



Inter-Agency Common
Feedback Project

**COMMUNITY
PERCEPTIONS ON
DEVELOPMENT
OBJECTIVES**

NOVEMBER 2017



Photo Credit UNFPA

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Photo Credit UNDP



Introduction

In mid-2017 the Inter Agency Common Feedback Project (CFP) won a grant from the UN Development Operations Coordination Office (DOCO). The purpose of this grant was to build on the humanitarian work the CFP has been doing around community voice and accountability, and pilot its approach in a development context. Specifically, the purpose of this project was to capture the feedback from the least developed communities on their priorities around the four themes of the 2018-2022 UN Development Assistance Framework (UNDAF).

Without knowing or understanding the perspectives and priorities of the most vulnerable people, we cannot ensure programming is effective or appreciated. By taking the voices of communities into account from the outset of the new UNDAF period, the development sector can ensure it is designing programmes that fill the gaps expressly identified by those in need of support.

This report presents the results of an 1800 respondent community perception survey, conducted in October 2017 in Kailali, Achham, Bajura, Mugu, Dailekh, Rukum, Mahottari, Sarlahi and Rautahat around the themes of Sustainable and Inclusive Economic Growth, Social Development, Resilience, Disaster Risk Reduction and Climate Change Adaptation and Governance and Rule of Law.

In the spirit of “leave no one behind” this survey was designed to specifically target those communities in which there is a clear gap in the progress being made on issues of importance in the new UNDAF, including gender equality, human poverty, access to facilities and vulnerability to natural hazards. The intention of the findings is to shed some light on *why* these communities are being left behind, and provide some insight into what might be needed to ensure they catch up as the UN Country Team moves into its next five-year development programming cycle.



Photo Credit UNFPA

Methodology

With the express goal of targeting those who are falling behind on development progress, the CFP started by aggregating the Human Development Index (HDI) at the provincial level, and identifying those provinces with the lowest HDI: Province 2, Province 6 and Province 7.

The next step was to identify districts within those provinces. To do this, data was pulled that reflected as many of the UNDAF issue areas as possible. These data sources included: Human Development Index (Social Development), Human Poverty Index (Sustainable and Inclusive Economic Growth), multi-hazard vulnerability mapping (Resilience, DRR and Climate Change), early marriage rates (gender) and disadvantaged group mapping (social inclusion).

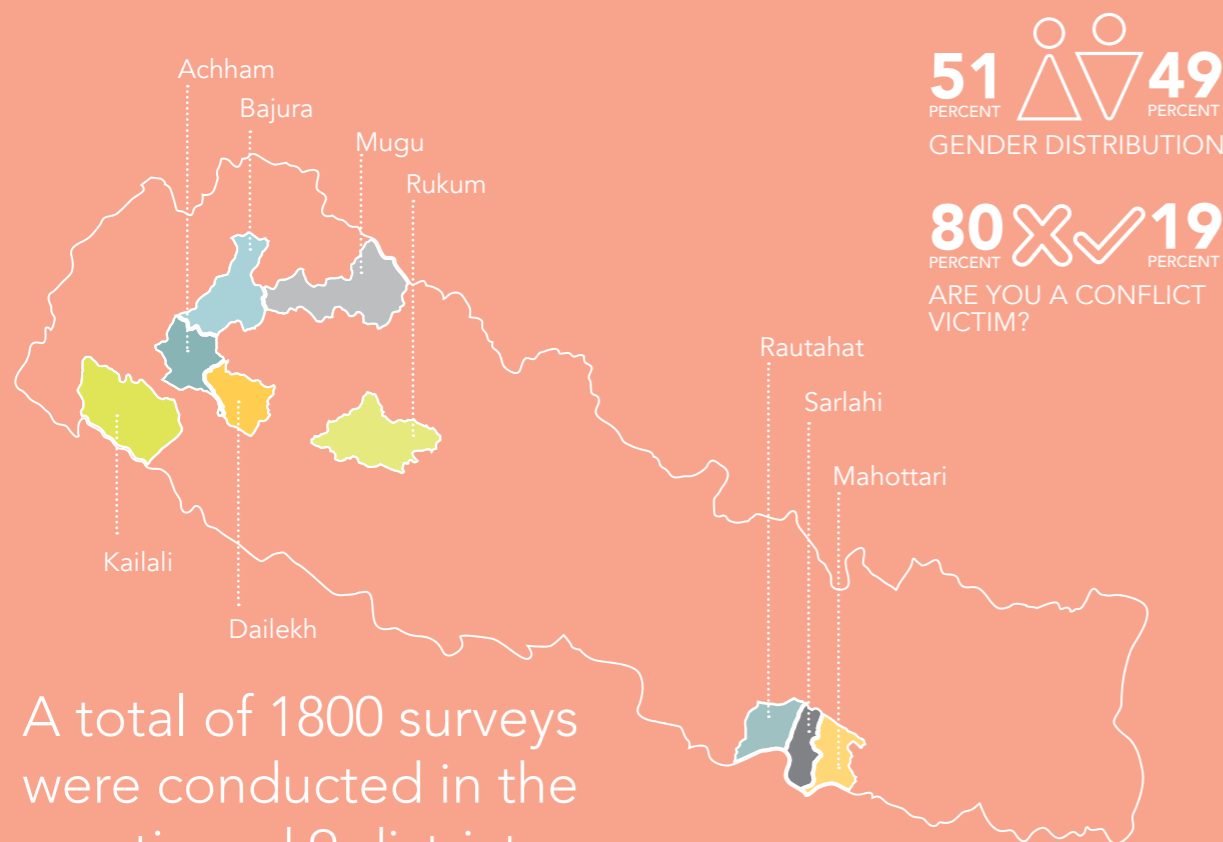
Three districts per province were identified where data indicated they were falling behind other districts in their province. These districts were identified as: Province 2 – Mahottari, Sarlahi and Rautahat; Province 6 – Dailekh, Mugu and Rukum; Province 7 – Kailali, Bajura, Achham.

To distribute the sample among districts, 1600 samples were distributed proportionally, on the basis of population as per the 2011 census. The remaining 200 samples were used to boost up the sample size in districts with a small population, and thus a small sample size, such as Mugu. This ensured that all surveyed districts had a sample size over 100, so that district wide data could be evaluated.

In order to select VDCs within each district, VDCs were stratified on the basis of disadvantaged group (DAG) ranking, and samples were assigned according to this stratification. For example, in Mugu 75 percent of the VDCs fall into DAG category 4; therefore, 75 percent of the samples for Mugu were allocated to VDCs in DAG 4. VDCs were then randomly selected using an online list randomizer from among available VDCs per level of stratification. In Mugu, with a total sample size of 100 and 20 samples per VDC, five total VDCs had to be selected, of which four (75 percent) had to be from DAG 4 and one (25 percent) from DAG 3B. For this, Mugu DAG 4 VDCs were randomized and the top four were selected, and Mugu DAG 3B VDCs were randomized and the top one was selected. This process was repeated for all districts.

At the VDC level wards were also randomized, and enumerators were assigned their VDCs and wards through this randomization process. At the ward level, enumerators entered a community, identified a common spot (such as school, water source, etc.), spun a pen or bottle at that spot, and walked in the direction it pointed to until he or she came across a house. At the first house, they asked to conduct a survey. Once the first survey was completed, they left the house, turned right, skipped two houses and asked to complete another survey at the third house. This process was repeated until 10 samples were obtained in the ward. The enumerator then moved to a second ward and went through the same process.

