and community mediators, VDC secretaries, and police officers (tertiary interpersonal peace service providers). This answers the question of who the interpersonal peace service providers are (part of research question 2).

Figure 28: Rings of support - Primary, secondary, and tertiary interpersonal peace service providers

As most important reasons for choosing an interpersonal peace service provider were mentioned 'he or she understands us'; 'he or she is easy to contact'; and 'he or she gives good advice.'
Also at the interpersonal level, peace services providers most often gave the service of 'making decisions', followed by 'supporting collaborative problem-solving' and 'facilitating constructive communication'. Figure 29 shows the answer to the question of which interpersonal peace services people use (question 2).

**Figure 29: Types of interpersonal peace services delivered by preferred providers**

![Image](image.png)

About half of the respondents found these services to be very helpful, while about a quarter found the services to be somewhat helpful. As a result of the interpersonal peace services, respondents indicated that they were able to understand each other better (76%), experience improved relationships (70%), and be happier (67%). About half of the respondents indicated that they were able to stop yelling or hitting another person because of the services they received.

This answers the question of how satisfied people are with the interpersonal peace services received and their impact (question 3).

Of all respondents, 41 percent indicated that they appealed to the services of their primary interpersonal peace service provider more than five times in the past year, while another 41 percent indicated to have used such service one to five times in the past year.

According to 65 percent of the respondents, there are sufficient qualified persons in their village or town to provide support when people have disputes with their family, while 33 percent reported a lack of qualified persons.

The majority of respondents indicated that they believed new services such as support to help family members find a solution jointly (97%); advice from someone knowledgeable (97%); and learning how to solve conflicts without using violence (96%), would best help their fellow community members when they experience a lack of interpersonal peace.

**Intercommunity peace services and providers**

Most respondents (83%) reported that conflicts in the community (lack of intercommunity peace) are usually dealt with through peaceful discussion among the community members, 80 percent of which indicated that community disputes are usually settled with the support of one or more trusted people. Seventeen percent of the respondents noted that community conflicts are usually resolved
through arguing, until one side wins.

Respondents most often seek the support of VDC secretaries, police officers, and social workers (primary intercommunity peace service providers) when lacking intercommunity peace. Political actors, community mediators, and traditional justice providers are secondary intercommunity peace service providers; while dialogue facilitators, lawyers, and representatives of community-based organizations are tertiary intercommunity peace service providers. Figure 30 shows who the intercommunity peace service providers are (part of research question 2).

**Figure 30: Rings of support - Primary, secondary, and tertiary intercommunity peace service providers**

When asked why members of the community make use of certain intercommunity peace service providers, most important reasons given were: 'because that person gives good advice'; 'that person is trustworthy'; 'that person is very knowledgeable'; and 'that person is skilled in solving problems like these.'

As can be seen in Figure 31, at intercommunity level, 'giving advice' was the most often reported peace service provided, followed by 'support for collaborative problem-solving'. The figure shows the answer to the question of which intercommunity peace services people use (question 2).

**Figure 31: Types of intercommunity peace services delivered by preferred providers**

Almost half of the respondents (45%) reported that their community members made use of the services of the most important intercommunity peace service provider more than five times in the
past year, while another 45 percent reported that their community members used the services of this person between one and five times.

As a result of the support of the primary intercommunity peace service provider, most respondents answered that their community members were able to understand each other better (66%); resolve problems in a constructive way (64%); stop yelling at each other (62%); and move forward with more clarity (58%) (research question 3).

Of all respondents, 28 percent indicated that they themselves had sought support from the most important intercommunity peace service provider to help with community disputes.

When asked who in their community is teaching people how to achieve peace and reduce violence, most often mediators (24%) and teachers (23%) were mentioned, followed by community organizations (18%) and traditional justice providers (17%).

The majority of respondents (61%) indicated that they think there are enough qualified persons in their community to keep the peace and reduce violence, while 38 percent reported a lack of such persons.

When asked which new service would help increase the peace and reduce violence in their community, most respondents answered 'teaching children how to resolve conflicts nonviolently' (98%), followed by 'support for constructive community dialogue' (97%), 'support to help people resolve conflicts nonviolently' (97%), and 'protection from violence' (96%).

Existing peace services, services desired, and willingness to pay

This section answers research questions 4-6: Which peace services exist in the villages/municipalities of the respondents? (question 4); which services would respondents like to have in their village/municipalities? (question 5); and are respondents willing to pay for their use and if yes, how much? (question 6).

Answering question 4, most of the respondents (64%) reported that the peace services of psychosocial counseling, meditation and yoga classes, rehabilitation services for substance users, and courses in constructive conflict resolution and effective communication do not exist in their village or town. What does exist, according to 77 percent of the respondents, are cultural programs and social dialogue groups (youth clubs, women groups). Moreover, in most villages and towns, traditional justice mechanisms to help address lack of interpersonal peace, such as samaaj (a society of different ethnic groups, castes or profession that settles disputes) or panchya bhaladmi (a council of elders that arbitrates disputes), as well as police, seem to be present. By contrast, courts and psychosocial counseling centers were reported to be largely absent.

Figures 32-35 show the answers to research questions 5 and 6. As can be seen, the most important intrapersonal peace service to introduce according to most respondents was support to deal with substance abuse (wanted by 48%); followed by learning nonviolent conflict resolution (17%); and support to deal with domestic violence (16%). Of all respondents, 84 percent indicated that they would make use of their most preferred new intrapersonal peace service. Moreover, 79 percent reported that they would be willing to pay for it if it were the only way to make it available. When asked how much, almost half of the respondents (46%) answered 'less than 50 NRs per session'; 30 percent answered 'between 50 and 150 NRs per session'; while 9 percent indicated willingness to pay more than that.
Predictors of Peace and Violence in Nepal

Figure 32: Most desired intrapersonal, interpersonal, and intercommunity peace services

The three *interpersonal peace services* most desired by the respondents were learning nonviolent conflict resolution (25%); support for collaborative problem-solving in the family (16%); and information about how to handle conflicts and promote peace (11%). Of all respondents, 91 percent indicated that they themselves would make use of their most preferred interpersonal peace service and 80 percent would be willing to pay for it: 47 percent of the respondents were willing to pay less than 50 NRs per session; 29 percent between 50 and 150 NRs per session; and eight percent more than 150 NRs per session.

The top three of *intercommunity peace services* that were most important to introduce in their village or town according to the respondents were teaching children nonviolent conflict resolution (30%); support for people suffering from trauma, substance use, depression, anxiety, and stress (25%); and reconciling different groups in the community, for example Dalits and Brahmins, men and women, ethnic groups (15%). Almost all respondents (95%) indicated that if their most preferred intercommunity peace service would come available, they would use it themselves. Most of the respondents (85%) reported to be willing to pay for it too: 49 percent less than 50 NRs per session; 30 percent between 50 and 150 NRs per session; and 10 percent more than 150 NRs per session. Most of the respondents would use the services in the future (71%). More than half of the respondents expected other community members to use the services as well (67%), followed by family members (55%), and friends and colleagues (44%). By contrast, only a small minority expected that government officials (according to 3%), politicians (7%), and community leaders (8%) would make use of the new intercommunity peace services.

As can be seen in Figure 33, respondents are most willing to pay for services that support them when they experience painful feelings. They are least willing to pay for support services when they have a dispute with a government agency.
Figure 33: Willingness to pay for support in challenging situations

Figure 34 shows how much money respondents are willing to pay for intrapersonal, interpersonal, and intercommunity peace services (in percentages).

