



AFRL-AFOSR-JP-TR-2015-0003

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Rebuilding Government Legitimacy in Post-conflict Societies: Case Studies of Nepal and Afghanistan

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THE UNIVERSITY OF QUEENSLAND

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11/09/2015  
Final Report

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Air Force Research Laboratory  
AF Office Of Scientific Research (AFOSR)/ IOA  
Arlington, Virginia 22203  
Air Force Materiel Command

# Report Documentation Page

Form Approved  
OMB No. 0704-0188

Public reporting burden for the collection of information is estimated to average 1 hour per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing this burden, to Washington Headquarters Services, Directorate for Information Operations and Reports, 1215 Jefferson Davis Highway, Suite 1204, Arlington VA 22202-4302. Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to a penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.

1. REPORT DATE <b>09 SEP 2015</b>		2. REPORT TYPE <b>Final</b>		3. DATES COVERED <b>28-03-2012 to 27-03-2015</b>	
4. TITLE AND SUBTITLE <b>Rebuilding Government Legitimacy in Post-conflict Societies: Case Studies of Nepal and Afghanistan</b>				5a. CONTRACT NUMBER <b>FA2386-12-1-4052</b>	
				5b. GRANT NUMBER	
				5c. PROGRAM ELEMENT NUMBER <b>61102F</b>	
6. AUTHOR(S) <b>Adrian Cherney</b>				5d. PROJECT NUMBER	
				5e. TASK NUMBER	
				5f. WORK UNIT NUMBER	
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) <b>University of Queensland, St Lucia, Brisbane, Australia, AU, 4072</b>				8. PERFORMING ORGANIZATION REPORT NUMBER <b>N/A</b>	
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES) <b>AOARD, UNIT 45002, APO, AP, 96338-5002</b>				10. SPONSOR/MONITOR'S ACRONYM(S) <b>AFRL/AFOSR/IOA(AOARD)</b>	
				11. SPONSOR/MONITOR'S REPORT NUMBER(S) <b>AOARD-124052</b>	
12. DISTRIBUTION/AVAILABILITY STATEMENT <b>Approved for public release; distribution unlimited</b>					
13. SUPPLEMENTARY NOTES					
14. ABSTRACT <b>Legitimacy is central to citizens??? perception and acceptance of power and authority. As such, rebuilding institutional legitimacy is essential for stability in post-conflict societies. In this project we explore the factors that lead citizens to view their government as legitimate following the reconstruction of central government institutions after a conflict. We draw on a broad range of theories to investigate post-conflict legitimacy in Nepal.</b>					
15. SUBJECT TERMS <b>Socio-Cultural Diversity, nation building, post-conflict reconstruction, conflict resolution</b>					
16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES	19a. NAME OF RESPONSIBLE PERSON
a. REPORT <b>unclassified</b>	b. ABSTRACT <b>unclassified</b>	c. THIS PAGE <b>unclassified</b>			

REPORT DOCUMENTATION PAGE				Form Approved OMB No. 0704-0188	
<p>The public reporting burden for this collection of information is estimated to average 1 hour per response, including the time for reviewing instructions, searching existing data sources, gathering and maintaining the data needed, and completing and reviewing the collection of information. Send comments regarding this burden estimate or any other aspect of this collection of information, including suggestions for reducing the burden, to Department of Defense, Washington Headquarters Services, Directorate for Information Operations and Reports (0704-0188), 1215 Jefferson Davis Highway, Suite 1204, Arlington, VA 22202-4302. Respondents should be aware that notwithstanding any other provision of law, no person shall be subject to any penalty for failing to comply with a collection of information if it does not display a currently valid OMB control number.</p> <p><b>PLEASE DO NOT RETURN YOUR FORM TO THE ABOVE ADDRESS.</b></p>					
1. REPORT DATE (DD-MM-YYYY) 09-09-2015		2. REPORT TYPE Final		3. DATES COVERED (From - To) 28 Mar 2012 – 27 Mar 2015	
4. TITLE AND SUBTITLE  Rebuilding Government Legitimacy in Post-conflict Societies: Case Studies of Nepal and Afghanistan			5a. CONTRACT NUMBER FA2386-12-1-4052		
			5b. GRANT NUMBER Grant 12RSZ057 AOARD-124052		
			5c. PROGRAM ELEMENT NUMBER 61102F		
6. AUTHOR(S)  Prof. Adrian Cherney			5d. PROJECT NUMBER		
			5e. TASK NUMBER		
			5f. WORK UNIT NUMBER		
7. PERFORMING ORGANIZATION NAME(S) AND ADDRESS(ES) University of Queensland St Lucia Brisbane, Qld 4072 Australia				8. PERFORMING ORGANIZATION REPORT NUMBER  N/A	
9. SPONSORING/MONITORING AGENCY NAME(S) AND ADDRESS(ES)  AOARD UNIT 45002 APO AP 96338-5002				10. SPONSOR/MONITOR'S ACRONYM(S)  AFRL/AFOSR/IOA(AOARD)	
				11. SPONSOR/MONITOR'S REPORT NUMBER(S) AOARD-124052	
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16. SECURITY CLASSIFICATION OF:			17. LIMITATION OF ABSTRACT	18. NUMBER OF PAGES	19a. NAME OF RESPONSIBLE PERSON
a. REPORT	b. ABSTRACT	c. THIS PAGE			Ingrid J. Wysong, Ph.D.
U	U	U	SAR	181	19b. TELEPHONE NUMBER (Include area code) +81-3-5410-4409

Final/Annual/Midterm Report for (Grant No FA2386-12-1-4052; AOARD 124052)

Funded and supported by the United States Air Force Asian Office of Aerospace Research and Development (AOARD) and United States Air Force Office of Scientific Research (AFOSR)

**Research Report:**

**Rebuilding institutional legitimacy in post-conflict societies - A case study of**

**Nepal**

Period of Performance: 28-3-2012 to 27-3-2015

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Cite as:

Fisk, K. and Cherney A. (2015) *Research Report: Rebuilding institutional legitimacy in post-conflict society - A case study of Nepal*. Prepared for the U.S. Air Force Asian Office of Aerospace Research and Development and the Air Force Office of Scientific Research, Grant No FA2386-12-1-4052; AOARD 124052. The University of Queensland, Australia.

Acknowledgements:

This project would have not been possible without the financial support provided by the United States Air Force Asian Office of Aerospace Research and Development (AOARD) and the United States Air Force Office of Scientific Research (AFOSR). We would like to thank Terrance Lyons, David Sonntag, Dr Joseph Lyons, Kenneth Goretta, Thomas Erstfeld, Fumiko Kano, Kentaro Minagawa, David Hopper, Ingrid Wysong, Kenneth Boff, Peter Friedland and Stephanie Bruce. We are also indebted to the team at Interdisciplinary Analysts (IDA) in Kathmandu, in particular the Director of IDA, Dr Sudhindra Sharma. We would like to acknowledge the work of Professor Matthew Hornsey on early phases of this project.

## **ABSTRACT**

Legitimacy is central to citizens' perception and acceptance of power and authority. As such, rebuilding institutional legitimacy is essential for stability in post-conflict societies. In this project we explore the factors that lead citizens to view their government as legitimate following the reconstruction of central government institutions after a conflict. We draw on a broad range of theories to investigate post-conflict legitimacy in Nepal.

This research utilized Nepal as a case study. Nepal transitioned into a secular democratic republic in 2008, following ten years of civil war, and has subsequently been engaged in rebuilding central governance institutions. This project involved a pilot study (N=300, conducted in July and August 2012); two Waves of nationwide cross-sectional quantitative fieldwork (each N=1500 - Wave 1 conducted between August 2012 and October 2012, and Wave 2 conducted between September 2013 and November 2013); and a third wave of longitudinal panel data (N= 1500, 944-participants longitudinal panel from Wave 2 and 556 new cross-sectional participants - conducted between July 2014 and September 2014).<sup>1</sup>

Our data analysis focused on three main themes. The first is concerned with examining the relationship between perceived levels of post-conflict procedural justice and institutional trust and performance in Nepal. The basic relationships these variables display with central government legitimacy are examined. The second theme examines social identification and influence in Nepal, both at a superordinate

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<sup>1</sup> This project also involved qualitative structured interviews (N=54 - 18 interviews per wave), which are not discussed in this report.

(national) level and subordinate (caste/ethnic) level. Relationships between identification, trust, influence, and legitimacy are explored. The third theme regards post-conflict democratic elections, including the effect of elections on perceived procedural fairness and legitimacy, and the legitimacy of democratic elections themselves. Additionally, the effect of transitional justice on institutional legitimacy is explored.

Results reveal relatively low levels of procedural justice, government performance, and government legitimacy in Nepal. Bivariate correlations suggest a strong relationship between procedural justice and legitimacy, and weaker relationships between instrumental variables and legitimacy. Levels of social identification were found to be extremely high in Nepal, though no difference is observed between levels of caste/ethnic identification and national identification. It is found that local influence is perceived to be greater than foreign group influence, though both display a positive association with legitimacy. However, voice—the perception that citizens have an input into processes that affect them—is found to be strongly associated with legitimacy. Two specific elements of procedural justice relevant to the post-conflict context—election legitimacy and transitional justice—are measured and their relationship with government legitimacy is observed. Election legitimacy was found to be relatively high in Nepal (unusually so for post-conflict elections), and was positively associated with government legitimacy. Transitional justice was perceived to be very low, with most citizens perceiving that human rights violations were committed during the war in Nepal, and most believing that the perpetrators had not yet been held accountable. Transitional justice was found to be positively associated with legitimacy, meaning that the less transitional justice that was perceived, the less

legitimate citizens perceived the central government to be.