In each household, the enumerator asked to interview a different family member in order to ensure variety in demographics, and gender equality in the sample. Only household members above 15 years of age were considered eligible to participate.



A total of 1800 surveys were conducted in the mentioned 9 districts.

Achham	135	8%
Bajura	110	6%
Dailekh	140	8%
Kailali	315	18%
Mahottari	265	15%
Mugu	100	6%
Rautahat	300	17%
Rukum	110	6%
Sarlahi	325	18%

Distribution by caste/ethnicity

Hill Chhetri	439	24%
Terai/Madhese Janajati	420	23%
Terai/Madhese other caste	218	12%
Terai/Madhese Brahmin	169	9%
Hill/Mountain Dalit	145	8%
Terai/Madhese Dalit	140	8%
Hill Brahmin	133	7%
Muslim	66	4%
Hill/Mountain Janajati	58	3%
Others	12	1%

Distribution by age

15-24	321	18%
25-39	681	38%
40-54	541	30%
55+	255	14%
Don't Know	2	0.11%

Distribution by education

No Formal Education	777	43%
Below class 8	302	17%
Under SLC/SEE	153	9%
SLC/SEE passed	145	8%
Upto class 8	142	8%
12 passed	133	7%
Bachelor	64	4%
Below 12	61	3%
Masters and above	22	1%
Others	1	0.06%

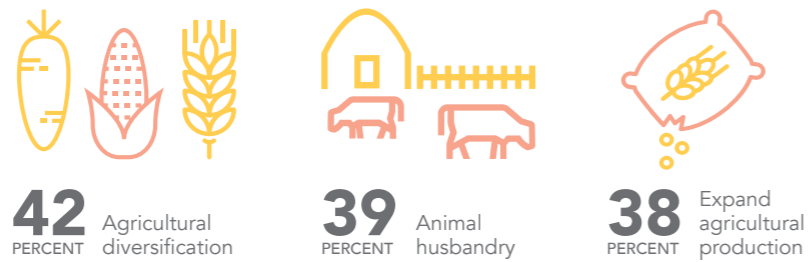
SUSTAINABLE
AND INCLUSIVE
ECONOMIC GROWTH

QUESTION 1

Do you see any opportunities for your economic growth/development?

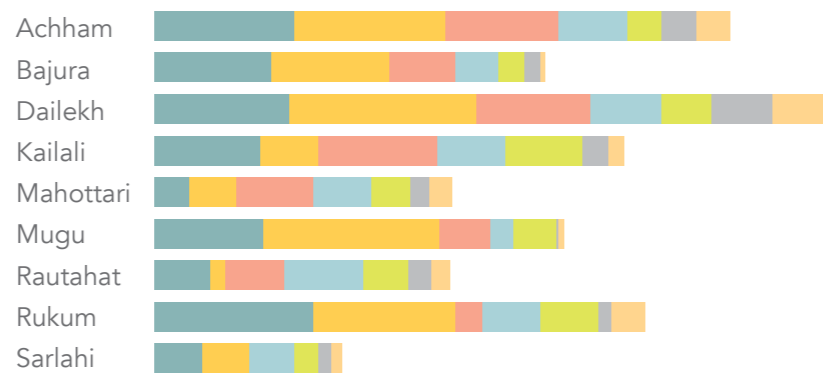
77% YES

Among the 77 percent that felt they could see economic development opportunities, the most common opportunities they identified were related to agriculture, including: agricultural diversification (42 percent), animal husbandry (39 percent) and expand agricultural production (38 percent). Twenty-two percent saw opportunities for starting a business. In order to take advantage of these opportunities, 59 percent said they would need credit or a loan, while 39 percent said they would need direct cash transfer.



What opportunities do you see for your economic growth?

- Agriculture diversification
- Animal husbandry
- Expand agricultural production
- Start business
- Shop
- Government/Non-Government job
- Foreign employment



What support would you need to take advantage of these opportunities?

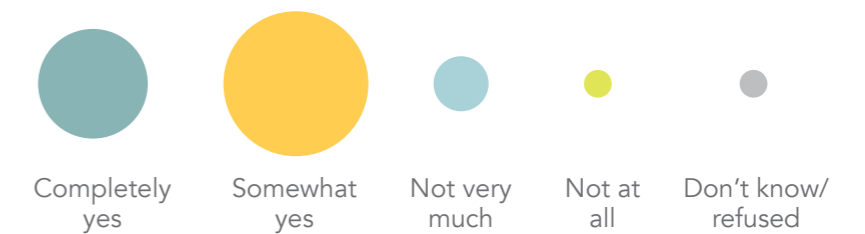


QUESTION 2

Do you feel that there are any barriers to your economic growth/development?

88% YES

Both male and female respondents reported equally they feel they face barriers to economic growth (88 percent). Tarai Brahmin are the least likely to perceive barriers to their economic growth, which is likely closely related to the top barriers respondents identify, including education, and physical accessibility through roads, (ie.e roads, in particular) in particular. Tarai Brahmin report a higher level of education than other caste/ethnic groups, with 41 percent having completed their school leaving certificate (SLC) or higher, compared to only 6 percent of Tarai Dalit.



What are the barriers to your economic growth?



Photo Credit: UNFPA

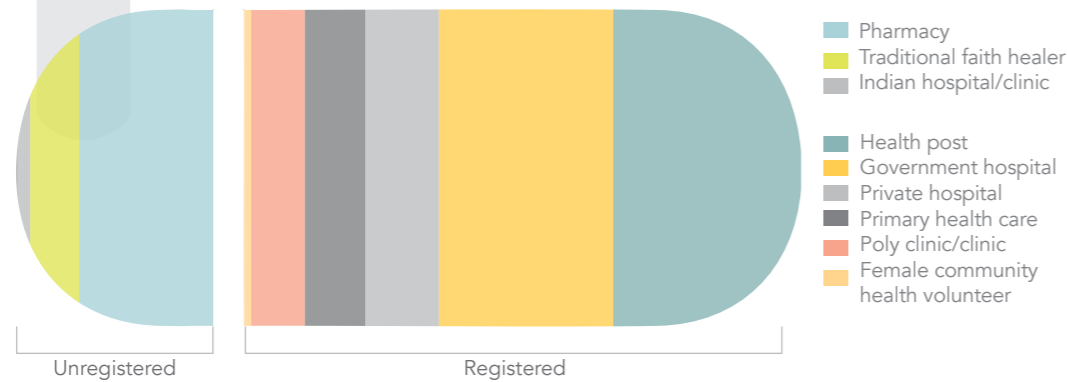
SOCIAL
DEVELOPMENT



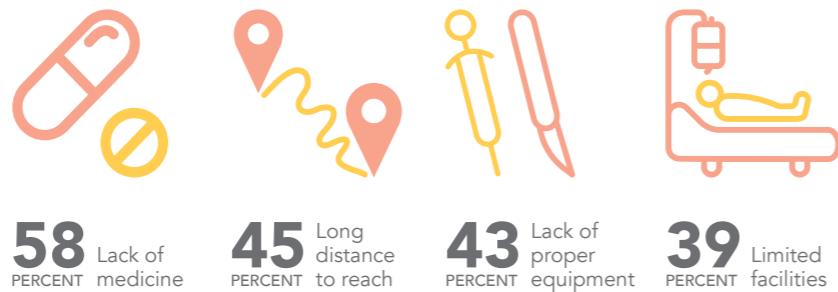
QUESTION 3

Where are you/ your family most likely to seek health services?