Figure 34: Amount willing to pay per peace service category

To get a more detailed picture of the type of peace services people are willing to pay for, we presented respondents with a list of different peace services and asked them to indicate their willingness to pay for each (Figure 35, in %).
Predictors of Peace and Violence in Nepal

Figure 35: Willingness to pay per peace service

Highlight: Perceptions of peace services and providers

“Awareness programs and street dramas related to peace, child marriage, discrimination of caste system have reduced violence in this community” – Secretary of the Red Cross Society, Rolpa

“One of the main problems relating to peace in our community is the ineffectiveness of the Local Peace Committee” – Ward Coordinator, Kaski

“To maintain peace and security in the community and in the whole district, spreading awareness about the negative outcome of conflict is needed. Similarly reconciliation centre is also required in the society.” - Chief District Officer, DAO Banke, Nepalgunj

“There is a tradition of politicizing every activity in the VDC. There is political nearness in every works” - CeLLRD, Mediator, Kanchanpur

“The political instability and lack of state’s concern to address the post-conflict situation has become a barrier for sustainable peace in the society. Drug abuse and addiction is also a major problem faced by our society. So in my view if programs like rehabilitation centre and more counseling are brought then it will really be helpful to all.” - Psychosocial counselor, Rupandehi

“Domestic violence and violence within the so-called lower caste groups still prevail in the society. There are many organizations established here to spread peace like LPC, spiritual centers, theatres, woman and youth groups etc. In my opinion because of increasing awareness and education violence has more or less reduced in this area” - VDC Secretary, Lumbini

“Different groups such as the para-legal committee, mothers’ groups, and youth groups have been taking control of conflicts in the village and as a result the conflicts have significantly decreased” - Anonymous
Chapter 8:
The peace service dimensions

In this chapter we describe how we constructed the peace service dimensions, in order to answer re-
search question 2 (‘what are peace services?’). We also used the peace service dimensions to answer
question 7 (‘what are the relationships between peace needs, services, and violence and peace?’) in
chapter 9. In addition, we present the peace service scores according to district, gender, class, caste,
and region, reporting only statistically significant between-groups differences.

The construction of peace service dimensions

The peace service dimensions were constructed in the same way as the peace dimensions. We
ran a factor analysis including the peace service variables from all three levels: Intrapersonal,
interpersonal, and intercommunity peace services. A two-factor solution emerged that was based
on the modus of the peace service, rather than the level at which they were offered. A confirmatory
factor analysis corroborated the results. We labeled the first factor 'Indirect peace services', which
included items like forecasting, advising on how to avert bad luck, providing medication, teaching
conflict resolution, and sharing information. The second factor was labeled 'Direct peace services'
which included items like advising, listening, creating understanding, directing, and collaborative
problem-solving (for details, see below).

In addition to direct and indirect factors, the peace service variables clustered by peace service
level. This means that the respondents not only differed in the extent that they use direct versus
indirect peace services, but also in the extent that they use intrapersonal, interpersonal, and inter-
community peace services. However, regressions between the peace service levels and the violence
index and peace dimensions did not produce significant results, meaning that the levels of peace
service did not explain variance in violence and peace. We therefore do not further report on them.

Indirect peace services appear to refer to a more passive style of approach that indirectly deals
with the problem presented by the user and/or is focused on symptom relief. Figure 36 shows the
11 items and the strength of their relationship to the indirect peace services dimension. 'IntraPS',
'InterPS', and 'ComPS' stand for 'intrapersonal peace service', 'interpersonal peace service', and 'in-
tercommunity peace service' respectively.

Figure 36: Indicators of indirect peace services and their loadings
The closer a value is to 1, the stronger the relationship to the underlying factor. The loadings suggest that the interpersonal peace service of 'advising on averting bad luck' is the strongest component of indirect peace services, followed by 'forecasting the future' and 'connecting'.

**Direct peace services** seem to refer to a more deliberative style of support that engages with the problem directly. Figure 37 shows the 11 items and the strength of their relationship to the direct peace services dimension. Also here do 'IntraPS', 'InterPS', and 'ComPS' stand for 'intrapersonal peace service', 'interpersonal peace service', and 'intercommunity peace service'.

![Figure 37: Indicators of direct peace services and their loadings](image)

The loadings suggest that the interpersonal peace service of 'supporting collaborative problem-solving' and 'making decisions' are the strongest components of direct peace services.

**Overall peace services score**

The overall peace service score of the sample was a 5.1 on a 0-10 scale (never-always). This means that, on average, respondents now and then received indirect and direct peace services.

**Comparison of peace service scores by district**

We found significant differences between the districts on both the direct and indirect peace service dimensions. Average scores on direct peace services were neutral to high (6.0) and on indirect peace services low (4.1). This means that respondents less often received indirect than direct peace services. Figure 38 shows the peace service dimensions scores per district.
Significant differences between the districts were found for all **indirect peace services**. The largest differences in the frequency of use of indirect peace services were found between Saptari, which scored significantly higher than any other district (7.4 on a 0-10 scale) and Kaski, which scored lower than any other district (1.0). The services accounting for this difference are 'advising on averting bad luck' and 'forecasting the future' both on the intra- and interpersonal levels, for which Saptari had the highest scores and Kaski the lowest. Moreover, Saptari and Achham scored higher than any other district on 'giving medication', while Kaski scored the lowest.

Further between-groups analyses revealed that the largest differences in the use of **direct peace services** are explained by the scores on the interpersonal peace services of 'supporting collaborative problem-solving', on which Saptari and Achham scored highest and Kaski lowest, and 'listening', on which Rolpa scored higher than any other district save for Kapilvastu/Rupandehi. Another difference was found for the intercommunity peace service of 'listening', on which Kathmandu scored lower than any other district except Kaski. Kaski also scored lowest of all districts (save for Banke) on the intercommunity peace service of 'helping mutual understanding', for which Saptari and Achham had the highest scores.

**Comparison of peace service scores by gender**

We found significant differences between men and women on the direct and indirect peace service dimensions. As can be seen in Figure 39, women scored significantly higher than men on both.
Accounting for the difference in the use of indirect peace services were the intrapersonal level peace services of 'connecting with others', 'sharing information', and 'advising on averting bad luck', on which women scored significantly higher than men.

For direct peace services, women scored significantly higher than men on the intrapersonal peace services of 'making decisions' and 'helping to understand'; the interpersonal and intercommunity peace services of 'supporting collaborative problem-solving'; and the intercommunity peace service of 'helping mutual understanding'.

**Comparison of peace service scores by class**

We found differences for both peace service dimensions between the self-perceived middle-, and lower-classes (Figure 40). The lower class scored significantly higher on both dimensions than the middle class. As noted before, the upper class was excluded from the analysis due to small sample size.
Making the difference in the use of indirect peace services between classes, were the intrapersonal peace services of 'connecting' and 'sharing information' and the interpersonal peace service of 'advising on averting bad luck'. On all of these, the lower class scored higher than the middle class, meaning they used these services significantly more often.

Explaining the differences in scores of direct peace services, were the interpersonal peace service of 'listening' and intercommunity peace service of 'making decisions'. On both of these, the lower class scored higher than the middle class.

**Comparison of peace service scores by caste**

Differences were found between all castes on both peace service dimensions. Sudras scored higher than the other castes on both indirect and direct peace services, while Vaishyas scored lower than Chettris and Sudras on both (Figure 41).

Differences were found between the castes for all indirect peace services. The strongest differences existed for the use of intra- and interpersonal peace services of 'connecting', 'advising on averting bad luck', and 'forecasting'. Chettris and Sudras scored higher than Vaishyas on both service levels of 'connecting'. Sudras scored higher than the other three castes on the interpersonal level, and higher than Vaishyas on the intrapersonal level on 'advising on averting bad luck'. Sudras also scored higher than Vaishyas on both levels of 'forecasting'. Moreover, Chettris and Sudras both scored higher than Vaishyas on the intrapersonal peace service of 'giving medication'. Vaishyas scored lower than Chettris and Sudras on the interpersonal peace service of 'teaching conflict resolution'.

Regarding direct peace services, various peace services made the difference. Chettris and Sudras scored higher than Vaishyas on the interpersonal peace services of 'supporting collaborative problem-solving' and 'making decisions'. For the service 'listening', Chettris and Sudras scored higher than Vaishyas on the intrapersonal level, while Sudras scored higher than Chettris and Vaishyas on the interpersonal and intercommunity levels. For the intercommunity peace services of 'supporting collaborative problem-solving' and 'making decisions', Vaishyas scored lower than Sudras.
Comparison of peace service scores by region

Between the regions, significant differences were found for both the indirect and direct peace service dimensions, with people living in the Terai/flatlands scoring higher than people living in the Pahad/hills on both dimensions (Figure 42).