This report comprises four sections. The first section provides a brief literature review of existing research on institutional legitimacy and the variables of interest in this study, including instrumental and procedural sources of legitimacy, ‘local ownership’ theories of legitimacy, and an introduction to election legitimacy and transitional justice. A brief outline of the conflict and reconstruction in Nepal is also provided in this section. The second section details the methodology of each Wave of fieldwork in Nepal. Selected results and discussion from each Wave of fieldwork are organized by theme and the phase of data collection. Implications and conclusions are presented in the fourth section. Project ‘codebooks’, encompassing descriptive information of all demographic and survey items, are attached in appendices.<sup>2</sup>

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<sup>2</sup> Also see Fisk (2015) in which the relationships discussed in this report are examined in greater detail.



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# 1: INTRODUCTION

## ***1.1: Project Overview***

This project aimed to:

- 1) Evaluate the levels of perceived legitimacy of central and local institutions in post-conflict Nepal, and assess the relationships between instrumental and relational concerns and government legitimacy;
- 2) Examine the dynamics of social identities in Nepal, including identification, trust, influence, and legitimacy, within the context of ‘local ownership’ theories of legitimacy;
- 3) Investigate the effect of democratic elections and transitional justice on perceived fairness and legitimacy of post-conflict institutions.

Project methodology:

- 1) Pilot study (2012): 300 participants stratified random sampling in Nepal.
- 2) Wave 1 (2012): 1500 participants, random sampling in Nepal.
- 3) Wave 2 (2013): 1500 participants, random sampling in Nepal.
- 4) Wave 3 (2014): 1500 participants [944-participants longitudinal panel from Wave 2; 556 new cross-sectional participants].
- 5) Qualitative interviews: total n 54= [18 at Wave 1; 18 at Wave 2; 18 at Wave 3].

## **1.2: Relevant Theory And Literature**

Legitimacy is central to people's perception and acceptance of power and authority, and is essential to the functioning and stability of institutional authorities (Alagappa, 1995; Beetham, 1991; Coicaud, 2007; Crick, 1993; Habermas, 1976; Weber, 1978). Political scientists refer to legitimacy as a 'reservoir of support' for governments (Dahl, 1956; Easton, 1965, 1975), and note the importance of creating and maintaining legitimacy as a foundation for the authoritativeness of the state (Lipset, 1959). Institutional legitimacy has been found to encourage decision acceptance, promote a sense of obligation to obey authorities, and is linked to behavioural outcomes such as compliance, cooperation, and engagement with authorities (Tyler & Jackson 2013). For these reasons, establishing legitimacy is identified as a priority in rebuilding post-conflict institutions (Brinkerhoff, 2005, Brinkerhoff et al., 2012; Carment et al., 2010; Heathershaw & Lombach, 2008; McLoughlin, 2015; Paris & Sisk, 2009; Rotberg, 2004; USIP & PKSOI, 2009). However, the inability of conflict-affected states to gain sufficient institutional legitimacy has been described as "the most disappointing aspect of post-conflict reconstruction" (François & Sud, 2006, p.151). The present project aims to address this topic by empirically exploring the antecedents of government legitimacy in the post-conflict setting of Nepal.

According to Weber (1978), power must be accepted as legitimate by those subjected to it in order to be secured and maintained. He outlined three 'ideal types' of authority, each with their own source of legitimacy. These include *charismatic authority*, in which legitimacy is derived from the leadership of a charismatic or strong individual; *traditional authority*, in which legitimacy is derived from a

historical lineage of power, such as the Church or Kings; and *legal-rational authority*, based on rationally created rules and laws. In line with this formulation, Nepal's post-conflict statebuilding period—from the Comprehensive Peace Agreement reached in 2006 until the present—can be characterised as a shift from traditional authority to legal-rational authority, as the state transforms from a Hindu monarchy with power structures based on caste hierarchy, patriarchy and instrumental dominion into a secular democratic republic (see Askvik et al., 2011). In fact, this transition echoes Weber's predicted order of the modernising development of states from charismatic to traditional to legal-rational authority (considered to be the most advanced). The current intermediary phase of Nepal's transition from a long-standing traditional authority to a modern liberal political system makes it a particularly interesting case study of citizens' post-conflict legitimacy beliefs.

### **Procedural justice, government performance, and legitimacy**

Theories of how legitimacy beliefs are formed in the post-conflict state can be broadly classified into two main perspectives: those focussed on citizen evaluations of outcomes, and those focussed on citizen evaluations of processes. Outcome-based theories of legitimacy conceive of support for democratic regimes as the consequence of citizen evaluations of the economic and political performance of those regimes (Cook, Hardin, & Levi, 2005; Gilley, 2009; Levi, 1998; McLoughlin, 2015; Mishler & Rose, 2001; Rothstein, 2005; Sarsfield & Echegaray, 2006; Van De Walle & Scott, 2009). Outcome-based theories hold that citizens hold perceptions of institutional legitimacy primarily due to instrumental outcomes, such as distributive justice or outcome favourability (Chanley et al., 2000; McAllister, 1999;

McLoughlin, 2015;). That is, instrumental theories hold that citizens base their assessments of the worthiness of an institution's output, whether that output is distributed fairly, and whether it advances personal welfare (e.g., Bok, 1997; Orren, 1997). In fragile and post-conflict societies, the ability of the government to provide basic services to citizens is often considered to be a key indicator of instrumental government performance (McLoughlin, 2012, 2015; Roberts, 2011).

By contrast, process-based theories of post-conflict institutional legitimacy hold that the procedures by which institutions operate are equally important for building legitimacy (e.g., Brinkerhoff 2007; Brinkerhoff et al., 2012; Chesterman, 2007; Donais, 2009; Richmond, 2011). These approaches to building post-conflict legitimacy are premised on procedural mechanisms designed to foster a sense of inclusiveness in the new political system.

Procedural justice is a central element of the process-based approach to building legitimacy, holding that factors such as fair decision-making and respectful treatment provide internal motivations for citizens to legitimate and obey authorities (Lind & Tyler, 1988; Tyler, 2006). Although procedural justice was originally assumed to exert its positive effects by giving people a sense of control over outcomes that affected them (Thibaut & Walker, 1975), further research found that people continue to value procedural justice despite the favourability of the outcomes they receive (Tyler, 2006; Tyler & Blader, 2003). These models have roots in Social Identity Theory (Tajfel & Turner, 1979), which hold that people are motivated to derive value from the groups they belong to. Procedural justice, in the form of fair and respectful treatment by an authority, signifies the worthiness of an individual within a group,

leading citizens to identify with and confer legitimacy to the authority, which in turn enhances cooperation and deference (Jackson et al., 2015; Tyler 2006). Though not discounting the importance of outcomes, procedural justice has been shown to predict institutional legitimacy across a range of domains (Hough et al., 2013; Factor et al., 2013; Tyler, 2006). In the present study, procedural justice concerns are contrasted with instrumental outcomes in terms of their association with post-conflict government legitimacy in Nepal.

### ***Social identification, local ownership, and legitimacy***

Two elements of procedural justice—voice and neutrality— share overlap with the prominent statebuilding approach of ‘local ownership’. Local ownership theories hold that institutional legitimacy is generated when local political authorities, with broad support among members of civil society, participate in policy discussions that affect them and hold influence over decision-making processes, as opposed to foreign actors and agencies (Brinkerhoff, 2007; Killick, 1998; Simonsen, 2005). Despite its centrality in statebuilding frameworks, the concept of ‘local ownership’ remains vague and understudied (Anderson, 2010). One underlying mechanism being investigated in the present project is the psychological concept of ‘voice’, i.e., judgments relating to perceived input into a decision making process, and how it may contribute to government legitimacy by fostering a sense of procedural justice. Indeed, in the social psychological literature, the most potent aspect of procedural fairness has been identified as the opportunity to participate in decision making processes (see, De Cremer & Alberts, 2004; De Cremer et al., 2008), with opportunities for voice resulting in the evaluation of procedures as more fair (Brockner et al., 1998; Van den Bos et al., 1998; Van Prooijen et al., Van den Bos, &

Wilke, 2002). This study aims to link the statebuilding ideal of local ownership with social psychology theories of voice and neutrality to demonstrate why local ownership may build institutional legitimacy in the long-term.