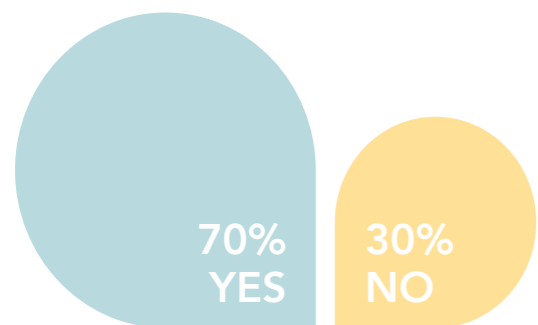
It was commonly mentioned that in most districts participants go to health facilities for treatment if they fall sick. However, in some districts, like Dailekh, participants mentioned that the district hospital is far so they go to both the health post and a traditional faith healer for treatment. It is interesting that some participants mentioned that if children under the age of five fall sick they first go to a traditional faith healer and then, if the child is not cured, they go to a health facility.



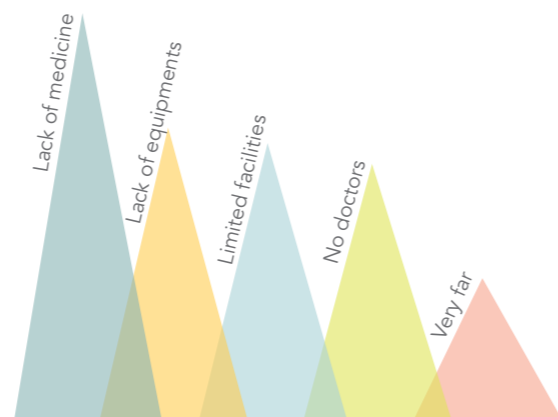
If unregistered facility, why are you unlikely to visit a registered health facility?



If registered facility, did you encounter any problems getting the health care you needed?



If yes, what were the problem(s)?



QUESTION 4

What would you suggest to improve the health facilities in your community?

Female and male respondents were fairly consistent with their answers; however, variation in the concerns for health facilities were observed by education level. For example, 82 percent of those with master's degree and above were concerned with the sufficient supply of medicine, compared to 66 percent below class 8.

Regarding the type of health facilities participants visit, many feel compelled to go to private hospitals or clinics due to the reported poor conditions of government health facilities and service providers. It was observed that there is common dissatisfaction with government health facilities, both in the Central Tarai and Far Western districts. According to almost all FGD participants the reasons for not visiting those services include limited facilities, lack of proper equipment, lack of service providers, and, in some cases, a lack of trained providers and corrupt management. Apart from this, in the Far Western region the long distances to the district hospital is mentioned as the most prominent reason behind not visiting public health facilities.

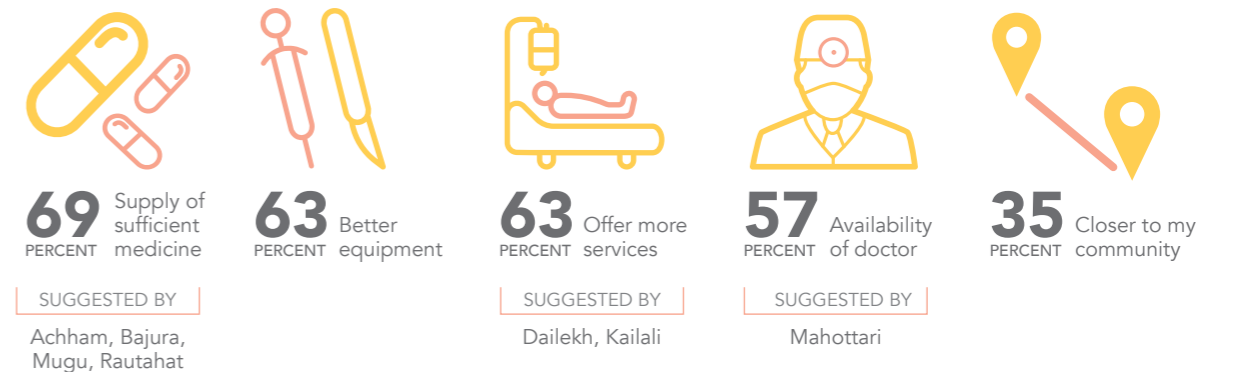
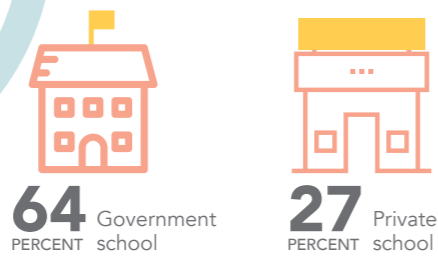


Photo Credit UNFPA

By district, Mugu and Achham were the least likely to have children enrolled in private school. This is likely due to the availability of private schools in remote and poor districts. Beyond access issues, education level of parents is also observed to have a significant impact. Parents with higher education are more likely to send their children to private schools.

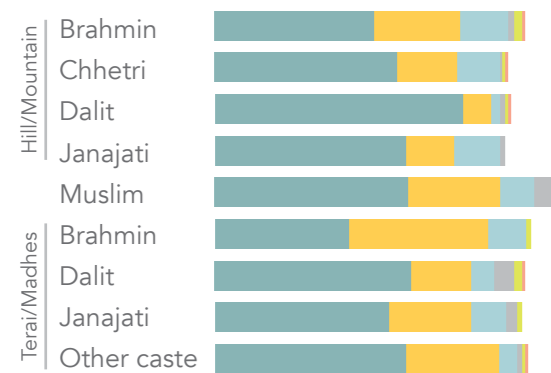
QUESTION 5

What type of school do the children from your home go to?

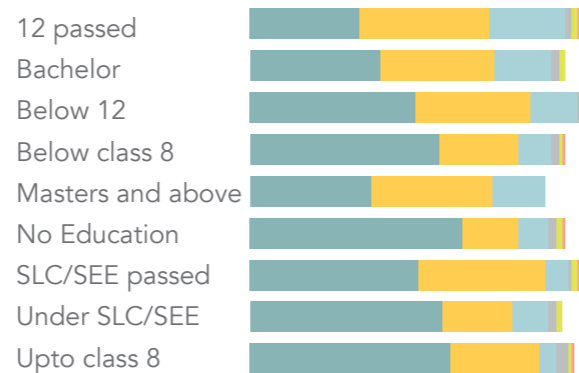


According to FGD participants who send their children to private schools, they prefer these schools because they provide equality education, proper facilities, regular classes, teaching is conducted in English and children learn discipline. It is interesting to note that even though government schools provide free scholarships, stationary materials and books, parents still prefer private schools.

Difference by caste and ethnicity



Difference by education level

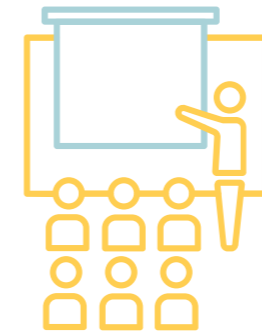


Government school Private school Not applicable Don't go to school Don't go to school anymore Community school

What are the facilities you would like to have in schools?



BEYOND NUMBERS Education



During a focus group discussion (FDG) conducted in Dailekh, participants all claimed to send their children to school, regardless of gender. Findings from a number of FDGs, two in Dailekh and one in Mugu, demonstrated that most participants living in rural areas send their children to government schools, whereas, most people living in urban areas send their children to private schools. However, when probed deeper, it was learned that while all children are enrolled in school, many of those in government schools do not attend on a daily basis, but instead register at the beginning of the year before going to India to work, only returning to the classroom once a year to sit for exams.