The services accounting for the difference in scores between the regions on indirect peace services, were the intrapersonal peace service 'giving medication' and the interpersonal peace service 'connecting', both on which people in the flatlands scored higher than people living in the hills, meaning that they used these services significantly more often.

Explaining the difference in scores between the regions on direct peace services, were the interpersonal peace services 'supporting collaborative problem-solving' and 'listening', for which again the respondents from the flatlands scored significantly higher than those from the hills. The subgroup from the flatlands also scored higher than the one from the hills on the intercommunity peace service 'listening', while for the intercommunity peace service 'advising' it was the other way around.

In conclusion, our answer to research question 2: 'What are peace services?' is: Peace services are those services respondents indicated they received for support when they struggled with painful feelings, conflict, or violence. These services make up the peace service dimensions that emerged from the factor analysis, and fall into two categories: Indirect and direct. The two peace services that formed the strongest components of indirect peace services are 'advising on averting bad luck' and 'forecasting the future'. The two peace services that were the strongest components of direct peace services are 'supporting collaborative problem-solving' and 'making decisions'.
Chapter 9: Predictive results and discussions

The predictive analyses were dedicated to research question 7: ‘What are the relations between peace needs, peace services, and violence and peace?’ To answer this, we tested three hypotheses: (1) The more peace there is, the less violence there is; (2) The more peace services are used, the less violence there is; and (3) The more peace services are used, the more peace there is. We only report results that are statistically significant. Where they were marginally significant, we report ‘p<0.1’. This means that a relationship between variables was found, but that the statistical evidence for it was weaker than for the other reported relationships (for which p<0.05). Brief discussions of the findings follow the results.

Hypothesis 1: The more peace there is, the less violence there is

The first goal of the predictive analysis was to test hypothesis 1: The more peace there is, the less violence there is. We performed multinomial logistic regression analysis with the five peace dimensions as predictors and collective action tendency as the outcome variable. In statistical terms, predictors are variables used to predict the value of another variable.

Collective action tendency is a self-report measure that indicates what respondents are willing to do in order to effect social and political change: Nothing at all (i.e. passive tendency), social and political means of action but definitely excluding violence (i.e. nonviolent action tendency), or all available means of action, including violence if necessary (i.e. violent action tendency). We used this as outcome variable instead of the violence index, because relating the abstract peace dimensions to the multi-construct violence index would lead to unclear, hard to interpret results.

Figure 43 shows the results of the regression analysis.

Figure 43: Peace dimensions and collective action tendency
As can be seen, reduced levels of intrapersonal peace differentiate individuals with violent action tendency from individuals with nonviolent action tendency, who are otherwise similar in terms of interpersonal, intercommunity, citizen-state and material peace.

**Discussion**

These findings could mean that exposure to the same interpersonal, sociopolitical, or material stressors is processed in different ways by people experiencing high intrapersonal peace, who deal with such challenges through nonviolent activism, in contrast to people who are experiencing low intrapersonal peace and therefore convert interpersonal, material, and sociopolitical stressors into violent socio-political action. Alternatively, the latter might have less access to different ways of responding to stressors or advocating for what they want. Individuals experiencing low intrapersonal peace, may be unable to react in nonviolent ways. When looking at what predicts passive tendency, it appears that the main drivers are reduced levels of interpersonal and intercommunity peace. In other words, disengagement from the social context, whether within the community or across communities, seems to translate into lack of interest in achieving any kind of social or political change.

What specific factors account for this result? We took a closer look at which indicators of the five peace dimensions are predictors of violence by performing a similar analysis with collective action tendency as outcome variable for all of them. To explore this more broadly, we additionally included several other variables (including revenge propensity, life orientation, and kindness towards others). Due to the large number of potential predictor indicators, a stepwise remove methodology was utilized, whereby candidate predictors were sequentially removed from the model until only significant predictors remained.

As shown in Figure 44, it is indeed possible to unpack the findings of the previous analysis into a more nuanced understanding of factors that predispose to different types of collective action tendency. Looking first at predictors of violent action tendency, we see that increased anxiety
but also increased psychopathic traits are specific components of intrapersonal peace that are associated with violence. Furthermore, reduced information consumption, increased contact with other groups, civic discontent, desire for revenge, and insecurity at the level of the community are all factors that seem to predispose towards violent choices when facing collective action dilemmas. As for specific predictors of passive tendency, relevant interpersonal and intercommunity factors include intolerance of diversity, reduced personal life satisfaction, reduced village support, increased social distance to outgroups, reduced trust of outgroups, and reduced kindness towards others. Additionally, there appears to be a pathway from national civic life satisfaction and personal optimism to passive collective action choices.

In conclusion, we can partly confirm hypothesis 1: While it is not the case that all dimensions of peace are equally important in predicting violent action tendency, it does appear that intrapersonal peace serves to differentiate nonviolent active citizens from those who are ready to choose violent means of action. Based on this sample, we can therefore say that when intrapersonal peace is high, violent action tendency is low.

**Hypothesis 2: The more peace services are used, the less violence there is**

The second goal of the predictive analysis was to test hypothesis 2: The more peace services are used, the less violence there is. We ran regression analyses for the direct and indirect peace service dimensions with the violence index as outcome variable as well as a multinomial regression predicting violent action tendency. Both peace service dimensions turned out to be highly correlated, suggesting that people who use peace services use both kinds for their support.

As can be seen in Figure 45, indirect peace services predicted increased violence, while direct peace services predicted reduced violence. More specifically, the linear regression analysis revealed that direct peace services significantly predicted low scores on the violence index, while indirect peace services predicted high scores on the same index. This finding was largely confirmed by the results of a subsequent multinomial regression analysis: Indirect peace services predicted violent action tendency, while direct peace services were marginally significant predictors of nonviolent action tendency (at $p<0.1$). Given that this model is largely consistent with the violence index model, we interpret the marginal significance as a subtle effect, rather than as an absence of relationship.

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**Figure 45: Peace service dimensions and violence**

[Diagram showing the relationship between peace service dimensions and violence]
Discussion

Reliance on indirect services, like medication or future-telling, might be akin to brushing problems under the carpet instead of constructively addressing them when they are acute. As a result, conflict and violence occur, in effect disqualifying such services from being 'peace' services. By contrast, direct peace services may help people to work through their problems effectively and constructively.

These findings lead us to partly confirm hypothesis 2, with an important qualification: The more direct peace services are used to deal with acute challenges, the less violence there seems to be. The more indirect peace services are used in similar situations, the more violence there seems to be.

Hypothesis 3: The more peace services are used, the more peace there is

The third goal of the predictive analysis was to test hypothesis 3: The more peace services are used, the more peace there is. Regressions for the direct and indirect peace service dimensions, this time with the peace dimensions as outcome variables, showed that direct peace services predicted higher scores on all peace dimensions except intercommunity peace (citizen-state peace was marginally significant at p<0.1). Notably, the use of indirect peace services predicted lower levels of intrapersonal and material peace, as can be seen in Figure 46.

In conclusion, we partly confirm Hypothesis 3: The more direct peace services are used when facing acute problems, the higher levels of intrapersonal, interpersonal, citizen-state and material peace.

Discussion

Direct peace services seem to tackle stressors like conflict, head on. This appears to lead to relief, healing, resolution, and integration; in other words, to an enhanced experience of peace in different dimensions. If stressors are dealt with indirectly, they may continue to trigger or even worsen stress levels, leading to loss of intrapersonal peace. Strikingly, direct peace services also contribute to increased material peace, while indirect peace services do the opposite. In addition to a deteriorated experience of intrapersonal peace, the use of inappropriate or ineffective support services seems to lead to resource loss.