### ***Post-conflict elections and transitional justice***

Two further issues are relevant to legitimacy perceptions in a post-conflict society. First, elections are traditionally viewed within political science as the procedure through which democratic authorities are legitimated (Anderson et al., 2005), an argument reinforced by findings in behavioral economics (Frey et al., 2004) and social psychology (Gonzalez & Tyler, 2008). As such, elections are often at the forefront of statebuilding and peacebuilding efforts involving democratic transition (Kumar 1998). International development agencies invest heavily in building democratic institutions in states engaged in or emerging from conflict, often supporting expensive and even dangerous electoral processes (Bjornlund, 2004). In part, such efforts rest on the assumption that democratic elections enhance the domestic legitimacy of governments by increasing citizens' willingness to be governed. Berman et al (2014) conducted a field experimental in Afghanistan, finding that respondents in areas that held fairer elections were more likely to consider their government legitimate, including the perception that Afghanistan was a democracy, the belief that the police should resolve disputes, and willingness to report insurgents to authorities. In Nepal, the second post-conflict national elections were held in late 2013. According to statebuilding theories, the perceived legitimacy of these elections should influence citizens' perceptions of the subsequently formed government (even if citizens' desired political party was removed from power). Thus,



this project aims to investigate the effect of election outcome and election legitimacy on perceived government legitimacy.

Next, transitional justice lies at the nexus of conflict and government legitimacy, with transitional justice theorists holding that until past grievances are addressed, the legitimacy of post-conflict governments will suffer (Kritz, 1995). Transitional justice invokes the concept of restorative justice (Bassiouni, 2002), in which citizens can reconcile past wrongs and move towards social harmony. Transitional justice has been posited as the mechanism through which ‘emerging democracies reckon with former regimes’ (Mandela, 1995), and as such, may be expected to display a relationship with post-conflict government legitimacy. Specifically, if post-conflict authorities are seen to have satisfactorily addressed past human rights violations, this could be seen to improve their trustworthiness in the eyes of citizens. Conversely, authorities that ignore or are indifferent to past grievances may be seen to be disinterested in citizens’ trauma. Transitional justice is a timely issue in Nepal, as at the time of writing (March 2015), the establishment of a Truth and Reconciliation Committee (TRC) has only recently been announced, the first in post-conflict Nepal. Thus, the final aim of this project is to uncover local perceptions of human rights abuses committed during conflict, how these grievances have been addressed, and the influence this may have on government legitimacy.

### ***1.3: Nepal as a Case Study***

The issue of government legitimacy is highly relevant in Nepal due to its varied and volatile social developments, caste hierarchies and identity politics (Whelpton, 2005). Nepal was established as a Hindu kingdom in 1798, and since that period has

experienced varying forms of ruling government. This includes a long line of Hindu Kings, as well as the Rana regime (1846-1951); a non-democratic *panchayat* system; and a parliamentary monarchy. Most recently, following a decade-long Maoist insurgency aimed at overthrowing the monarchy, Nepal has become a secular democratic republic. It has been led since 2008 by an interim government tasked with drafting the constitution for the ‘New Nepal’. While there have been high expectations in the ‘New Nepal’, the process of democratisation has also seen the emergence of political instability as regional, ethnic, and caste groups jostle for power in the newly inclusionary system (see for example Hachhethu & Gellner, 2010; Jha 2014; Lawoti, 2013; Lawoti & Hangen, 2013; von Einsiedel et al., 2012). As mentioned previously, the transformation of Nepal can be conceived of as a shift from Weber’s ideal type of traditional authority to the ideal type of legal-rational authority. Given that procedural justice can be considered a facet of legal-rational legitimacy (Tyler, 2006), the observation of process-based legitimacy perceptions in Nepal potentially captures the increasing importance of legal-rational concerns in the state-building process. The peacebuilding process in Nepal can so far best be described as a mixed bag – some commentators argue that it constitutes a liberal peace success story in the making (Denskus 2009), while accusations of a failure to address key causes of the conflict have come from observers within the media (e.g., Brown & Felbab-Brown, 2012), INGOs (e.g., ICTJ, 2012), and academia (e.g., Lundqvist, 2015).

#### **1.4: Analytical Strategy**

In summary, this project set out to answer the following research questions:

- 1) What are the current levels of perceived fairness and legitimacy of central government in post-conflict Nepal, and what is the relationship between relational and instrumental variables and legitimacy?
- 2) What are the dynamics of social identification, trust, and influence (voice) in Nepal, and how do these relate to government legitimacy?
- 3) How legitimate were the recent elections in Nepal, and what is the relationship between election legitimacy, transitional justice, and perceived government legitimacy?

The first research question is explored by analysing perceived levels of legitimacy in Nepal, and assessing relationships between legitimacy and both instrumental and process variables. That is, whether relational theories of procedural justice will generalise to the post-conflict context in Nepal, as citizens' legitimacy beliefs shift from a traditional to a legal-rational basis. The second research question is addressed by linking statebuilding concepts of local participation and ownership to legitimacy perceptions. Here, Nepalese citizens' perceived level of identification, voice and influence in political decision-making is assessed and linked to perceptions of legitimacy. The final research question focuses on specific post-conflict processes such as post-conflict elections and transitional justice, and how these variables relate to perceived governmental fairness and legitimacy.

The next section outlines the methodology employed at each stage of the project, including Wave 1, Wave 2 and Wave 3. Selected results from each Wave will then be presented and discussed in terms of the research questions outlined above.

## **2: METHODOLOGY**

Data for this project were collected in three phases: a pilot survey, Wave 1 and Wave 2 data collection and Wave 3. This chapter details the procedures adopted in the pilot, and the Wave 1, 2 and 3 data collection periods, as well as drawing upon firsthand observations of the fieldwork in Nepal<sup>3</sup>. During all phases of the data collection the first author Kylie Fisk was present in Nepal and worked closely with local collaborators to prepare materials, train enumerators, and monitor the administration of the survey.

There are a number of unique challenges involved in conducting research in a post-conflict developing country (Desai & Potter, 2006; Scheyvens & Storey, 2003). Special considerations include the security of enumerators and research participants, sampling methods, and local cultural and linguistic barriers that influence how the research is perceived and understood by participants and gatekeepers (Renert et al., 2013). The research questions being addressed in this project require survey items of a relatively sensitive and contentious nature, both socially and politically, and thus require careful regard for appropriateness and fit (Renert et al., 2013). This is particularly necessary for a study of post-conflict Nepal, as social and political tensions were heightened during the fieldwork period for this research. This section outlines the ways in which these considerations were taken into account as the project developed, from survey development and sampling frame, to local collaborators and fieldwork challenges. Since the pilot study had important methodological implications for the subsequent main fieldwork periods, the first part

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<sup>3</sup> Also see Fisk (2015) for more detail about the fieldwork.

of this section explains the procedures and implications of the pilot phase, before turning to the procedures for Wave 1, 2 and 3 of the main study.

In order to undertake the fieldwork, local collaborators in Nepal were selected following a vetting process with several institutions and agencies. Eventually, the firm Interdisciplinary Analysts (IDA) was selected due to its prior experience with conducting large-scale qualitative and quantitative fieldwork in Nepal for such agencies as the United Nations Development Program. IDA was contracted to assist with in-country ethical clearance, provide translation services and cultural advice, hire local supervisors and enumerators, facilitate training, and organise fieldwork logistics for the pilot and Wave 1, 2 and 3.

### **2.1: Pilot Survey**

An initial in-country test of the variables and response scales to be used in the Wave 1, 2 and 3 survey was undertaken. Given that existing items on procedural justice and government legitimacy have largely been developed and validated in stable, Western, English-speaking societies (and mainly in the US; Tyler, 2006), the translation of these constructs to a post-conflict, developing society could not be assumed. Additionally, these survey items mainly rely on the use of Likert scale responses, and there is some evidence that there are cultural differences in responses to Likert scales (Flaskerud, 1988), particularly between US and Asian populations (Lee et al., 2002). Therefore, it was deemed necessary to investigate the most reliable and valid method of administering the Likert scale in Nepal. The effectiveness and practical feasibility of using a stratified random sampling method to ensure representativeness was also tested in the pilot, as well as monitoring methods to maintain control during the main fieldwork phases.

In summary, the pilot study was conducted in order to test:

- instructions to participants,
- translations and item wording,
- social and political sensitivity of survey items,
- reliability of scales,
- most appropriate response format,
- sampling methods,
- survey length and timing,
- methods of training large numbers of enumerators, and
- practical considerations involved in the administration of a large-scale survey in a post-conflict developing country (e.g., the impact of seasonal variation, festivals, strikes and protests).

### ***Pilot Participants***

Participants were Nepalese citizens (n= 340), consisting of 168 males and 172 females, with an age range of 18 to 80 years. Caste/ethnic composition of the sample was representative of broader Nepalese society, with 80 Hill Caste respondents, 80 Hill Ethnics, 29 Hill Dalits, 28 Newars, 37 Madhesi Caste, 36 Terai-Madhesi Ethnics, 20 Madhesi Dalits, and 30 Muslims (these eight main categories of caste/ethnic group were suggested and coded by our Nepalese collaborators - IDA).

### ***Pilot Sampling***

A stratified random sample with two strata variables – i.e. region and caste/ethnicity – was employed during the pilot. This was employed because existing information (Nepal National Population Census, 2011) indicates that region and caste/ethnicity

are the primary lines of social division in the country. Two ecological regions for the pilot sampling were randomly selected (the Hill region and the Terai) and within these regions, 3 districts were randomly sampled (Kapilvastu, Kaski, and Palpa). A total of 9 Village Development Committees (VDCs; similar to municipalities) were then randomly sampled within the districts (Purusottampur, Kapilbastu N.P, Jayanagar, Gajehada, Pokhara N.P, BharatPokhari, Pumdibhumdi, Tansen N.P., and Bhairabsthan). Caste/ethnic group sampling by region was based on Nepalese Census data, and at the village level, household selection was random if the village was ethnically homogenous, and purposive if the village was heterogeneous (i.e., to meet the caste/ethnic quota for that district). Within the household the participant was randomly selected.