During a personal conversation with the mother of a child who does this, she elaborated that her 14-year-old son lives alone and works as a dishwasher in a hotel in India. Whatever money he earns he uses to buy stationary items for himself, so when he comes back home once per year he is prepared for the school exams. The government school in Dailekh is reluctant to discuss attendance in schools, and while there are scholarships, they are only provided for Dalit children, meaning poor non-Dalit families who need extra financial support do not have the same incentive to keep their children in school, and out of the labour force.

An FGD in Mugu district established that all participants send their children to government schools. However, as there is only one government school in the VDC, 120 children are taught by only four teachers. The classes contain four grades, and after the students pass the fourth grade, they must go to a different VDC to further their studies. During the FDG, one participant mentioned that although scholarships are given to the children from the Karnali Zone (which includes Mugu), most of the time children drop out because of the long distance they need to travel to reach the school. In addition, the local school does not have proper drinking water facilities. The participants mentioned that when students are thirsty, they must run home to drink water before returning to school, a round trip that takes a minimum of 30 minutes. Meaning each time a child needs water he or she misses half an hour of school.

QUESTION 6

Does your regular water source provide sufficient water to meet your households' needs?

86% YES

15% NO



89 PERCENT Drink water directly without treating

It was not observed. Respondents reported that water is easily available at the household level in the Terai districts. However, in the hills, lack of readily available water makes life difficult.

Most respondents from these areas gather water from sources such as rivers, often far from their homes.

In both the Terai and the Hill districts, most respondents drink water directly without treatment. FGD participants across all regions admitted knowing they should treat water, but chalked their decision not to do so up to lack of time to boil, or disliking the taste of treated water.

What water needs are you unable to fulfil?



62 PERCENT Irrigation



46 PERCENT Drinking



42 PERCENT Washing clothes



41 PERCENT Sanitation

Photo Credit UNFPA



QUESTION 7

Are you aware of any free government sponsored health care programs?

75% YES

25% NO

Men were two percentage points more likely than women to be aware of government sponsored health care programmes.

Notably, only two percent of respondents were aware of programmes for the treatment of STDs, only seven percent for treatment of HIV, and only eight percent for treatment of malaria.

Which free government health care programmes are you aware of?



96 PERCENT Immunization



53 PERCENT Delivery



48 PERCENT Antenatal care



36 PERCENT Family planning



25 PERCENT Tuberculosis treatment

Photo Credit CFF/UNRCCO



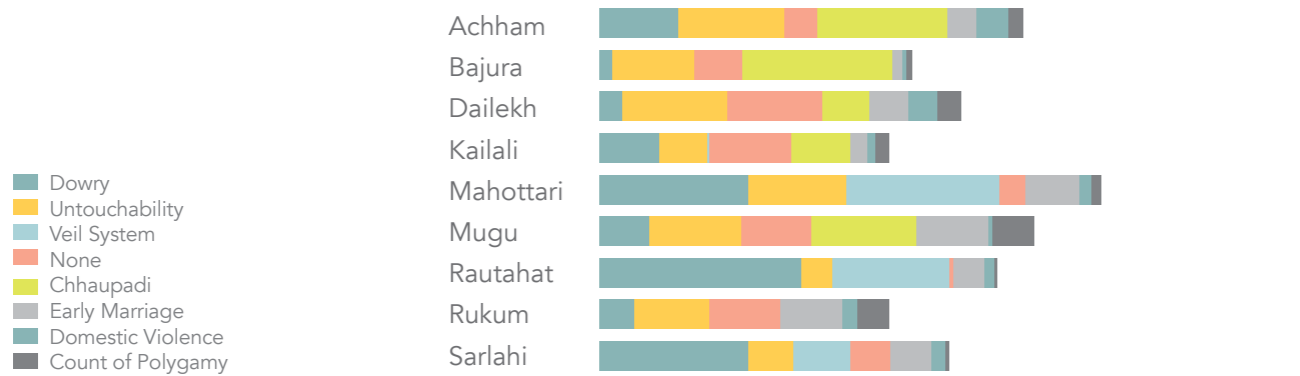
QUESTION 8

Does your family practice any of the following harmful practices?

87% YES

The practice of chhaupadi¹ is still a part of social practice in western districts, though rigorous social mobilization and awareness around this harmful practices was observed in some places to have significantly decreased the practice. In Mugu, FGD participants reported taking part in regular sessions with local NGO workers which has nearly eradicated the practice in their village over the past year. However, overall, when asked which practices need to change, only 27 percent believe chhaupadi needs to change.

When discussing polygamy, the Tarai FGD participants mentioned that there is no such practice, while in far western districts, it is regarded as normal. However, the practice of dowry and use of the veil is most likely to occur in Tarai districts. Regarding domestic violence, participants from all districts noted that it exists in their community. They do not perceive it as a positive practice, but believe they must tolerate it and that there is no other way.

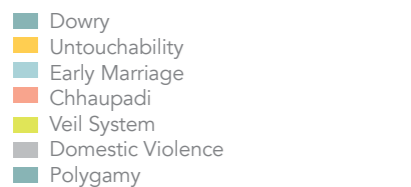


"The dowry system needs to change. When my daughters got married I gave dowry, but when my sons get married I will not accept dowry."

- Tarai Brahmin man, Mahottari



What practices needs to be changed by district?



¹ Chhaupadi is a long held and widespread practice in the Far and Mid Western Regions of Nepal among all castes and groups of Hindus. According to the practice, women are considered 'impure' during their menstruation cycle, and are subsequently separated from others in many spheres of normal, daily life. Source: UNRCO field bulletin Report "Chhaupadi in Far West"- April 2011



BEYOND NUMBERS Harmful practices



Dowry is the practice of a bride's family providing gifts to the groom's family as a condition of marriage. These gifts are often not voluntary, but demanded by the groom's family. The practice of dowry is most prevalent in the Terai regions, where brides are often physically punished if their dowry did not meet their in-law's expectations. FGD participants in Mahottari provided their views regarding the injustice of this practice, stating that even if a daughter is a doctor and she marries another doctor, her family will have to pay up to \$30,000 USD. In the Central Terai it is agreed that, among other cultural practices, this is the one that needs to change the most. However, FGD participants also pointed out the hypocrisy often faced: "When our daughters get married we complain and say dowry needs to change. But when our sons get married we think there's nothing wrong with dowry."

Untouchability is the extreme exclusionary practice of banning Dalit (low caste) people from taking water from the same water sources as others, worshiping at the same temples, eating from the same pots of food and even being touched by higher caste people. It is practiced across Nepal, but is often most extreme in the Far Western districts. It was positive to see that in Kailali, untouchability was recognized as the most important cultural practice that needs to be changed.

The veil system is the practice whereby women must keep their heads, and sometimes even their faces covered, particularly when interacting with men or senior family members in their husband's families. It results in women's exclusion from participating in many activities beyond the household. It is practiced only in the Terai regions. FGD participants agreed that women who are able to come out from behind the veil have more opportunities and are more empowered.

Chhaupadi is the practice of isolating women outside of the home during menstruation, out of a belief that they are dirty, or impure during this time. They are not allowed to touch others, cook or sleep inside the home. Though outlawed in 2017, chhaupadi is still widely practiced and women die every year from animal bites, smoke inhalation and cold when sleeping outside in makeshift shelters. This practice has an impact on health, safety, education and other areas of life. In Dailekh, FGD participants revealed that authority figures regularly reinforce this illegal practice, by asking female students not to attend school for four days during their periods.