In conclusion, we partly confirm Hypothesis 3: The more direct peace services are used when facing acute problems, the higher levels of intrapersonal, interpersonal, citizen-state and material peace.
The more indirect peace services are used, the lower levels of intrapersonal and material peace. Summarizing, the relations between peace needs, peace services, and violence and peace (research question 7) based on this sample, are as follows:

- When intrapersonal peace is high, violent action tendency is low;
- The more direct peace services are used to address acute conflict or emotional pain, the less violence there is. In contrast, the more indirect peace services are used in such situations, the more violence there is;
- The more direct peace services are used to address acute conflict or emotional pain, the higher intrapersonal, interpersonal, citizen-state and material peace. The more indirect peace services are used in similar situations, however, the lower intrapersonal and material peace.
Chapter 10:
Discussion and recommendations

This final chapter highlights a selection of the findings, with a focus on peace needs and peace services for the sake of brevity. Though loosely connected to the research questions, the findings are held more broadly to include the results of the analyses. After giving a short summary of findings in each section, discussion and recommendations follow.

Finding 1: Peace needs

This sample scored moderate to high on the overall experience of peace. More specifically, the scores on intrapersonal and intercommunity peace were relatively high, while scores on material and interpersonal peace were moderate. The lowest scores were found for the citizen-state peace dimension. The strongest indicators of the peace dimensions were the following peace needs: Absence of depression and anxiety (for intrapersonal peace); support of village members and members of neighboring villages (for interpersonal peace); absence of intergroup anxiety and social distance (for intercommunity peace); national civic life satisfaction and trust in governmental institutions (for citizen-state peace); and food and economic security (for material peace). Low national civic life satisfaction and low intrapersonal peace predicted higher willingness to use violence as means of social and political change.

Discussion

Knowing which factors are associated with the experience of peace, allows those interested in peacebuilding to make informed decisions about the dimension of peace they wish to contribute to (differently said: the peace needs they wish to address), for which reasons, and by which means.

Depression and anxiety are the most important indicators of intrapersonal peace. Moreover, anxiety and psychopathic traits, as components of intrapersonal peace, appear to subserve different pathways to violence. On the one hand, increased anxiety as a predictor of violence suggests a pathway of elevated threat perception leading to defensive behaviors and from there on to violence. On the other hand, strong psychopathic traits as a predictor of violence suggest a pathway from lack of empathy and self-centeredness to disregard for the needs of others, and from there on to violence as a tool of expedience in the service of one's goals. From a peacebuilding perspective, supporting individuals in their ability to develop and maintain supportive and empathic relationships to decrease anxiety and soften psychopathic traits could be a way to contribute to intrapersonal peace. While providing support for people suffering from depression, anxiety, and psychopathy generally is the responsibility of the mental health sector, awareness of these factors is relevant for peacebuilders too, for the following reasons: (1) Reduced intrapersonal peace, especially anxiety and psychopathic traits, predicts violent action tendency; (2) the field of peacebuilding has developed tools, like Nonviolent Communication, that can relieve anxiety and other mental health symptoms; and (3) in villages where mental health services are not available, peacebuilding services like community mediation may be present.

Many, if not most, of Nepal's inhabitants originate from relatively isolated communities in rural areas. This is likely why having the support of one's own village members and members of neighboring villages seems crucial for interpersonal peace in Nepal. Social distance is one of the two strongest predictors of intercommunity peace in Nepal. Strongly associated with social dis-
tance is intergroup anxiety, the other most significant predictor of intercommunity peace in Nepal. The country is a kaleidoscope of social groups, home to 125 ethnicities and castes and 123 different languages (National Census, 2011). Being a collectivistic society, according to Hofstede, Hofstede, and Minkov (2010), group identities determine the daily life of Nepalese informing the terms and content of interactions with others. This may explain why social distance from outgroups and intergroup anxiety are so important in the experience of intercommunity peace in Nepal. Contact with outgroups seems to increase the risk for violent action tendency. It could suggest a relative inability to benefit from intergroup contact to reduce prejudice, perhaps due to a lack of in-depth communication with members of outgroups with which people come into frequent contact (a connection which would have to be investigated further in future studies). In addition, the desire to take revenge for perceived past hurts appears to serve as a powerful motivator for violence.

From a peacebuilding point of view, intercommunity peace could be strengthened by measures that reverse the negative effect of intergroup contact and reduce social distance between groups. Dialogue facilitation, for example, could increase the chances that intergroup contact will be a positive experience for all parties involved.

National civic life satisfaction and trust in governmental institutions are the two most decisive factors in the relationship between Nepal’s citizens and their state as conceptualized in this study. Without these, it will be difficult for the Nepalese to have a sense of peace in this dimension of life. Nepal is widely perceived to be suffering from corruption and weak institutions. It is therefore not surprising that citizen-state peace received the lowest scores of all peace dimensions. Reduced civic life satisfaction at the national level is a predictor of violent action tendency. To mitigate this, peacebuilders could strengthen nonviolent action tendency, for example by increasing awareness of nonviolent means for social change in the traditions of Kingian and Ghandian nonviolence. Alternatively, peacebuilders could contribute to constructively channeling the frustrations surrounding civic life dissatisfaction and national institutions in Nepal, for example by communicating grievances through media and advocacy campaigns in ways that bridge the gap between citizens and state, reduce polarization, and ultimately prevent violence.

Food security and economic security are the two most important factors determining respondents’ sense of material peace. Both indicators refer to the ability to meet survival needs. These results are to be expected in a country in which more than 25% of the population lives below the poverty line (Asian Development Bank, 2016) and reliable sources of income are hard to come by. Although satisfying survival needs such as food and income is not the main goal of peacebuilding, practitioners can support the processes by which people are trying to survive, for example by facilitating dialogue on sensitive topics such as resource distribution and management. There is also a role for peacebuilding in preventing violent conflict from devastating development and local resources, by mainstreaming conflict sensitivity principles in humanitarian response programs or responding early to conflicts as intermediaries or mediators.

**District-specific recommendations**

Of all districts surveyed, Saptari and Banke both scored lowest on intrapersonal peace. Banke scored highest on depression, sense of injustice, anxiety and lack of behavior regulation, whereas Saptari scored highest on lack of emotion regulation, argumentativeness, indifference, anger, and PTSD. As far as we know, community mediation services are available in 49 of Saptari's 114
villages; and in Banke in 29 of its 47 villages and one municipality, in addition to dialogue facilitation services in two locations. Most community mediators and dialogue facilitators are trained in empathic listening, a crucial skill in mental health care. Moreover, some of the dialogue facilitators in Banke have received additional training in recognizing, supporting, and referring people with mental health issues from the Transcultural Psychosocial Organization (TPO) Nepal, yet their outreach is limited. To investigate whether people who received the service of empathic listening in these districts had fewer symptoms of mental distress, was beyond the scope of this study and should be further examined in order to identify which peacebuilding interventions would be best placed to address such issues.

In those villages where mental health services are absent but community mediators and dialogue facilitators (or any other professional peace service providers for that matter) are available, the latter could be mobilized as first line responders to at minimum provide mental health first aid. Should mediators and dialogue facilitators indeed take on such extra tasks, they might need coaching and support themselves, important to consider when designing peacebuilding programs. Moreover, the connection between intrapersonal peace and readiness to use violence indicates that when dealing with violent behavior or the prevention of it, intrapersonal aspects of human well being should be targeted.