Within each village, household selection was made using the Right-Hand rule (e.g. see European Union for Fundamental Rights 2009), in which the enumerator, on arriving in the village, takes the first right hand turn, then every second house on the right on that street is selected until the quota is met. Random selection within the household was achieved via the Kish Grid method (wherein the number of eligible participants is crosschecked with the household number to randomly select a participant). The Kish Grid is commonly used in large-scale social research, and is recognized as a valid method for equal-probability sampling when more than one case will be eligible for inclusion at a sampled address or household (Kish, 1949). Participants were counted as eligible for inclusion on the Kish Grid if they were at least 18 years old and citizens of Nepal.

### ***Pilot Survey Materials***

Two survey instruments were piloted to cover a broad range of constructs relating to the research questions. Given that pilot surveys were not used for the purpose of data analysis they are only briefly described in this section.

Sex, age, education, caste/ethnic group, marital status, regional heterogeneity, and main source of income were assessed. Survey 1 comprised items assessing voice, procedural justice, distributive justice, legitimacy, law legitimacy, and government performance; all adapted from Sunshine and Tyler (2003), and Murphy et al (2009) to fit the focus of the present study on government legitimacy. Perceptions of group influence measures were assessed, comprising a mixture of items for local and foreign groups, such as the eight main caste/ethnic groups in Nepal; government actors such as India, China, and the US; NGOs and INGOs, and the UN. Perceptions of trust and contact with these groups were also measured. Survey 2 variables included the same demographic information as survey 1. Voice, procedural justice, and legitimacy questions were repeated in survey 2. Additional items included caste/ethnic group and national group identification, relative power, status, legitimacy and stability of caste/ethnic groups, intergroup contact, trust and influence (using the same groups presented in survey 1).

Because the target population was largely unfamiliar with this type of survey structure, and at face-value the questions may have appeared to be quite abstract, a definition was added at the start of each section of the pilot questionnaire comprising the following statement: *“When we ask about the government, we would like you to think about the government in terms of the way in which the central government*



*operates and makes decisions, regardless of which political party is leading the government.*” The reason this explanation was provided was because this study aimed to examine legitimacy in the context of the institution of government - not the legitimacy of a particular political party. This is based upon the premise that the central institution of government and the way it operates and makes decisions is the object of legitimacy beliefs, regardless of the political party leading the government. This understanding is derived from the work of Easton (1965, 1975) and Weber (1978).<sup>4</sup> An introductory statement also explained the response format, i.e., agreement ratings of statements.

### ***Response Scales***

As mentioned previously, most of the measures used in this research have been developed and validated in democratically stable, Western, English-speaking countries, and rely on Likert scale responses. There is some evidence that Likert scales may not translate equally across cultures (Lee et al., 2008). The Likert scale itself depends on a participant holding a mental representation of a number line, which has been shown to be culturally bound and to not develop in the absence of formal education (Deheane et al., 2008). Due to generally low levels of education in Nepal (total adult literacy rate, 2005-2010: 59%; UNICEF, 2011) there was therefore some concern over the use of Likert scales for this research. Specifically, it was uncertain how to best ensure comprehension of the scale for a relatively large proportion of uneducated and illiterate participants, given that they would be unaccustomed to traditional methods of academic testing. It was unclear whether verbal or visual administration of the Likert scale would be preferable. As evidence

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<sup>4</sup> For a more detailed explanation see Fisk (2015).

varies regarding the most reliable number of scale points in Western research populations (Dawes, 2008), the ideal number of scale points was considered for this research. Some cross-cultural researchers advocate pictorial presentation for illiterate populations (e.g., Bellwood-Howard, 2012), but on consultation with IDA – and based on their previous experience in the country – the best approach was deemed to be a modified version of the Likert scale, rather than an entirely new agreement scale. Hence four response scales were piloted for both surveys, allowing approximately 40 participants to respond to each response scale in each survey:

- A verbal 1-5 Likert scale (1 = Not at all; 2 = A little; 3 = Some; 4 = A lot; 5 = Entirely).
- A visual 1-5 scale (points as above, with the addition of a visual showcard - see appendix F)
- A verbal 0-10 scale (“If 1 means you don’t agree at all, and 10 means you agree entirely, how much do you agree with this statement?”)
- A visual 0-10 scale (as above, with an additional visual showcard - see appendix F)

### ***Translation***

In partnership with IDA, the surveys were composed in English, translated into Nepali, and then reassessed by the researchers and Nepali collaborators. The translation process involved removing typographical errors, clarifying core concepts, and isolating major discrepancies between the English and Nepali versions early in the process.

## **2.2 Pilot Procedure**

### ***Enumerators***

There were a total of 12 enumerators, including 4 field supervisors, employed during the pilot fieldwork. Supervisors and enumerators were largely Nepali professionals and students in Kathmandu, though originating from the local region in which they would be conducting the fieldwork. Most enumerators (90%) had Bachelor degrees, some (approx. 20%) also had Masters degrees, and many had worked for IDA previously, or had several years of experience in conducting qualitative and quantitative fieldwork in Nepal. They were sent to regions where they would be, for the most part, interviewing participants matched for caste/ethnicity in the hope that congruence between enumerators and participants would facilitate trust and openness during the interviews. Bilingual enumerators fluent in Hindi and Nepali were hired and trained to administer the survey, as in some areas in the Southern belt of Nepal where the border with India is porous, only Hindi and local dialects are spoken and Nepali is not understood. Given enumerators involved in the pilot data collection would also act as supervisors and trainers during Wave 1, they were employed on the condition that they would be available during the Wave 1 main fieldwork period, and were trained in every element of the survey protocol and administration. Two days of training were held at IDA headquarters in Kathmandu prior to the start of fieldwork, covering topics such as informed consent, sampling design, response scales, and mock interviews. Supervisors and enumerators were encouraged to comment and ask questions throughout the two days of training, and there were debates about random sampling, survey methods, informed consent, and survey constructs.

Training sessions with the enumerators unintentionally served as a form of focus group for both the survey and the methods being used.

### ***Pilot Fieldwork***

Fieldwork took place between 31<sup>st</sup> July 2012 and the 14<sup>th</sup> August 2012. Full informed consent procedures were followed with each participant selected on the Kish Grid, who could then choose whether or not to continue with the survey. If they elected not to continue, enumerators would thank the members of the household and move to the next sampling point using the Right-Hand method. If they chose to continue with the survey, participants were randomly assigned to complete either Survey 1 or Survey 2, and randomly assigned a response scale condition: 1-5 visual, 1-5 verbal, 0-10 visual, or 0-10 verbal. Enumerators carried paper copies of each survey, on which they coded the response scale, and recorded all survey answers. Enumerators worked in the field in teams of 4 (1 supervisor and 3 enumerators) with each of the 3 teams collecting data from approximately 100 participants.

A local fieldwork manager, a research officer/translator, and the first author monitored the fieldwork, meeting with supervisors and enumerators at field sites each day. Supervisors would report any problems that had occurred, including floods, nationwide strikes, harvesting and festivals, all of which made data collection difficult and required alterations to the fieldwork plan. However, given the widespread nature of these issues, subsequent analysis revealed that there were no systematic patterns in the participants who needed to be skipped for weather or social reasons. Supervisors also described participants' reaction to the survey: whether they were accepting or suspicious; understood the questions; or exhibited signs of fatigue.

The fieldwork lasted for a total of 14 days, after which the senior research staff, supervisors, and enumerators reconvened in Kathmandu and conducted a feedback workshop.

Enumerators reported that the informed consent procedure was clear and that they felt participants' understanding of anonymity, confidentiality, and the right to withdraw made them comfortable with being honest about sensitive questions, and that there was little hesitation about giving answers. Overall, enumerators reported that although some participants struggled with the surveys initially, after some time they became more comfortable and confident. Some participants had reported 'survey fatigue' from living in areas where a large number of NGOs and INGOs were based. The timing of the interviews was reported to vary- from as little as 20 minutes for a highly educated participant, to around an hour for an uneducated participant. Relatively lower item non-response rates were achieved compared to IDA's prior experience. We found that compared to similar themes explored in surveys previously, in which items were posed as questions rather than statements (e.g., "How much do you trust the government?" as opposed to "I trust the government"), our results had significantly fewer missing responses.

As indicated above, given the central importance of a consistent understanding of the term 'government' being used in the survey, participants were prompted with the following statement: "*When we ask about the government, we would like you to think about the government in terms of how the central government operates and makes decisions, regardless of which political party is leading the government.*" Feedback was solicited on participant reactions to this definition and in their interpretation of

the concept of government in subsequent discussions. Feedback from enumerators indicated that participants had understood the survey definition of 'government', and in further discussions had appeared to be aware that the government was an institution separate from its political leaders.

### ***2.3: PILOT RESULTS AND DISCUSSION***

Overall, the response rate for the pilot survey was approximately 90%. Analysis indicated that non-response was evenly distributed across units in the strata, suggesting no particular non-response bias. The results of the pilot determined that instructions to participants were clear and comprehensible, and aided understanding of the survey items. It was felt that the training schedule developed for enumerators was too rushed, and that an extra day (for a total of 3 days) should be allowed for the main fieldwork training. Although the survey covered sensitive items, no problems were reported with participants refusing to answer for social or political reasons.