QUESTION 9

How much do you feel women's voice contributes to the household-decision making process?

83% YES

Male respondents were three percentage points more likely to say women's voices were contributing than female respondents. Only two percent of all respondents to household decision making said women were included in all household decisions. Quite concerning is that when asked what areas of household decision making women were most able to contribute to, only 16 percent said family planning.

"My husband does not listen to me much. Sometime if I give him alcohol he will listen to my opinions."

-Tarai Dalit woman, Rautahat



In which areas of household decision making are women most able to contribute?



78 PERCENT Daily expenses



67 PERCENT Domestic/care work



51 PERCENT Health-care



43 PERCENT Education



41 PERCENT Income generation activities

What, if anything, needs to be done to increase the voice of women in household decision making processes?



59 PERCENT Women's empowerment through education, job oriented training, awareness programmes regarding women's rights



39 PERCENT Increase women's participation (e.g.: women's groups, social work), family support and provide opportunities in decision making

QUESTION 10

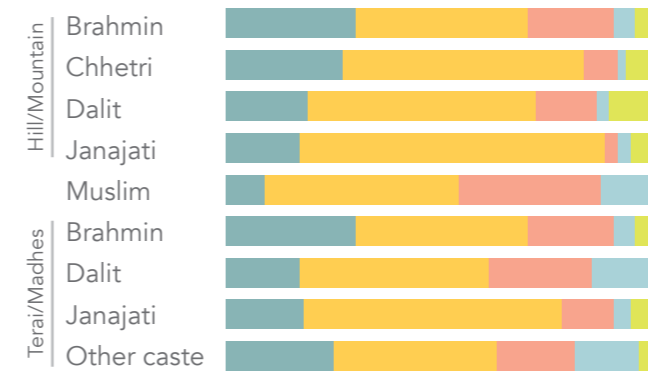
Do you feel that everyone in your community is equally able to access government services?

75% YES

20% NO

Almost all FGD participants mentioned that while there are public information notices explaining government services in most government/VDC offices, uneducated people, who are less likely to be educated, face difficulties accessing government services due to complicated procedures, information and required documentation.

Difference by caste and ethnicity



What support would you need to take advantage of these opportunities?

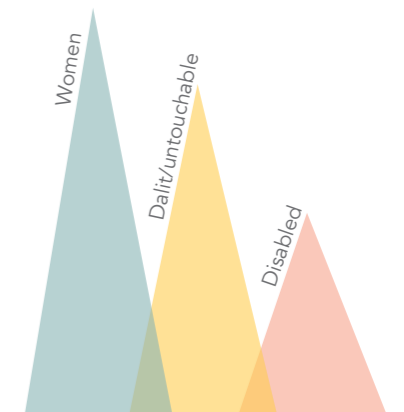


Photo Credit: CFP/UNRCCO



RESILIENCE, DISASTER
RISK REDUCTION AND
CLIMATE CHANGE

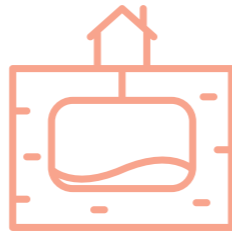


QUESTION 11

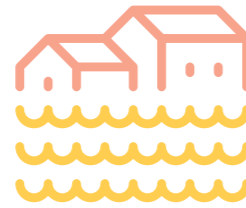
What hazards are you most concerned about in your area?



24 PERCENT Landslide



22 PERCENT Depletion of water sources



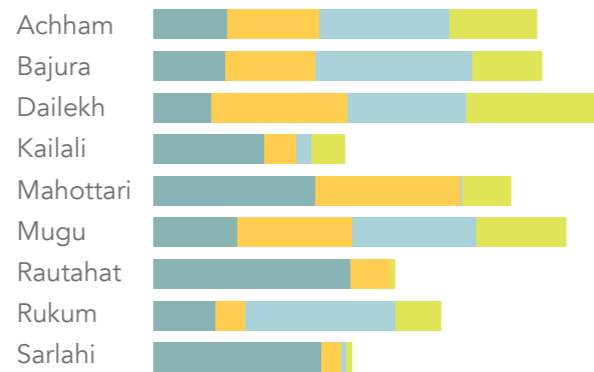
63 PERCENT Flood



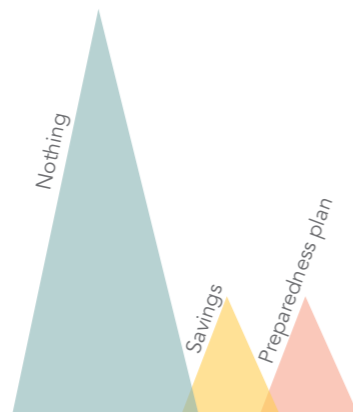
34 PERCENT Drought

Differences in district by hazards

- Flood
- Drought
- Landslide
- Depletion of water sources



What are you doing to mitigate these hazards?



QUESTION 12

Are there any actions being taken by the community, or local government, to reduce the impact of natural hazards?

Among 1800 respondents across nine districts, Bajura, Dailekh and Kailali were the most likely to perceive that something was being done in their community to mitigate the impact of hazards. Mitigation measures that respondents most wanted to see in their communities included forestation, construction of dams and embankments and better drainage systems.

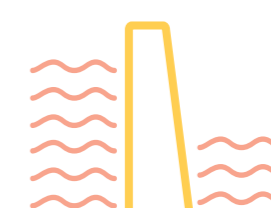
77% NO

17% YES

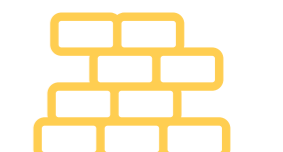
If yes, what are these activities?



48 PERCENT Forestation

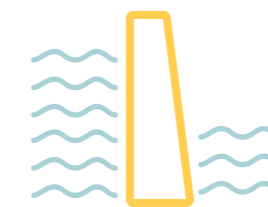


47 PERCENT Construct dam



25 PERCENT Gabion/retaining walls

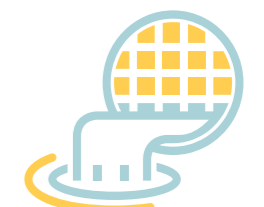
What [more] needs to be done to reduce the impact of natural hazards?



57 PERCENT Construct dam



44 PERCENT Forestation



34 PERCENT Proper drainage system



QUESTION 13

Have you noticed any changes in the climate in your area over the past three years that have affected your life in some way?

An interesting relationship between respondent age and likelihood of noticing changes in climate was observed. As age of respondent increased, so did their likelihood of noticing climate changes.

When asked how they cope with these changes, the findings are fairly consistent across age groups, gender and education levels. However, 70 percent of respondents from Achham and Mugu said they are doing nothing to cope with these changes, much higher than the average.

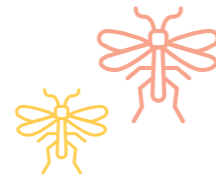
73% YES

17% NO

If yes, what are these changes?



48 PERCENT Shift of start and end of monsoon season

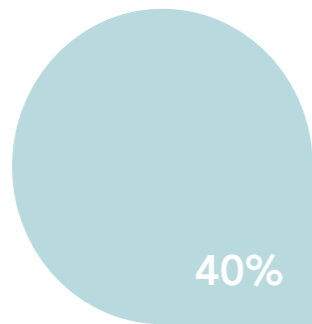


43 PERCENT Mosquito problems



35 PERCENT No rain or extreme rain

How do you cope with these changes?