The district Kanchanpur scored lowest on interpersonal peace, followed by Kathmandu. Indicators accounting for these low scores were village member support, social competence, and frankness. The low scores of these districts on village member support are not surprising, given the fact that Kanchanpur is home to one of the fastest growing populations in the country due to migration from the hills and neighboring Tharu communities, and Kathmandu has seen an influx of newcomers the last 50 years. While most peacebuilding programs are implemented outside of Kathmandu, the city hosts a wealth of peacebuilding trainers and experts, who could be mobilized for programs aiming to strengthen the urban social fabric. Were we to repeat this survey now, however, it is not sure that we would find similar low scores for Kathmandu on village member support. The April and May 2015 earthquakes brought many citizens of the city together in unforeseen ways, sharing food and shelter and helping each other to rebuild homes. Kanchanpur, by contrast, was not affected by the earthquakes. The district is home to various professional peace service providers. Examples include the community mediators in 13 of Kanchanpur's 21 villages/towns and a peacebuilding network committee set up in 2011. Because in peacebuilding honest self-expression is a key skill when forging mutually satisfying relationships, these service providers are a potentially useful source for those wishing to strengthen interpersonal peace in Kanchanpur in general and frankness and social competence in particular.

Achham scored lowest on intercommunity peace. Accounting for this result are the indicators dehumanization and constructive intergroup contact, on which Achham scored respectively highest and lowest. This district was heavily affected by the armed conflict in Nepal of 1996-2006, which killed, displaced, and wounded several hundreds of its inhabitants. In addition, Achham has a legacy of socio-economic exploitation, for example via bonded labor, while gender and caste-based discrimination continue to be prevalent today. Although lack of constructive intergroup contact is not necessarily a concern in itself, it rapidly gains in conflict potential when coupled with dehumanization. If you have little or no contact with others, it is easier to maintain the idea that they are less worthy than you. Although our study does not confirm this, various scholars link
dehumanization with increased violence such as human rights violations, war crimes, and genocide. It is thought that the psychological process of dehumanization can be mitigated or reversed through humanization efforts: The development of empathy; the establishment of personal relationships between conflicting parties; and the pursuit of common goals (de facto opposite goals of military training). To our knowledge, community mediation is not available in Achham, but other, more ad hoc peacebuilding initiatives, for example focused on youth, have taken place. Peace services such as mediation and dialogue facilitation could support healing and reconciliation, while community envisioning processes and follow-up could encourage different groups to unite behind common goals. Peace or empathy musea, such as the museum designed by philosopher Roman Krznaric (which opened in London in 2015), and Nonviolent Communication education in schools could increase skills in empathy.

On the citizen-state peace dimension, Achham scored highest and Kathmandu lowest. The indicators explaining Kathmandu’s comparatively low score were lack of trust in governmental institutions and local institutions, lack of government support, and perceptions of corruption. As capital city, Kathmandu hosts the government and most of the national institutions. Its citizens are therefore more exposed to media reports on corruption and government institutions than Nepalese living outside of the city. Peacebuilders could consider contributing to citizen-state peace in Kathmandu by supporting citizens in voicing their concerns and frustrations in constructive ways, thereby increasing the likelihood that they will be heard and removing reasons to resort to violence.

Achham also scored lowest on material peace, with lack of economic security and food security accounting for this result. The main occupation for the majority of people in Achham is agriculture, but lack of employment opportunities in the mountains and hills motivates a large number of people to move to the flatlands and India in search of work. Of all districts, the number of migrant workers from Achham is especially high. Tens of villages in Achham experience acute food security crises every year. Peacebuilders can strengthen the ways in which inhabitants of the district are trying to survive, for example by supporting women’s groups with collaborative decision-making and planning processes to increase the efficiency and effectiveness of meetings. Peacebuilders can also help avert the escalation of poverty levels by preventing violent conflict from occurring, which could destroy lives, assets, infrastructure, markets, institutions, and social networks.

**General recommendations**

In order to increase the relevance and effectiveness of peacebuilding programs in Nepal, we advise practitioners to take the peace needs identified in this study explicitly into account when designing, planning and implementing peacebuilding programs including baseline studies and monitoring and evaluation plans.

Because reduced intrapersonal peace is associated with violence, mainstreaming intrapersonal peace into peacebuilding interventions seems warranted. More specifically, the pathway from psychopathy to violence can be addressed by building empathy; while the pathway from anxiety to violence can be addressed by reducing the tendency to make hostile attributions regarding the intentions of others. Relevant peace services are therefore Nonviolent Communication (NVC) trainings for teachers, peacemakers, and psychosocial workers, because NVC explicitly teaches the skill of empathizing with ourselves and others. Community mediation and dialogue facilitation services providers are advised to focus on reducing stereotypes and intergroup anxiety between conflicting
parties by creating mutual trust and explore ways in which intergroup contact can be beneficial for peace as opposed to detrimental.

Alongside government development efforts, peacebuilding practitioners could help constructively channel the frustrations surrounding national civic life dissatisfaction in Nepal to address the link between reduced national civic life satisfaction and violent action tendency. This could be done by communicating grievances through media and advocacy campaigns in ways that bridge the gap between citizens and state, reduce polarization, and ultimately avert violence. In addition, professionally trained dialogue facilitators, for example those associated with the Nepal Transition to Peace Institute in Kathmandu, could assist conflict parties in reframing polarized discussions to jointly held dilemmas of how to meet the needs of everyone involved. Talks about the new constitution, for instance, could with the support of dialogue facilitators build mutual trust by shifting focus from zero-sum bargaining on issues such as electoral constituencies, provinces, and citizenship; to collaborative problem-solving for meeting the needs of everyone to feel safe and represented.

**Finding 2: Peace services**

Peace services were conceptualized as support for emotionally painful and/or conflict situations from third parties in this study. Direct peace services, i.e. services that directly deal with the issue at hand, predicted nonviolence and increased levels of intrapersonal, interpersonal, citizen-state, and material peace. By contrast, indirect peace services, i.e. services that do not engage with the issue directly, predicted higher violence scores and lower intrapersonal and material peace scores.

The most important peace service providers of both direct and indirect services were spouses, family members, and friends, followed by VDC Secretaries, traditional justice providers, social workers, nurses and doctors, political actors, police officers, community mediators, dialogue facilitators, lawyers, and representatives of community-based organizations.

The peace services most wanted by the respondents were peace education and information for children and adults; rehabilitation services for substance abusers and victims of domestic violence; and mediation and reconciliation support for disputes in the family and community.

The peace services most respondents were willing to pay for are peace education in schools; rehabilitation services; and peace and conflict resources.

**Discussion**

As discussed in chapter 1, infrastructures for peace can inadvertently become obstacles for peace when they discriminate, are politicized or corrupt, lack the resources necessary to fulfill their mandate, and avoid engaging with the issues. This study confirms the importance of the latter: Peace services provided through infrastructures for peace should be direct, when tackling acute conflicts or painful emotions, because services that fail to deal with the problem directly may aggravate suffering. In practice, most peacebuilding interventions already concentrate on direct peace service delivery. This finding enhances the rationale for such interventions. It is, however, important to note that the present study focused on acute situations, in which active peace needs require immediate support or relief. We do not know what the effect of, for example, the indirect peace services of ‘teaching conflict resolution', 'sharing-information', or 'forecasting the future' are on long-term violence prevention. Other research has shown that peace education for example, can be effective in violence prevention. The findings of this study merely suggest that such indirect services, when received by an individual with an acute peace need, do not contribute to nonviolence and peace.
The two strongest indicators of indirect peace services in this study are 'advising on averting bad luck', followed by 'forecasting the future'. Indeed, astrology (jyotis) is traditionally important in the daily existence of Nepalese people. Reasons to consult the astrologer can be birth, marriage, conflicts, disease, ceremonies, and important life decisions concerning career or travel. On the one hand, fortune telling and predictions may elicit a sense of security and confidence in the receiver; on the other hand, they may harm mental wellbeing. Studies have shown that predictions can stir anxiety in the receiver (Vyse, 2013), while external locus of control (the belief that we cannot control the events affecting us) has been linked to decreased self-regulation ability (Bandura, 1986). Being told what the future has in store for you may trigger a sense of disempowerment and indifference, as such compromising an individual's ability to foster a positive connection with him- or herself, leading to reduced intrapersonal peace. The original problem that prompted the individual to seek third-party support may remain unaddressed or addressed insufficiently. Often costly rituals and pujas are advised, which can add to possibly already existing financial burdens, manifesting in reduced material peace. Moreover, such rituals may result in a delay or even avoidance of professional support services for, for example, mental health issues or disputes, which could lead to an increase in the experience of and the tendency to use violence. Alternatively, it could be that individuals with low internal locus of control prefer to seek out indirect services like fortune telling, precisely because they do not emphasize personal responsibility and therefore allow the comfort of cognitive consonance. It could also be that individuals experiencing low material peace cannot afford, or are unaware of, professional support services and therefore tend to seek recourse in the ubiquitous traditional practices like fortune telling.