The various response scales were assessed (verbal 1-5, visual 1-5, verbal 1-10, visual 1-10). The verbal 1-5 scale provided more even distributions and more reliable scales (i.e., Cronbach's alpha scores of .5 and above) across most of the constructs, and generally greater convergent validity. Additionally, response times were shortest when surveys were administered via the verbal scales due to reduced time spent explaining the visual show cards. Statistical results corresponded with observations from the field that participants and enumerators found the verbal 1-5 scale the easiest to understand and administer. We reasoned that the verbal 1-5 scale was more natural, as it mimicked the way citizens would discuss quantities in their everyday

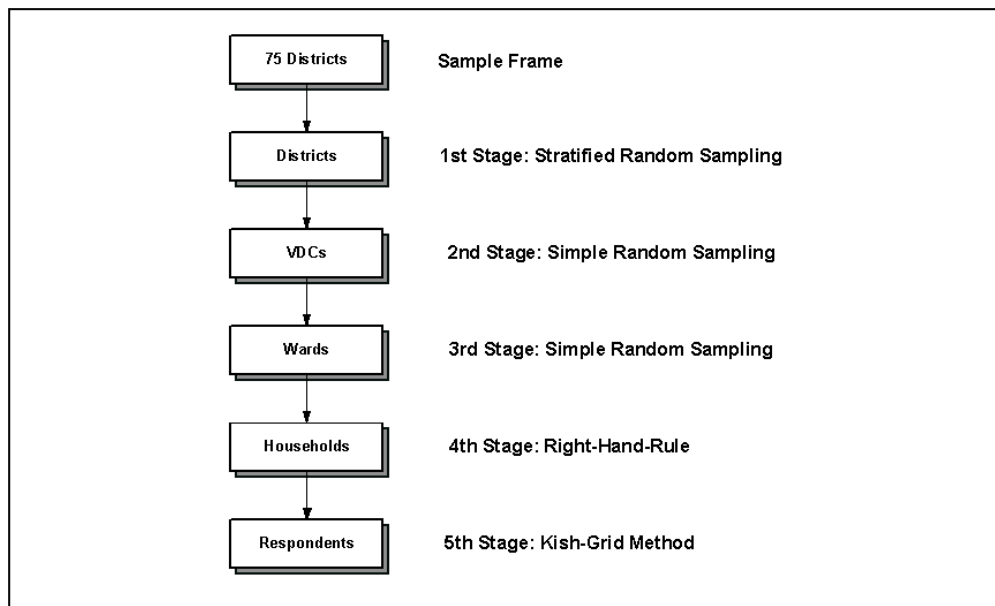
interactions, and verbal presentation allowed them to place their response within a sentence, e.g., “I don’t trust the government at all”. Further, the closeness of the points on the 1-10 scale caused consternation amongst participants, and feedback was given that they did not understand the qualitative difference between agreeing at, for example, the 6<sup>th</sup> point of the scale as opposed to the 7<sup>th</sup>. That is, the 1-10 scale lacked validity for participants. Based on the results and observations outlined above, the verbal 1-5 scale was adopted for all items in Wave 1.

## **2.4: WAVE ONE FIELDWORK**

### ***Wave 1 Sampling***

The target population for the Wave 1 and 2 surveys was the national population of adults aged 18 years and older in Nepal. Based on the pilot results showing some geographic variation in results, it was deemed important to achieve a level of geographic representativeness in the Wave 1 and 2 surveys. As a result, a stratified random sample was employed – similar to the pilot survey– whereby participants were randomly sampled within districts, VDCs, wards and households (see Figure 1 for example; for full sampling frame see Appendix C). The Wave 1 survey sample size was 1,500 respondents, which was estimated to permit reliable national estimates at a 95% confidence interval +/- 2.2% on an estimate of 50%. The response rate for the survey was high (95%) and methods for dealing with item non-response in the analyses is described below.

Figure 1. Sampling Method Wave 1.



First, the country was divided into 16 geographical districts (Figure 2). Within the districts, 77 Village Development Committees (VDCs) were randomly selected, followed by Wards within the VDCs. An example of District-VDC sampling is illustrated in Figure 2.

Figure 2. Geographical Districts in Nepal

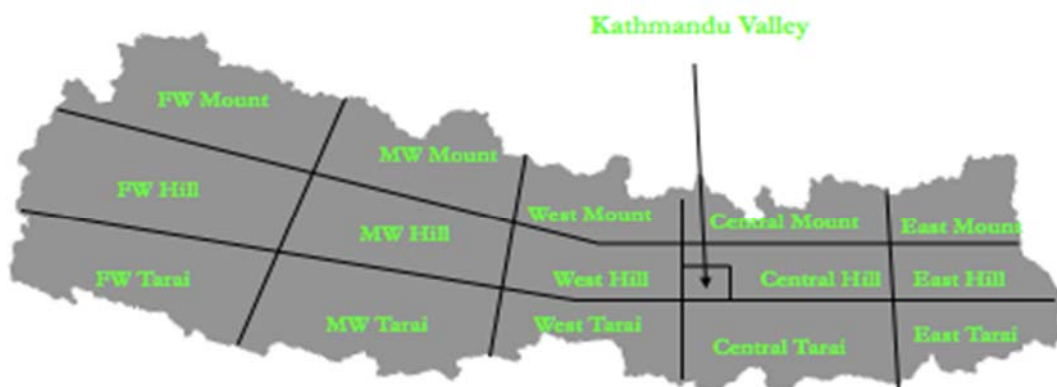
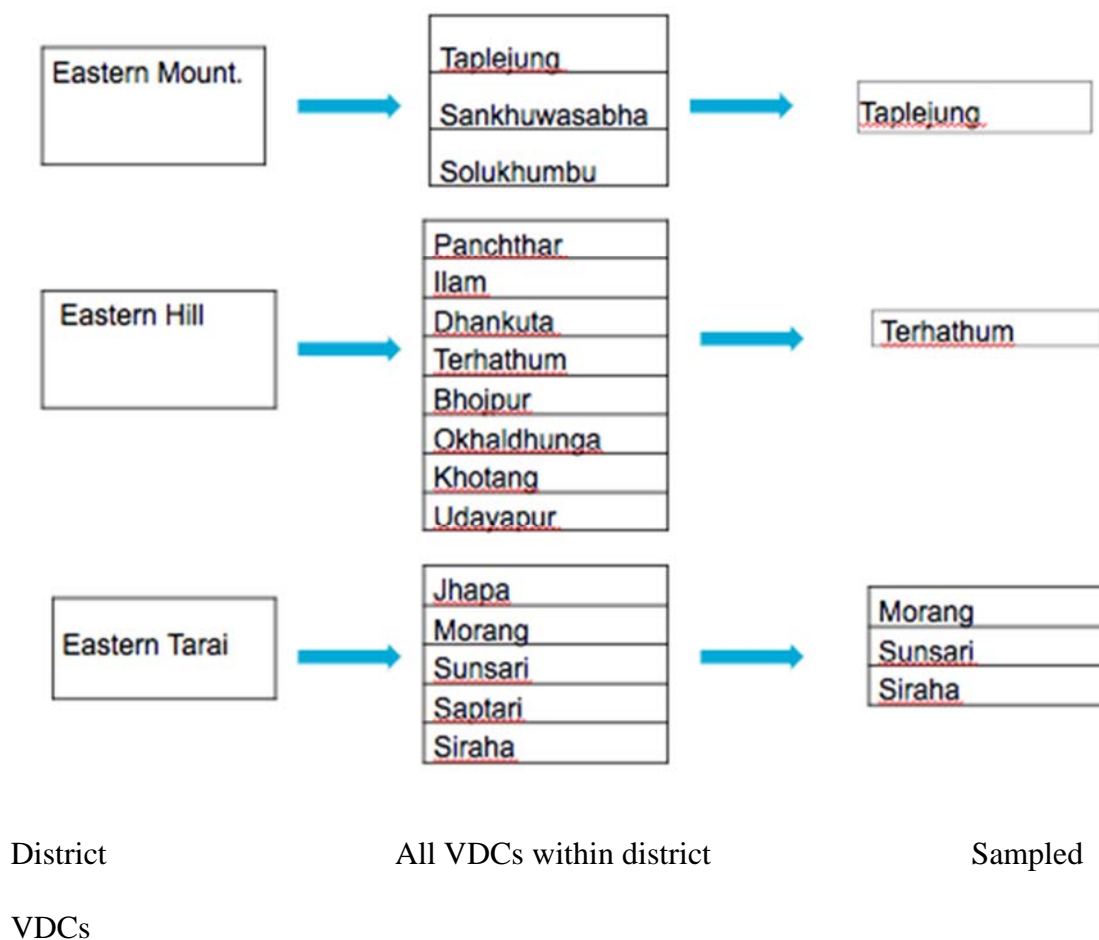




Figure 3. Example District-VDC Sampling for Eastern Nepal.



Sampling within the village again used the Right-Hand rule, and the Kish Grid for random selection at the household level, as these methods were found to be effective in the pilot study.