40%

Nothing



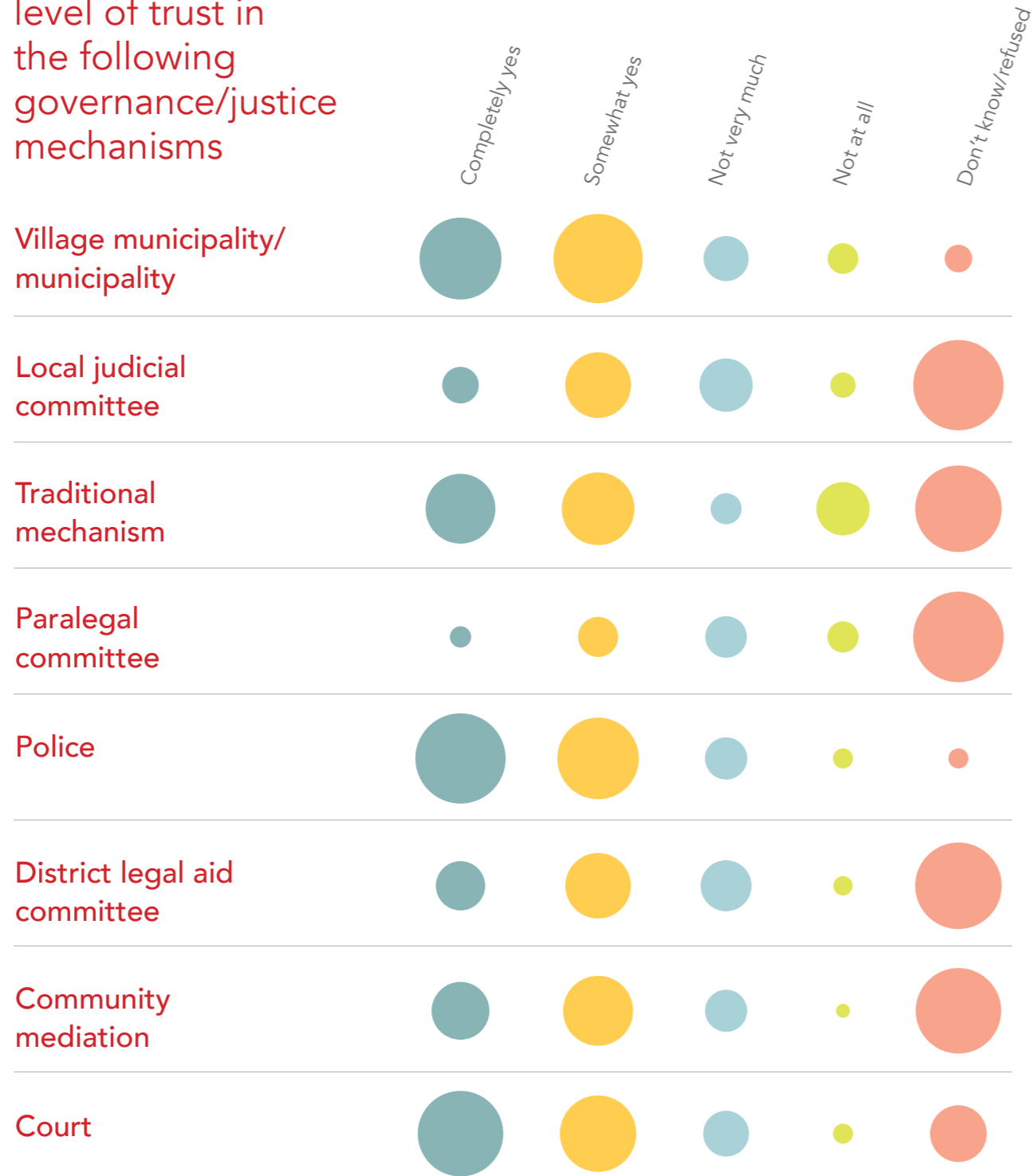
25%

Repellent

GOVERNANCE AND RULE OF LAW

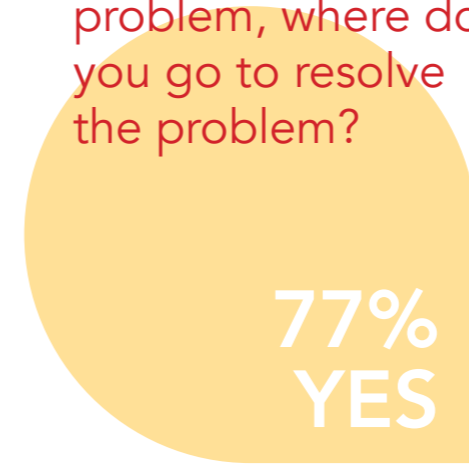
QUESTION 14

Please rate your level of trust in the following governance/justice mechanisms



QUESTION 15

If you have a dispute or legal problem, where do you go to resolve the problem?

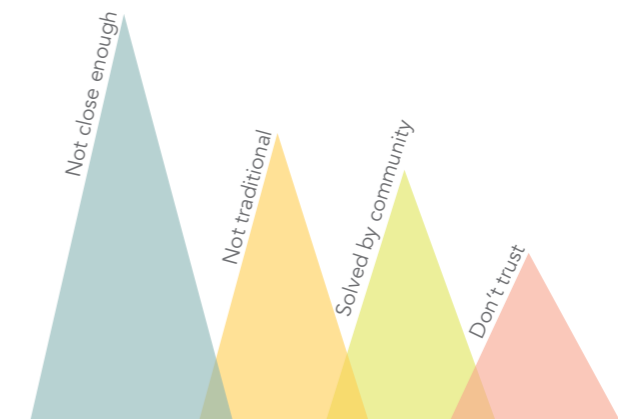


Those with a master's degree or above were the most likely of all respondents to report going to the police to solve disputes (50 percent), while only 9 percent of respondents in this category would go to a community leader.

According to FGD participants, minor disputes are solved within the family, at a community meeting or with a traditional mechanism that exists in their respective communities. Alternatively, legal issues like criminal activities were resolved by police and district level legal services.



If informal mechanism, why do you not go to formal justice bodies?



QUESTION 16

What needs to be done to ensure there is access to justice in your community?

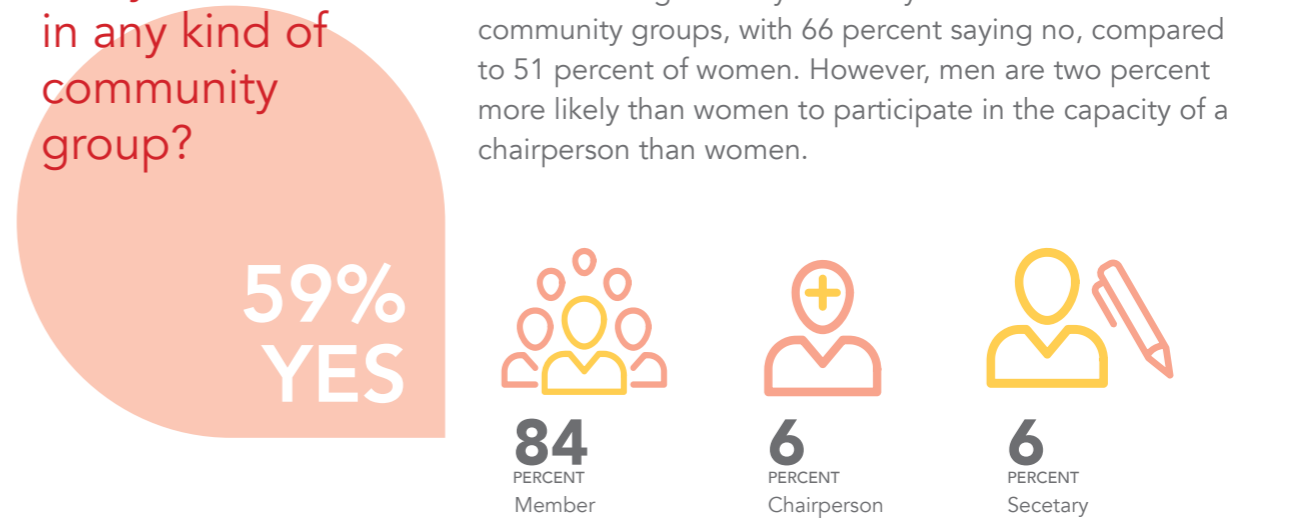
Most FGD participants shared that justice processes are lengthy and complicated, and there is a need to establish a faster, more reliable and accessible justice system. One unusual finding came from Mahottari, where 78 percent of respondents said the reduction of costs is necessary to ensure access to justice.