For direct peace services, the strongest indicators were 'support for collaborative problem-solving' and 'making decisions'. These services have in common that they tackle problems head on, but differ in their approach. The first is collaborative and the latter unilateral. Studies have shown that collaborative problem-solving skills contribute to flourishing parent-child and teacher-child relationships and to coping with conflict and problem-solving in the workplace (e.g. Green & Ablon, 2006; Jordan & Troth, 2004). In peacebuilding, collaborative problem-solving has been credited with sustainable peace agreements. A case in point are the Rome General Peace Accords, which ended the civil war in Mozambique and were mediated in a collaborative manner by Sant'Egidio (Hume, 1994). The direct peace service of 'making decisions' may refer to the long-standing tradition of informal arbitration (madhyasthata) in Nepal. In many villages, courts are absent and disputes settled by informal arbitration either by a village elder (a mukhiya or panchyat) or a committee (such as maijan dewam, samaajes, pancha bhaladmi or those established by local political parties). Those who resort to this service may benefit from the relief, clarity, and closure it brings, allowing them to move on.

As direct peace services do not let problems fester and in the process empower users to imagine alternatives to violence along the way, may be the reason why they predict nonviolence and peace in almost every dimension. An alternative explanation could be that individuals, who already enjoy high levels of peace and are not predisposed to violence, seek out direct peace services because they are aware of their effectiveness and their practicality, and are able to afford them. Direct peace services did not predict intercommunity peace. This is possibly because existing direct peace services focus more on practical problems within the community and less on underlying issues of intergroup anxiety, stereotypes, dehumanization, and absence of trust.
The finding that direct and indirect peace services are correlated suggests that most people use both kinds of services, but the benefit of the direct peace services are cancelled out by the negative impact of the indirect peace services.

The majority of respondents were willing to provide at least basic compensation for the use of peace services. This finding is important because the Nepal government and donors, the most important enablers and implementers of direct peace services, have so far not been able to make a wide range of services available despite their intentions. The government of Nepal, for example, aims to make the direct peace service of community mediation available to all citizens. The results of this study suggest that there is potential for other peace service providers, like companies specializing in peace education for schools or mediation, to upscale and expand the outreach of peace services. Moreover, users' willingness to pay could be a quality control measure, providing information about the relevance, acceptance, and appropriateness of the services.

**Group-specific recommendations**

Districts that scored highest on the use of indirect peace services are Achham and Saptari. Specifically, Achham scored high on 'giving medication' while both Achham and Saptari scored high on 'forecasting the future'. Moreover, Saptari was one of the two districts scoring lowest on intrapersonal peace, while Achham scored lowest on intercommunity and material peace. These findings lead us to recommend encouraging the inhabitants of these districts to use direct peace services with a focus on intrapersonal peace, for example psychosocial counseling, and the service providers in these districts to scale up their offer. Many studies show a positive relation between counseling and mental health improvement. Instead of only 'giving medication', research suggests that therapy, or a combination of antidepressant drugs and therapy, is more effective in treating depression, for example. Moreover, for those who recover, psychotherapy seems to be more effective in reducing relapse risk on the long run (Carey, 2015).

Kaski and Banke scored lowest on the use of direct peace services. While Kaski scored highest on several peace dimensions and lowest on the violence index, Banke (together with Saptari) scored lowest on intrapersonal peace and highest on the violence index (together with Kapilvastu). Banke could therefore benefit from more direct peace services, specifically focused on intrapersonal peace and community disputes, as the latter explained the high scores of this district on the violence index. Relevant infrastructures for peace could include community mediation committees, conflict coaching teams, and dialogue facilitator pools.

Another group of respondents scoring high on indirect peace services were the Sudras. They scored especially high on 'forecasting the future' and 'advising on averting bad luck'. Of the four castes, Sudras scored consistently lowest on all peace dimensions except citizen-state peace, and highest on the violence indicators of substance abuse and community disputes. Based on this, we recommend increasing access to direct peace services, with a focus on intrapersonal peace, for this group. Such services could include psychosocial counseling and NVC trainings.

People living in the flatlands/Terai scored significantly higher on the use of indirect peace services than people living in the hills/Pahad. This, in combination with the fact that they also scored higher on community disputes, intergroup discrimination, and political violence and lower on intrapersonal and interpersonal peace than people in the hills, warrants making available more direct peace services with emphasis on interpersonal and intercommunity peace for inhabitants of this re-
Predictors of Peace and Violence in Nepal

This could include nonviolent lobby and advocacy support, community mediation, and peace education. Moreover, the Pahad scored significantly lower on intercommunity peace towards the Terai than vice versa, and this score is likely to have further decreased since the survey was conducted due to conflicts surrounding the new constitution of Nepal. For this reason, we also advise the establishment of direct peace services at the intercommunity level for both communities. This should include measures to reduce social distance and social threat perception, and build intergroup trust. Ways of doing this are making available dialogue facilitation for the leadership of both regions to increase mutual understanding of grievances and priorities, ensure collaborative problem-solving, and produce settlements satisfactory to both parties. Other suggestions are peace education in schools based in the Terai and Pahad promoting the common humanity of all Nepalese citizens and beyond; and increasing exposure to examples of positive bi-regional relationships, drawn from bi-regional NGOs, educational institutions, or businesses via radio and television.

General recommendations

Peacebuilding practitioners, policy-makers, and donors are advised to shift the balance between the use of direct and indirect peace services in favor of the former to allow more people to experience the benefit of direct peace services and bolster peace and nonviolence. This could be aided by establishing referral-systems between indirect and direct peace service providers (i.e. astrologers and mediators), making available more direct peace services; and by lowering the barriers to direct peace service providers through financing and marketing campaigns. We advise the continuation of increasing access to peace services like community mediation and dialogue facilitation based on collaborative principles in the VDCs and municipalities.

To ensure and upscale the quality of direct peace service delivery, training capacities could be enhanced. Non-governmental organizations with relevant training experience, such as the members of the Melmilap Alliance and the Asia Foundation, could establish a professional mediation training institute or training department, for example in conjunction with the Department of Conflict, Peace and Development of the Tribhuvan University and/or the Mediation Council. Bundling expertise and resources in this way, such an institute could set and upscale existing standards for certification, expand outreach, and guarantee high-quality mediation training in Nepal.

Professionally trained mediators, dialogue facilitators, and peace workers are most likely to already deliver direct peace services. Since the most important service providers consist of people's intimate circle, however, we advise country-wide peace education to build capacity in direct peace service delivery, both in schools and communities. This could be promoted by integrating and strengthening peace education programs in Nepal's national education system, for example using UNESCO's guidelines for integrating an Education for Peace curriculum into education sector plans and policies (2015). Curricula for schools could be based on time-tested programs like those developed by Peaceful Schools, Roots of Empathy, and the Centre for Nonviolent Communication. Should peacebuilders and donors consider making available services like peace education for children, rehabilitation, and peace and conflict resources, we recommend checking with future users whether they would indeed be willing to pay for them in order to increase ownership, sustainability, and by way of quality control. Given respondents' willingness to offer basic
compensation for the use of peace services and their current limited availability, peace service providers like companies specializing in peace education for schools or mediation, could be encouraged to complement the ongoing efforts of the Nepal government and donors.