**Wave 1 Participants**

A total of 1,500 participants were surveyed during Wave 1, consisting of 777 females and 723 males with an age range of 18-90 and a mean age of 39 years. Caste/ethnic composition was representative of Nepalese society, with 462 Hill Caste respondents, 376 Hill Ethnics, 107 Hill Dalits, 74 Newars, 256 Madhesi Caste, 98 Terai-Madhesi

Ethnic, 78 Madhesi Dalit, and 49 Muslims. Again, these eight categories of caste/ethnic group were suggested and coded by our Nepalese collaborators, though caste/ethnic group information was also collected at a more detailed level. Overall, 70 of Nepal's approximately 200 caste/ethnic groups were sampled during Wave 1. Literacy levels were also representative of the broader population, with 400 illiterate participants, 256 literate but uneducated, 216 with primary education, 183 lower secondary education, 129 upper secondary education, 156 with a school leaving certificate, 124 with an intermediate (diploma) certificate, and 36 with a Bachelor degree or above. Most participants were Hindu (n = 1181), with a small number of Buddhists (170), Muslims (53), Christians (23), Kirati (64 - a native animistic religion), and 2 atheists.

### ***Wave 1 Measures***

A single survey was administered during the Wave 1 fieldwork and items and scales are described below (for all items see Appendix D)

### ***Demographic variables***

Demographic information collected included age (for the purposes of analysis derived as a continuous variable in years), sex (dichotomous variable male = 1 female = 0; in Wave 1 48.2% of participants were male), caste/ethnicity (self-nominated by participants), education (dummy-coded 8 categories with primary education as the reference group), religion (dummy-coded 6 categories with Hindu as the reference), monthly income (continuous), marital status (dummy-coded 3 categories with married as the reference), settlement pattern (measured on a scale of 1-5, where 1 was a settlement pattern in which caste/ethnic group lived completely

separately and 5 a settlement pattern where caste/ethnic groups were completely intermingled) and voting intentions (dummy-coded 10 categories with Nepali Congress (NC) as the reference category).

### ***Scales***

All scales in the survey were derived by summing and averaging items. Resulting scores were grand mean centered and used as continuous variables in analyses. For all scale scores, higher scores reflected higher levels of the concept. Tests of reliability were performed for each scale using Cronbach's Alpha, which is presented along with mean and standard deviations of each score below.

### ***Legitimacy***

Legitimacy was measured as people's trust and confidence in the government, their respect for the government, and the perception that the government operates in the best interests of the people (drawing on the traditional conceptualisation of legitimacy, - Tyler, 2006,<sup>5</sup> e.g., 'The government operates in the best interests of Nepalese people'; see Appendix D). Four items reflected these concepts, and a higher score on this scale reflects higher levels of perceived government legitimacy (M=2.45, SD=.90, Cronbach's alpha=0.78).

### ***Government Performance***

The two-item government performance scale (e.g., 'The government has the ability to provide services to the citizens of Nepal'; see Appendix D) measured citizen's

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<sup>5</sup> There has been a recent debate in the literature about the theoretical conceptualisation of legitimacy when it comes to institutional authorities (see e.g., Jackson et al., 2015; Tyler & Jackson 2013 as it relates to moral obligation). In this project we draw on the traditional conceptualisation of legitimacy as proposed by Tyler and other scholars.

perceptions that the government could provide services to citizens and was able to govern effectively (M=2.85, SD=0.96, Cronbach's alpha=0.44).

### ***Procedural Justice***

Procedural justice was operationalised via Tyler and Huo's (2002) concepts of fairness, respect and neutrality (e.g. 'The government uses fair procedures when deciding how to handle situations'; Appendix D). The scale comprised four items and was highly reliable (M=2.12, SD=0.87, Cronbach's alpha=0.80).

### ***Distributive Justice***

Two distributive justice items assessed whether certain caste groups received more from the government than others, and whether the rich received better services than the poor (e.g. 'The government provides a better service to the rich than to the average citizen'; Appendix D; M=2.47, SD=0.82, Cronbach's alpha=0.40).

### ***Outcome Favourability***

The outcome favourability scale measured whether the government was perceived to deliver services and assistance to citizens, both individually and to their group (e.g. 'My ethnic/caste group receives a favourable share of government help'; Appendix D; M=1.95, SD=0.78, Cronbach's alpha=0.50).

## **2.5: Wave 1 Procedure**

### ***Enumerators and Training***

Due to the much larger sample size for Wave 1 compared to the pilot, a total of 47 enumerators were employed, including 12 field supervisors. Supervisors for the Wave 1 fieldwork had all been involved in the pilot fieldwork, meaning they were familiar with the University research team and IDA staff and had an understanding of the survey items, response scales, and fieldwork procedures. They also assisted in training new enumerators, as well as acting as field supervisors. The pilot method of caste/ethnic matching was effective in facilitating trust in respondents, so as in the pilot, enumerators and participants were matched on caste and ethnicity as much as possible. Two training sessions were held – one in central-east Nepal (Kathmandu), and one in Far-West Nepal (Nepalgung). Both training sessions followed the same structure as the pilot, and lasted three days each. Training staff were the same for each session, including the first author of this report, a fieldwork manager, and a research officer who also acted as translator. The training schedule and topics covered were based on the outcomes of the pilot training. Training topics included an overview of the research aims, changes to the survey and protocol, informed consent procedures, effective interview techniques, and troubleshooting interviews.

### ***Survey Administration***

The fieldwork took place between the 21<sup>st</sup> September 2012 and the 1<sup>st</sup> November 2012. The procedure mirrored the pilot, wherein teams of 1 supervisor and 3 enumerators travelled to the capital of the district they were assigned, and gradually moved outwards to more remote fieldwork sites. Within villages, they followed the Right-Hand rule and selected participants using the Kish Grid method (as outlined in the pilot procedure). Participants were asked to nominate a location for the interview,

and as much as possible, enumerators were instructed to present in an informal yet engaged manner. At the end of each day, enumerators would report to supervisors and the paper surveys with recorded answers would be collected. Monitoring procedures followed the pilot, with a monitoring team of the fieldwork manager, a translator, and the first author, traveling to the main fieldwork sites and meeting with supervisors approximately every second day.

## ***2.6: Wave Two Methods***

One year following the first Wave of fieldwork, a second cross-sectional data collection took place. Procedures followed the same as those adopted in the pilot and Wave 1 fieldwork, therefore only variations from the methods described in the pilot and Wave 1 are described here.

### ***Wave Two Sampling***

As was the case in Wave 1, a stratified random sampling design was employed, with participants randomly sampled within the strata variable of region. This mirrored the procedures of the pilot and Wave 1. The country was divided into 16 geographical districts, and within the districts, Village Development Committees (VDCs) were randomly selected, followed by Wards within the VDCs. Sampling within the village again utilised the Right-Hand rule, and the Kish Grid for random selection at the household level, as in Wave 1.

### ***Wave 2 participants***

A total of 1,500 participants were surveyed during Wave 2 (F=773, M=727, age range 18-90, mean age 39). Caste/ethnic composition was representative of Nepalese society, with 547 Hill Caste respondents, 273 Hill Ethnics, 75 Hill Dalits, 70 Newars, 277 Madhesi Caste, 147 Terai-Madhesi Ethnic, 79 Madhesi Dalit, and 32 Muslims. Again, these eight categories of caste/ethnic group were suggested and coded by our Nepalese collaborators, though caste/ethnic group information was also collected at a more detailed level in the survey. Overall, 70 of Nepal's approximately 200 caste/ethnic groups were sampled during Wave 2. Literacy levels were also representative of the broader population, with 392 illiterate participants, 252 literate but uneducated, 171 with primary education, 189 lower secondary education, 152 upper secondary education, 150 with a school leaving certificate, 141 with an intermediate (diploma) certificate, and 53 with a Bachelor degree or above. Most participants were Hindu (1303), with a small number of Buddhists (75), Muslims (31), Christians (22), Kirati (66), and 3 atheists.

### ***Wave 2 Measures***

A single survey was administered during Wave 2 fieldwork. Scales repeated from the Wave 1 survey included procedural justice, distributive justice, outcome favourability, group power, voice, and group influences. New items and scales included participant-enumerator caste/ethnic congruency, gender congruency, perceptions of regional violence, trust in other institutions and performance of other institutions such as the courts and police, and government delivery of specific services. These measures are detailed below (see appendix E for all items in the Wave 2 survey).

### ***Demographics***

Demographic information collected included age, sex, caste/ethnicity, VDC, education, religion, profession, income, marital status, settlement pattern, and voting intentions.

### ***Identification***

A single visual item assessed participants' identification with their caste/ethnic group and the national Nepal group (see appendix E for the visual scale). On average, participants identified very strongly with both their subgroup (caste/ethnic group;  $M=4.25$ ,  $SD=0.98$ ) and superordinate group (national group;  $M=4.68$ ,  $SD=.62$ ). The perception of their group's level of power in Nepalese society was also measured ( $M=2.89$ ,  $SD=1.20$ ).

### ***Voice***

A three-item voice scale assessed citizens' perceptions that they could participate in government processes and were consulted by the government in making decisions ( $M=2.84$ ,  $SD=0.77$ , Cronbach's  $\alpha=0.51$ ).