QUESTION 17

Are you involved in any kind of community group?

Males were significantly less likely to be involved in community groups, with 66 percent saying no, compared to 51 percent of women. However, men are two percent more likely than women to participate in the capacity of a chairperson than women.



How much do you feel women's voice contributes to community/community group decision making?

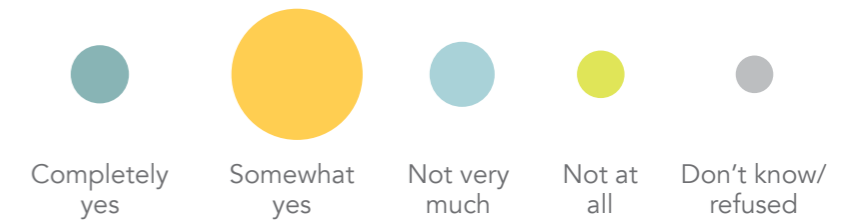


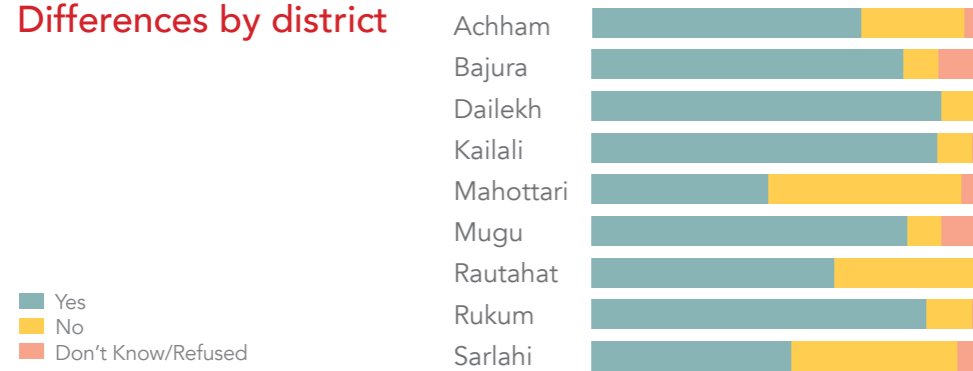
Photo Credit: CFP/UNRCCO

QUESTION 18

Are women's groups active in your community?

Among caste/ethnic groups, Tarai Brahmin were the least likely to report having active women's groups in their community (40 percent). In fact, in general, women's groups were reported to be less active among Tarai caste/ethnic groups than among hill caste/ethnic groups.

Differences by district



Are the voices of women's groups recognised in community decision making?



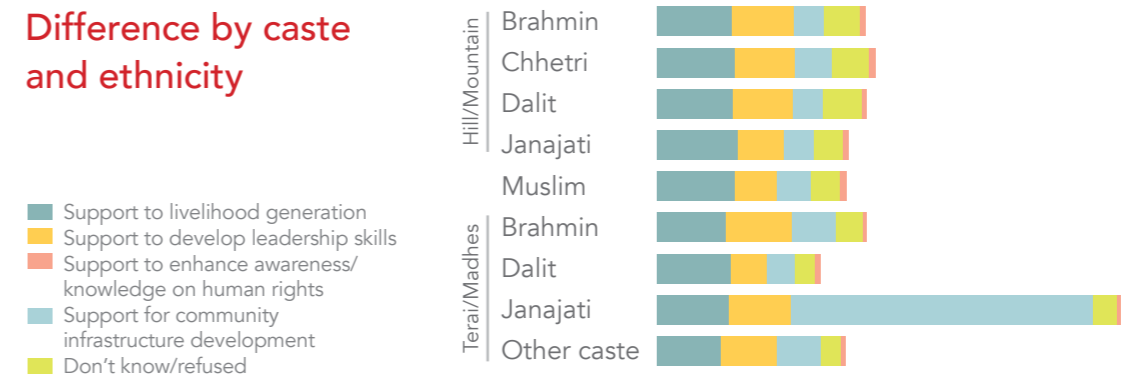
QUESTION 19

In your opinion, what needs to be done to better empower women and marginalized groups in your community?

Achham had the highest don't know/refusal rate with 16 percent. Among all responses, men had a higher response rate than women. It seems men are more likely to have ideas and suggestions for women's empowerment than women are. The only response that had a higher percentage of women than men was "don't know/refused." This indicates that women may need better exposure not just to opportunities for empowerment, but also to the concepts of empowerment to be able to better form their own opinions about what they want for their futures.



Difference by caste and ethnicity



"I don't know what development I want for this area. I only know my house, I don't go out. Only my husband goes out."

- Tarai Janajati woman, Mahottari



"I notice that many women take loans from different local women's groups for income generation activities, but it is sad when their husband spends this money on personal expense. This is one of the main reasons that women are unable to generate sustainable income."

- Hill Janajati woman, Dailekh



BEYOND NUMBERS
Women's empowerment



In all focus group discussions (FGD) participants mentioned that in order to empower women more focus needs to be given to education and economic empowerment, demonstrating practical knowledge and awareness. However, in practice, these things are rarely given priority. Girls have little opportunity to complete higher levels of education as they are often compelled to marry young.

During a FGD in Mahottari, while participants echoed the need for women's empowerment, they also expressed frustration that the government had raised the legal marriage age from 16 to 18, blaming this revision for the rate of child marriages. "No one will wait until 18 to marry their daughter," one participant scoffed. Others agreed that the marriage age should be lowered to 12, and suggested that lowering the age would help improve the statistics on child marriage. Between ages 12 and 18 girls should be enrolled in school. If the same people who state that women should have education to become more empowered, simultaneously argue that they should be allowed to marry their daughters off during their school years, it strongly indicates that women's empowerment is very much surface level and not meaningfully invested in by communities in the least developed areas of Nepal.

Another strong indication of this lack of meaningful investment is in the utilization of local budgets earmarked for women and children. These budgets are reported to often be used for infrastructure activities, using the argument that women and children also benefit from infrastructure development. It has also been reported that, in some cases, when women ask for budget allocation for women and children they are manipulated. For example, when a road is constructed they are told it is benefitting women as they walk on it, and the same thing happens with newly constructed water facilities. As a result, specific needs are not being met.

QUESTION 20
Do you know who your locally elected representatives are?

Most respondents knew at least some of their locally elected representatives. However, men are far more likely than women to report knowing all of their representatives with 42 percent vs. 20 percent.