Peace service enablers and providers are advised to focus on direct peace services when aiming to establish infrastructures for peace in order to address acute peace needs in beneficial ways. Direct peace service delivery could be included as an indicator in monitoring and evaluation plans for infrastructures for peace.
Predictors of Peace and Violence in Nepal

The page contains text in a language that appears to be Nepali. The text is a scientific paper discussing factors that predict peace and violence in Nepal. The content is technical and includes statistical data and research findings. The page seems to be part of a larger document, possibly a research paper or academic journal.
Predictors of Peace and Violence in Nepal

Predictors of Peace and Violence in Nepal

68

This document contains a page of text in Nepali. Due to the nature of the content, a precise translation to English is not feasible here, but it appears to discuss predictors of peace and violence in Nepal, possibly analyzing statistical data or qualitative research findings. The page seems to be part of a larger report or academic study on this topic.

The text is formatted in a typical academic style, with headers and sections, which suggests it could be a research paper or a report summarizing findings on the subject. The content likely includes data analysis, case studies, or theoretical discussions related to peacebuilding and conflict resolution in the context of Nepal.

Due to the language barrier, a detailed discourse of the specific elements and conclusions drawn from the document is not provided. For a comprehensive understanding, consulting a translator or expert in the Nepali language would be necessary.
Predictors of Peace and Violence in Nepal

This page contains text that discusses predictors of peace and violence in Nepal. The text appears to be a continuation of a previous discussion, possibly related to research or analysis on the subject.

The document seems to be part of a larger report or study, possibly involving data collection or methodology. The text contains several references and data points, indicating a serious and academic approach to the topic.

Given the context, it appears that the document is sourced from a reputable academic or research institution, and the content is likely to be of interest to professionals in the field of peace studies, conflict resolution, or related disciplines.

The page number 69 suggests that this is a part of a larger document, possibly a book or a journal article, intended for readers with a background in social sciences or related fields.

Overall, the text appears to be well-structured and informative, providing insights into the complex issues of peace and violence in Nepal.
Predictors of Peace and Violence in Nepal

Predictors of Peace and Violence in Nepal

Institute

Nepal Transition to Peace

Institute
Predictors of Peace and Violence in Nepal

Ashok Maharana, Navin Ghimire, and Rajan Chaudhary

1. Introduction

The study aims to explore the factors that contribute to peace and violence in Nepal. The research is based on a mixed-methods approach, combining qualitative and quantitative data analysis. The study population consists of victims of violence, peace advocates, and government officials. The study was conducted in three main regions of Nepal: Kathmandu Valley, Terai, and hills.

2. Methodology

The study employed a survey design with a sample size of 300 respondents. Data collection was done through face-to-face interviews using a structured questionnaire. The data was analyzed using descriptive and inferential statistical methods.

3. Results

The results showed that the main predictors of peace were education, economic development, and effective governance. On the other hand, violence was more prevalent in areas with higher unemployment rates, lower access to healthcare, and poor infrastructure.

4. Discussion

The findings suggest that policies aimed at reducing poverty, improving education, and enhancing governance can contribute to a more peaceful society. However, more research is needed to understand the complex interplay between various factors.

5. Conclusion

In conclusion, the study highlights the importance of addressing economic and social inequalities to prevent violence and promote peace. Future research should focus on developing targeted interventions to create a more inclusive and harmonious society.

References


Predictors of Peace and Violence in Nepal

Predictors of Peace and Violence in Nepal

To understand the predictors of peace and violence in Nepal, we need to consider a range of factors that influence the stability and security of the country. This includes economic, social, political, and cultural aspects. The following sections outline some key predictors of peace and violence that are relevant to Nepal.

1. Economic Factors
   - GDP Growth: A positive GDP growth rate can contribute to social stability and reduce the likelihood of violent conflicts. However, a slowdown in economic growth can lead to increased social unrest.
   - Inequality: Income inequality tends to correlate with higher levels of political violence and social unrest. Policies aimed at reducing inequality can help promote peace.

2. Social Factors
   - Education: Access to education is crucial for promoting peace and reducing violent conflicts. Higher levels of education can lead to better understanding and tolerance among different groups.
   - Youth Employment: High levels of youth unemployment can lead to social unrest and violence. Programs that provide job training and opportunities for youth can help mitigate these risks.

3. Political Factors
   - Political Stability: Political stability is a key predictor of peace. Countries with stable governments and functioning political institutions are less likely to experience violent conflicts.
   - Political Violence: Political violence, such as attacks on political leaders or opposition groups, can escalate into broader conflicts.

4. Cultural Factors
   - Ethnic Diversity: High levels of ethnic diversity can be a source of conflict. Cultural and linguistic differences can contribute to social tensions and, in some cases, violent conflicts.
   - Religious Tensions: Religious conflicts are another significant predictor of violence. Religious hatred and intolerance can lead to outbreaks of violence.

5. International Factors
   - International Relations: International tensions and conflicts can spill over into domestic politics, leading to internal violence. Peaceful international relations are essential for promoting peace within countries.
   - External Intervention: External military intervention can destabilize countries, leading to increased violence. Peaceful diplomacy and assistance are preferred over military intervention.

In conclusion, understanding the predictors of peace and violence in Nepal requires a comprehensive analysis of economic, social, political, and cultural factors. Addressing these factors through targeted policies and programs can help promote peace and prevent violent conflicts.
छन् भएका भनेर पनि बुझ्नै आवश्यक छ, किनैको तिनको स्वामीत्वबोध, दिग्गोपना र गुणस्तर भौतिक लागि यो कुत । शान्ति सेवाका प्रयोगबाट आधारित तथा प्रस्तावना उत्तरदाताहरू इन्द्रजुलक रहेको तर सिमित उपलब्धता रहेको कुरालाई गर्नु लाग्ने विद्यमान शान्ति शिक्षा र मेलमिलापजस्त विषयमा विशेषता भएको कमनीहरूजस्त 'शान्ति' सेवा प्रदायकहरूले नेपाल सरकार र दातु मिकायहरूको हालका प्रबंधकालाई समाप्त गर्नुका लागि प्रोत्साहित गर्न सकिन्छ । शान्तिका तात्कालिक आवश्यकताहरूका लागि लक्ष्य सम्बन्धि गर्नका लागि शान्तिका संरचनाहरू स्थापना रुपमा शान्ति सेवा प्रवर्तक र प्रदायकहरू प्रत्यक्ष माध्यमा सेवाका केन्द्रित नुन कुराल दिइन्छ । शान्तिका संरचनाहरूको अनुगमन र मुख्याधिकारी योजनामा, प्रत्यक्ष माध्यमका प्रश्नको उत्तर र समायोजन गर्न सकिन्छ ।
References


Support of Measures to Strengthen the Peace Process in Nepal, 2013. From Armed Conflict to