### ***Group Influence***

To assess the influence on the government of different groups in the Nepal, a list of 13 local and regional groups was compiled (see Appendix E). These comprised the eight main caste/ethnic categories in Nepal (local influences) and an assortment of regional, governmental, intergovernmental, and non-governmental actors (e.g., India, the US, the UN, INGOs). Participants were asked to rate the extent to which each of the groups influenced how the government was run and operated. Factor analysis



revealed that participants' influence ratings of these groups fell into two factors along the expected local and foreign lines. Two scales were then developed comprising either local groups (M=2.67, SD=0.69, Cronbach's alpha=0.83) or foreign groups (M=2.86, SD=0.85, Cronbach's alpha=0.82).

### ***Group Trust***

Trust ratings were assessed for the same thirteen groups described above under the heading Group Influence, and two scales were created- local group trust (M=2.76, SD=.84, Cronbach's alpha=0.80) and foreign group trust (M=2.68, SD=.85, Cronbach's alpha=0.72).

### ***Government delivery of services***

The Wave 2 survey also allowed us to measure in more detail variables related to government performance and hence we included items related to assessments of the ability of government to deliver specific services. This allowed us to test a better and more differentiated operationalization of government performance relating to the delivery of basic infrastructure, food, housing, health, education, crime, the economy, and employment. One aim was to examine whether the effect of government performance remained stable across Wave 1 and Wave 2 depending on how it was measured (Wave 1: M = 2.85; SD= 0.96; Wave 2: M=2.59; SD=1.00).

### ***2.7: Wave 2 Procedure***

The procedure for Wave 2 followed the procedure of Wave 1 as closely as possible. For this reason, some details are omitted here to avoid repetition. An additional

component of the Wave 2 procedure was to allow for the collection of longitudinal data at Wave 3. These additional procedures will be detailed below.

### ***Enumerators and Training***

For Wave 2 a total of 47 enumerators were employed, including 12 field supervisors. Enumerators who had worked on Wave 1 were encouraged to return for Wave 2, and approximately 50% had worked on both surveys. Two training sessions were held again- one in central-east Nepal (Kathmandu), and one in Far-West Nepal (Nepalgung). Both training sessions followed the same structure, and took three days each. Training topics included an overview of the research aims, survey structure and protocol, informed consent procedures, effective interview techniques, and troubleshooting interviews.

An additional component of the Wave 2 survey included setting up procedures to allow the collection of longitudinal tracking of participants between Wave 2 and Wave 3. Ethical procedures did not permit enumerators to collect the names of participants, and as addresses are uncommon in Nepal, and email and mobile phone use is inconsistent (especially in rural areas), alternative strategies needed to be developed for finding participants at the second time point.

Therefore, during the final day of training, enumerators were instructed to describe detailed location information, to be transcribed on the back of the completed survey of each participant (see example in Figure 4). First, a map key was developed so that all enumerators were using consistent symbols for houses, temples, trees, schools,



### ***Survey Administration***

The Wave 2 fieldwork took place between the 5<sup>th</sup> September 2013 and the 10<sup>th</sup> October 2013. Teams of 1 supervisor and 3 enumerators travelled to the capital of the district they were assigned, and gradually moved outwards to more remote fieldwork sites. Within villages, they followed the Right-Hand rule and selected participants using the Kish Grid method. Monitoring procedures followed the procedures adopted in the pilot and Wave 1, with a monitoring team meeting with supervisors approximately every second day and communication via mobile phone occurred daily.

### ***2.8: Wave 3 Methods***

The third Wave of fieldwork comprised a longitudinal design, in order to survey participants from Wave 2 at a second time point. Longitudinal methods are designed to measure stability and change over time, and assist in establishing causal relationships between variables.

### **Wave 3 Procedure**

#### ***Enumerators and Training***

For Wave 3 a total of 47 enumerators were employed, including 12 field supervisors. Enumerators who had worked on Wave 2 were encouraged to return for Wave 3, and approximately 70% had worked on both surveys. Two training sessions were held—one in central-east Nepal (Kathmandu), and one in Far-West Nepal

(Nepalgung). Both training sessions followed the same structure, and took three days each. Training topics mirrored those of the first Wave 1 and 2, with an additional component added to cover the longitudinal design, including the location maps described previously.

The Wave 3 fieldwork took place between the 25<sup>th</sup> July 2014 and the 1<sup>st</sup> September 2014. Teams of 1 supervisor and 3 enumerators travelled to the capital of the district they were assigned, and gradually moved outwards to more remote fieldwork sites. The Wave 2 sampling frame was used to relocate villages, and location maps were used to relocate houses and participants. If a participant from Wave 2 could not be located, enumerators would move to another side of the village or municipality, begin the sampling procedure from the Right-Hand Rule, and randomly sample a replacement participant. Monitoring procedures were the same as in the pilot, Wave 1 and 2, with a monitoring team meeting with supervisors approximately every second day and communication via mobile phone was held daily.

### ***Wave 3 participants***

A total of 1,500 participants were surveyed during Wave 3 (F=773, M=727, age range 18-90, mean age 39). 944 had previously participated in Wave 2, and 556 were new participants. Caste/ethnic composition was representative of Nepalese society, with 546 Hill Caste respondents, 281 Hill Ethnics, 74 Hill Dalits, 54 Newars, 275 Madhesi Caste, 181 Terai-Madhesi Ethnic, 62 Madhesi Dalit, and 27 Muslims. Literacy levels were also representative of the broader population, with 376 illiterate participants, 259 literate but uneducated, 169 with primary education, 179 lower

secondary education, 153 upper secondary education, 160 with a school leaving certificate, 144 with an intermediate (diploma) certificate, and 60 with a Bachelor degree or above. Most participants were Hindu (1296), with a small number of Buddhists (89), Muslims (29), Christians (21), Kirati (64), and 1 atheist.

### ***Measures***

A single survey was administered during the Wave 3 fieldwork. Scales repeated from the Wave 2 survey included procedural justice, distributive justice, outcome favourability, group power, voice, and group influences, participant-enumerator caste/ethnic congruency, gender congruency, perceptions of regional violence, trust in other institutions, performance of other institutions, government delivery of specific services. New items included measures of election legitimacy and perceptions of transitional justice. These measures are detailed below (see appendix F for all items in the Wave 3 survey).

### ***Demographics***

Demographic information collected included age, sex, caste/ethnicity, VDC, education, religion, profession, income, marital status, settlement pattern, and voting intentions.

### ***Legitimacy***

Four items measured government legitimacy, which assessed trust, respect, and confidence in the government (M=2.84, SD=.83, Cronbach's alpha=0.88).

### *Election legitimacy*

Participants were asked to assess the legitimacy of the nationwide elections held in Nepal in November 2013 (in which the incumbent Maoist government lost power to the non-communist Nepali Congress party). Participants assessed whether the election was fair and free of corruption, and whether the results were accepted by the people and politicians of Nepal ( $M=2.71$ ,  $SD=.63$ , Cronbach's  $\alpha=.735$ ).

### *Transitional justice*

In this section, participants indicated whether they believed human rights abuses had been committed during the war ( $M=3.82$ ,  $SD=1.01$ ), and to what extent people who committed human rights abuses had been held accountable, and whether they were satisfied with transitional justice mechanisms put in place in Nepal ( $M=2.25$ ,  $SD=.79$ , Cronbach's  $\alpha=.682$ ).

## **2.9: MISSING DATA**

Participant refusal rates were negligible during Waves 1, 2 and 3 (i.e. an estimated refusal rate of approximately 1%). Although informed consent procedures clearly communicated that participation was voluntary, cultural norms within Nepal seemed to encourage participants' acquiescence in completing the survey. No participants subsequently reported dissatisfaction with their participation.

Gummer and Robmann (2013) describe a three-step strategy for dealing with item non-response. First, basic descriptive statistics are calculated to determine the extent of item nonresponse. Item nonresponse was approximately 10-20% for most

variables across all fieldwork phases. Next, Gummer and Robmann (2013) recommend evaluation of selected questions. It was found that there were relatively low (approximately 10%) nonresponse rates for items assessing the dependent variable (legitimacy) and key predictors (procedural justice, distributive justice, government performance, outcome favourability, voice). The highest item non-response was in the group trust and influence items (approximately 25%), which reflected genuine lack of knowledge of the groups themselves (e.g., citizens living on the southern Indian border often had never heard of China). As key variables displayed relatively minimal nonresponse rates, and the cause of high levels of nonresponse did not reflect meaningful bias, item nonresponse was not considered to be a problem in the three survey datasets. As a result of these tests, no adjustments were made in models to account for non-response.