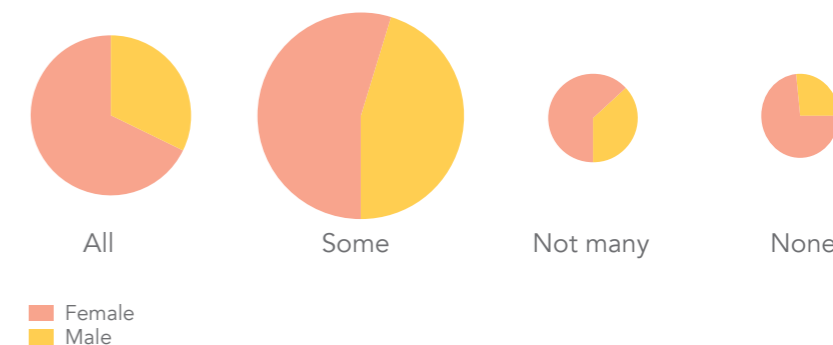
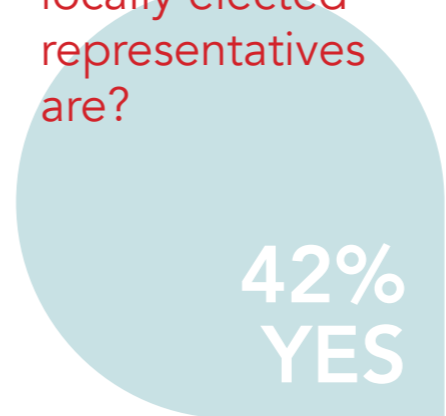


Photo Credit Amanda Nero/IOM

QUESTION 21

What do you think locally elected representatives' obligations are to you?

Most respondents felt newly elected representatives should prioritize development activities, control corruption in the development sector, provide timely budget allocation, focus on poverty reduction and skills enhancement training, and place priority on infrastructure development like roads, drinking water supply and irrigation. Notably, 28 percent of representatives in Sarlahi said locally elected respondent's obligations are to construct roads, health posts and schools. This is 12 percentage points higher than in any other district.



47
PERCENT
Community development



14
PERCENT
Don't know



12
PERCENT
Construction of road, health post, and schools

"We think as they are newly elected bodies they need orientation and training on their obligation towards us and vice-versa. Only then will it be effective."

– Tarai Dailt woman, Rautahat



QUESTION 22

What do you think your obligations are to locally elected representatives'?

Respondents felt their main obligations to locally elected representatives were to offer them support and provide suggestions, to participate in the development processes of their communities and to vote. These results were mostly consistent across geographic, age, gender and social demographics.



62
PERCENT
Support and suggestions



25
PERCENT
Participation in the development process of the community



8
PERCENT
Voting rights

QUESTION 23

What is the biggest development challenge facing you, your family, your community?

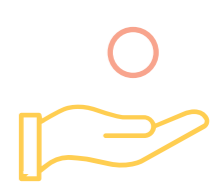
Men were observed to be more concerned with political issues than their female counterparts (72 vs. 19 percent), who were observed to be more concerned with road construction, poverty and access to finance.



28
PERCENT
Road



23
PERCENT
Political issues



9
PERCENT
Poverty, limited access to finance and low economic development

QUESTION 24

What is the most important development priority to you?

As outlined above, most respondents were concerned with road construction; however, only 16 percent of respondents from Sarlahi and 15 percent of respondents from Rautahat considered this their most important development priority. Interestingly, participants from Rautahat were most concerned with economic opportunity than any other district, while participants from Sarlahi were most concerned with access to quality education. The responses of males and females were fairly consistent across the board.



31
PERCENT
Road construction



13
PERCENT
Access to quality education



11
PERCENT
Water for drinking, household and irrigation

QUESTION 25

Is there any other feedback you want to provide to those working in development?

"It would be really helpful if we get training on how to do modern agricultural farming."
– Hill Chhetri man, Dailekh



"Various trainings are organized in our village but it is too expensive. Hence, it will be really helpful if we get capacity building training for free."
– Tarai/Madhesi Janajati woman, Kailali

"Those development activities should be priority that actually helps us to improve our economic condition."
– Hill/Mountain Dalit man, Achham

"Development activities should be more prioritized in backward region. "
– Hill Chhetri woman, Mugu

"Capacity building and income generation training need to launch with the participation of both male and female."
– Tarai/Madhesi other caste man, Sarlahi

"Instead of conducting developmental activities through political parties they should conduct in community with community participation. This will be more effective."
– Terai/Madhesi Janajati woman, Rautahat



"Work in good faith, listen to our problems and solve them."
– Hill Dalit woman, Bajura

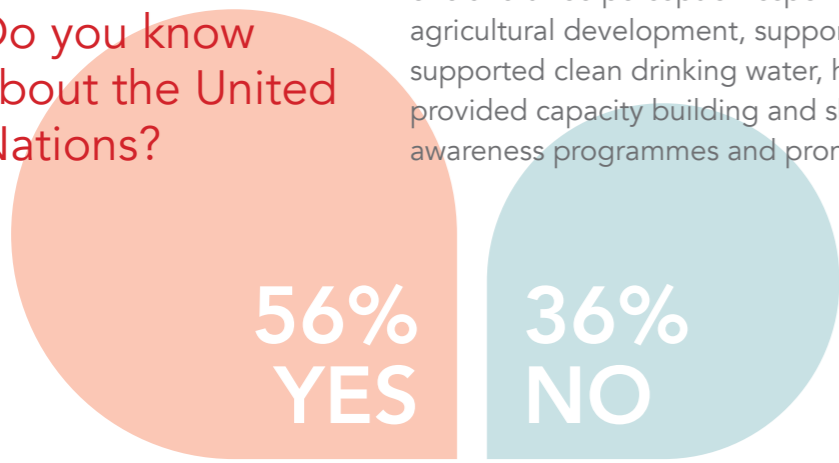
"Please build a health post here soon."
– Hill Brahmin woman, Rukum

"Access to education is rare in backward communities. Hence, there need to do something to increase access to education."
– Tarai/Madhesi other caste man, Sarlahi

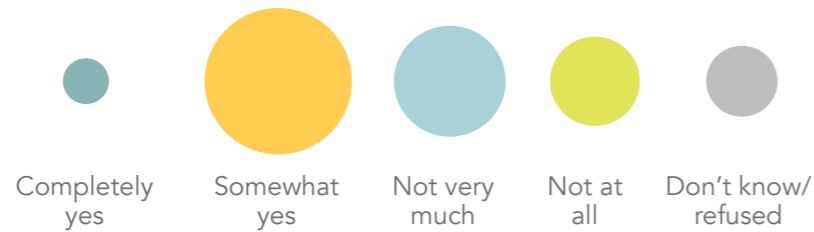
"Should create employment opportunity for us. Any organization who want to work here need to understand the problem first and then work accordingly to solve our problems."
– Tarai/Madhesi Janajati man, Rautahat

QUESTION 26
Do you know about the United Nations?

Women were much less likely to know about the United Nations, with only 40 percent of respondents saying completely or somewhat yes, compared to 56 percent of male respondents. Several key functions of UN work were also noted by respondents, but in much lower numbers. Between one and three percent of respondents said the UN helped in agricultural development, supported women's empowerment, supported clean drinking water, helped people in need, provided capacity building and skills training, conducted awareness programmes and promoted human rights.



Do you know what the United Nations does?



What does the United Nations do?





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