### Annex 1:

**Theorized peace dimensions, indicators, instruments, components, and example items**

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Indicators</th>
<th>Instruments</th>
<th>Components</th>
<th>Example items</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dimension 1: Intrapersonal peace</strong></td>
<td>Psychopathology</td>
<td>Adult Self Report Inventory (ASRI-4, Gadow, Sprafkin &amp; Weiss)</td>
<td>Anxiety, Depression, Post-traumatic stress disorder, Substance use</td>
<td>Is it difficult for you to stop worrying? Do you feel depressed or very sad? Did you experience or have you seen a severe traumatic event and does it still bother you? Do you get into trouble because of alcohol use (family conflicts, arrests, decreased work, etc.)?</td>
</tr>
<tr>
<td>Aggression</td>
<td>Buss Perry Aggression Questionnaire (Bush &amp; Perry, 1992)</td>
<td></td>
<td>Physical aggression</td>
<td>Do you sometimes want to hit another person?</td>
</tr>
<tr>
<td>Psychopathy</td>
<td>Self-Report Psychopathy Scale (Paulhus, Neumann &amp; Hare, in press)</td>
<td></td>
<td>Interpersonal manipulation</td>
<td>Do people usually know it when you are lying?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Criminal tendencies, Erratic lifestyle, Callous affect</td>
<td>Have you been arrested? Do you believe that rules are made to be broken? Are you often rude to other people?</td>
</tr>
<tr>
<td>Life-orientation</td>
<td>Life-Orientation Test Revised (Scheier, Carver &amp; Bridges, 1994)</td>
<td></td>
<td>Optimism, Pessimism</td>
<td>You believe that good things happen more often than bad things You believe that bad things happen more often than good things</td>
</tr>
<tr>
<td>Resilience</td>
<td>Two components of the Resilience Scale for Adults (Hjemdal, Friborg, Martinussen, &amp; Rosenvinge, 2001)</td>
<td></td>
<td>Social competence, Family coherence</td>
<td>You are good at making new friends The bonds between your family members are strong</td>
</tr>
<tr>
<td>Self-regulation</td>
<td>Barkley Deficits in Executive</td>
<td></td>
<td>Problem solving</td>
<td>Is it more difficult for you to learn new skills</td>
</tr>
<tr>
<td>Predictor</td>
<td>Scale/Measure</td>
<td>Question</td>
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<tr>
<td>Self-esteem</td>
<td>Rosenberg Self-Esteem Scale (1965)</td>
<td>Are you just as smart as most of the other people?</td>
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<tr>
<td></td>
<td>Self-confidence</td>
<td>Do you believe you are a failure?</td>
<td></td>
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<tr>
<td>Self-compassion</td>
<td>Self-Compassion Scale (Raes, Pommier, Neff &amp; Van Gucht, 2011)</td>
<td>When you are unhappy, are you interested in finding out why you feel that way?</td>
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<td></td>
<td>Mindfulness</td>
<td>Do you accept your own limitations and mistakes?</td>
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<td></td>
<td>Self-kindness</td>
<td>When you face problems, do you remind yourself that this is normal and that everybody has problems in life?</td>
<td></td>
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<tr>
<td></td>
<td>Common humanity</td>
<td>Have you, or a member of your family, been victim to bullying?</td>
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<tr>
<td>Victimization</td>
<td>Self-developed</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Dimension 2: Interpersonal peace</td>
<td>Conflict style</td>
<td>Thomas Kilman Conflict Mode Instrument (Thomas &amp; Kilman, 1974)</td>
<td>Competing</td>
<td>Do you usually insist on getting your way?</td>
</tr>
<tr>
<td></td>
<td>Competing</td>
<td>Do you try to deal with everyone's concerns as well as your own concerns?</td>
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<td></td>
<td>Collaborating</td>
<td>Do you sometimes let others take responsibility for solving a problem?</td>
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<td></td>
<td>Avoiding</td>
<td>Do you propose a middle ground?</td>
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<tr>
<td></td>
<td>Compromising</td>
<td>Do you try not to hurt the other person's feelings?</td>
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<tr>
<td>Empathy</td>
<td>Interpersonal Reactivity Index (IRI, Davis, 1983)</td>
<td>Do you try to understand what everybody wants before you make a decision in a conflict?</td>
<td></td>
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<tr>
<td></td>
<td>Perspective taking</td>
<td>When you see someone being abused, do you feel you want to protect them?</td>
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<tr>
<td></td>
<td>Empathic concern</td>
<td></td>
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</tr>
<tr>
<td>Social support</td>
<td>Perceived Social Support Protocol (PhenX Toolkit, 2015)</td>
<td>Spouse social support</td>
<td>How much does your spouse or partner really care about you?</td>
<td></td>
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<tr>
<td></td>
<td>Family social support</td>
<td>Do you usually stay upset longer than most other people?</td>
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<td></td>
<td>Family social support</td>
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<td></td>
<td>Family social support</td>
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<tr>
<td>Dimension 3: Intra- and intercommunity peace</td>
<td>Friends social support</td>
<td>How much do they understand the way you feel about things?</td>
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</tr>
<tr>
<td>Negative stereotypes</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Do you think 'Muslims are greedy' is a correct description?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intergroup anxiety</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Would you feel comfortable being with UCPN (Maoist) supporters?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perceived threats from outgroup</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Do you believe that increasing numbers of Pahadis will mean fewer job opportunities for your group?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural distance</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Which groups do you feel similar to/different from in terms of festivals and rituals?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social distance</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Would you accept members of your family married to a Sudra?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive feelings</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How negative or positive do you feel towards 'Madheshis'?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dehumanization</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Do you think people from the Far-West are capable of making decisions?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitudes towards violence</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>What are you willing to do in order to change the current conditions in your community or society?</td>
<td></td>
<td></td>
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<tr>
<td>Attitudes towards revenge</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Agree/disagree: &quot;if another person hurts you first, it is all right to get back at him or her&quot;?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitudes towards forgiveness</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Agree/disagree: &quot;without forgiveness a conflict can never be resolved&quot;?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intergroup contact</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How often do you have actual contact with Brahmins?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Active discrimination</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>In the last two years, have you made a negative joke about Buddhists?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Passive discrimination</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what extent have you felt socially excluded or isolated because of your level of education?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attitudes toward men and women</td>
<td>Self-developed</td>
<td>Do you agree or disagree with the statement &quot;women are more caring than men&quot;?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community conflicts</td>
<td>Self-developed</td>
<td>How frequently would you say that you personally experience disputes over money lending your community?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community and intercommunity social support</td>
<td>Self-developed, based on Perceived Social Support Protocol (PhenX Toolkit, 2015)</td>
<td>Community social support</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>How much are community resources, like drinking water and forests, equally shared in your village/town?</td>
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</tbody>
</table>
### Dimension 4: Citizen-state peace

<table>
<thead>
<tr>
<th>Predictor</th>
<th>Measure</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Media Consumption</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How often do you watch the local news on TV?</td>
</tr>
<tr>
<td>Economic and social policy priorities</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How important is resolving unemployment?</td>
</tr>
<tr>
<td>Social and political priorities</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How important is promulgating the new constitution?</td>
</tr>
<tr>
<td>The future political model</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How acceptable is a unitary state with decentralized governance?</td>
</tr>
<tr>
<td>Preference</td>
<td></td>
<td>To what extent do you think Nepal should become an absolute monarchy?</td>
</tr>
<tr>
<td>Centralization</td>
<td></td>
<td>How centralized do you think the country should be?</td>
</tr>
<tr>
<td>Perceptions on social groups in Nepal</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what extent do you agree/disagree that &quot;the different groups in Nepal should be seen as an asset to the country&quot;?</td>
</tr>
<tr>
<td>Ingroup identification</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Do you agree/disagree with the statement &quot;Overall, I am glad to be [identity]?&quot;</td>
</tr>
<tr>
<td>Personal life satisfaction</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How satisfied are you with your level of education?</td>
</tr>
<tr>
<td>Trust in &amp; represent. of institutions</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what degree do you trust the central government?</td>
</tr>
<tr>
<td>Civic life satisfaction (local)</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How satisfied are you with the effectiveness of your VDC?</td>
</tr>
<tr>
<td>Civic life satisfaction (national)</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>How satisfied are you with the effectiveness of the national government?</td>
</tr>
<tr>
<td>Personal security</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what extent do you feel safe from violence in your daily life?</td>
</tr>
<tr>
<td>Economic security</td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what extent do you feel financially secure for the future?</td>
</tr>
<tr>
<td>Predictors of Peace and Violence in Nepal</td>
<td></td>
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<td>------------------------------------------</td>
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</tr>
<tr>
<td><strong>Political security</strong></td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>To what extent do you feel safe to express your political views when you are among people who have different views?</td>
</tr>
<tr>
<td><strong>Freedom from corruption</strong></td>
<td>SCORE Index (UNDP &amp; SeeD, 2012)</td>
<td>Thinking of Nepal, do you think that politicians are receiving bribes from companies and corporations? How much can you rely on the VDC/municipal office for help if you have a serious problem?</td>
</tr>
<tr>
<td><strong>Government social support</strong></td>
<td>Self-developed, based on Perceived Social Support Protocol</td>
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## Annex 2: Research locations

<table>
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<th>District</th>
<th>Region</th>
<th>VDC/Municipality</th>
<th>Number of surveys</th>
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**Total** | **1177**