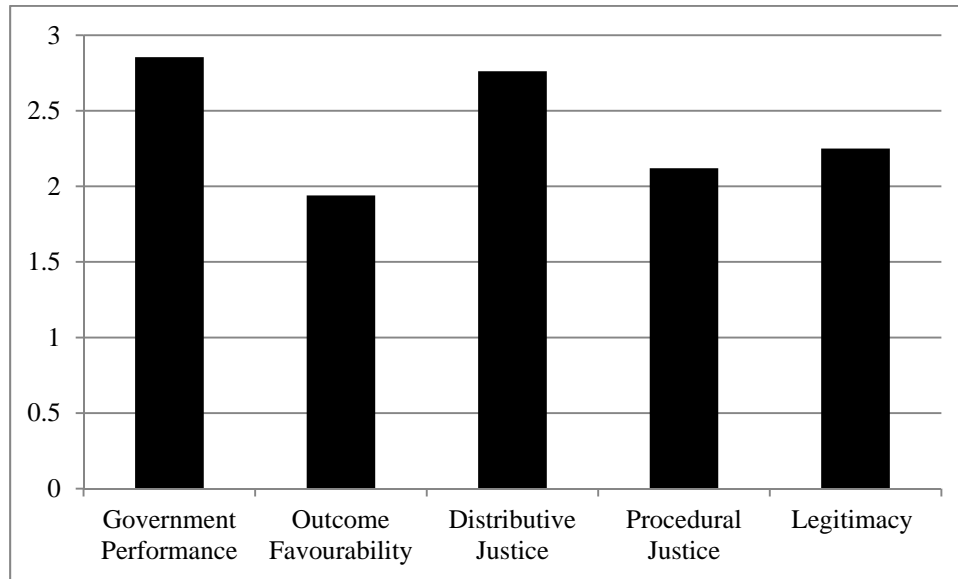


### **3: SELECTED RESULTS AND DISCUSSION**

#### *3.1: Wave One*

The Wave 1 survey aimed to assess mean levels of legitimacy, procedural justice, government performance, outcome favourability, distributive justice, and law legitimacy, along with the basic relationships between these variables. Thus, this section is primarily concerned with citizens' perceptions of institutional performance and arrangements. Citizens' perceptions of post-conflict social relationships in Nepal are explored in Wave 2 and reported in the next section of this report.

Many other variables were assessed in Wave 1 (see Appendix D; Wave 1 codebook containing descriptive statistics for all items in the survey), however this section of the report highlights just some of the findings. Thus, the results presented here are intended as a snapshot of the data, and further in-depth analysis will be published in due course. Participant demographic information has been presented above, in the methods section of this report, and is also reported in the Appendix. Figure 5 presents mean levels of legitimacy, procedural justice, distributive justice, outcome favourability, and government performance as observed in the Wave 1 survey.



*Figure 5. Mean level perceptions of instrumental and relational variables relating to government legitimacy in Nepal.*

Legitimacy means were found to be below the numeric midpoint on the 1-5 scale ( $M = 2.25$ ), indicating that overall, citizens have a low perception of government legitimacy in Nepal. Procedural justice scores are also below the midpoint ( $M = 2.12$ ), indicating low perceptions of the government's ability to make decisions fairly and treat people with respect. Scores on the instrumental variables indicated similar mean perceptions of distributive justice ( $M = 2.76$ ) and government performance ( $M = 2.85$ ), with outcome favourability lower ( $M = 1.94$ ). Next, bivariate relationships between each of the main variables were analysed (presented in Table 1 below).

Table 1. Descriptive statistics and bivariate correlations, Wave 1

	M(SD)	Outcome favourability	Distributive Justice	Procedural Justice	Legitimacy
Government performance	2.85 (.96)	.26**	.07*	.35**	.42**
Outcome favourability	1.94 (.78)		.07*	.37**	.41**
Distributive Justice	2.76 (1.24)			.10**	.12**
Procedural Justice	2.12 (.86)				.50**
Legitimacy	2.45 (.89)				

Note.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

M = mean; SD = standard deviation

Government legitimacy was positively correlated with each of the main variables, particularly procedural justice ( $r = .50$ ), government performance ( $r = .42$ ), and outcome favourability ( $r = .41$ ). Further, there were moderate correlations between some IVs, particularly procedural justice and outcome favourability ( $r = .37$ ), as well as procedural justice and government performance ( $r = .35$ ). These findings suggest that government legitimacy is most strongly related to procedural justice, as opposed to the instrumental variables also assessed in Wave 1. With regards to the first Wave of data collection, analysis revealed that procedural justice was more strongly associated with legitimacy than instrumental variables, although the instrumental variables were associated with legitimacy, albeit weakly.

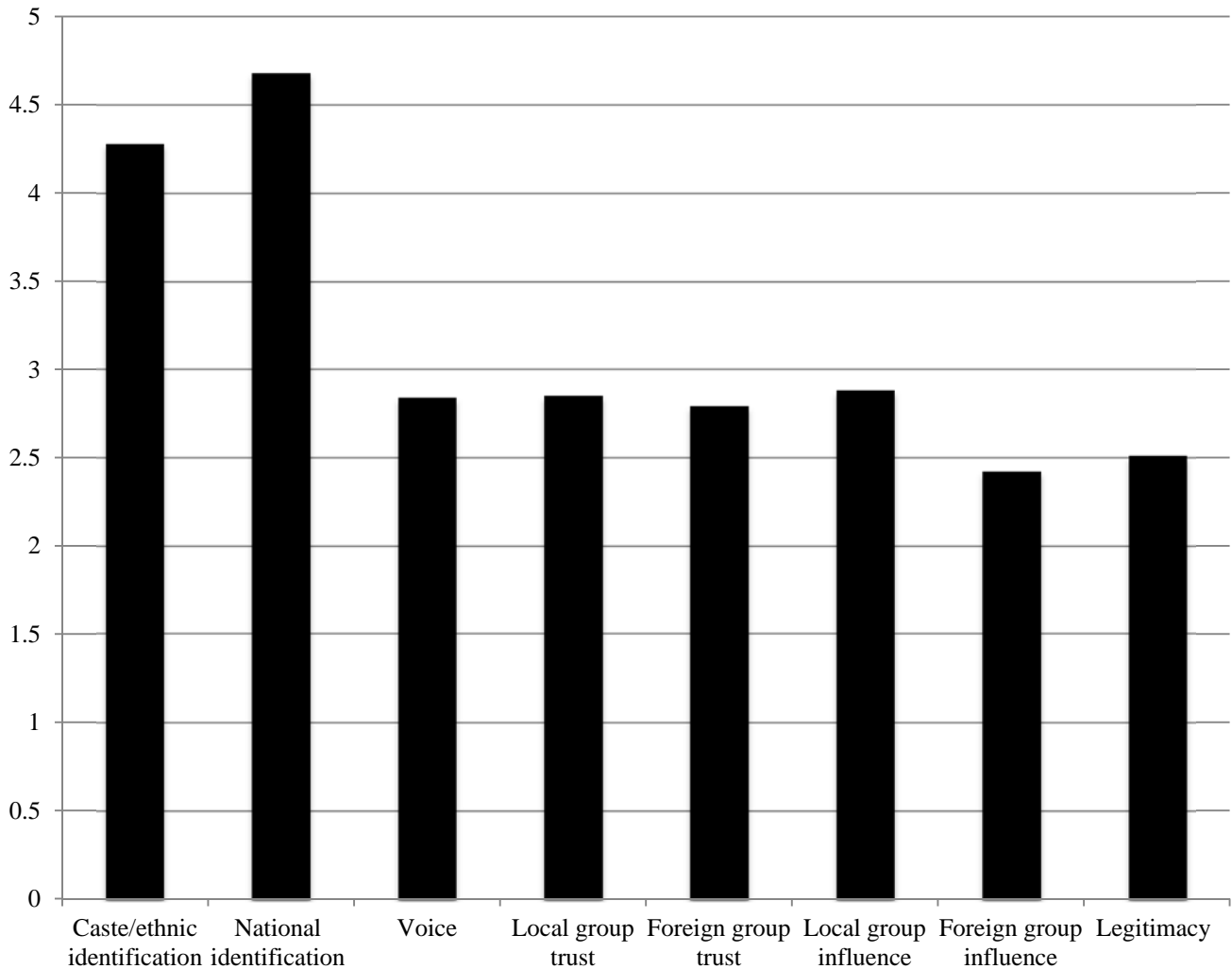
### **3.2: Wave Two**

Wave 2 in particular addresses the role of citizen voice and group trust and influence in building legitimacy. In this component of the legitimacy model, voice (i.e., citizens' perception that they have the ability to provide input into government decision-making) is expected to be positively associated with legitimacy. Further, this component measures perceptions of local (i.e., Nepali) and foreign group influence over the government, and their effect on legitimacy. Perceptions of local group trust and influence are composite measures combining ratings of influence of several Nepalese groups (e.g., Hill Caste, Terai Madhesi Janajati, Muslims). Perceptions of foreign trust and influence are composite measures comprising influence ratings of relevant foreign groups (e.g., India, the UN, the US, INGOs, China). The scales used for analysis in this section are presented in Chapter Two above, and individual item statistics are presented in Appendix E (codebook Wave 2).

Many other variables were assessed in Wave 2 (see Appendix E; Wave 2 codebook containing descriptive statistics for all items in the survey), however this section of the report highlights just some of the findings. Participant demographic information has been presented above, in the methods section of this report, and is also reported in the Appendix.

Figure 6 presents means for Wave 2 variables including voice, local trust, foreign trust, local influence, foreign influence, caste/ethnic identification, national

identification, and legitimacy.



*Figure 6. Mean perceptions of Wave 2 variables including identification, voice, local trust and influence, foreign trust and influence, and legitimacy.*

Overall, levels of both caste/ethnic and national identification were extremely high, towards the upper limits of the 1-5 scale (M=4.28 and M=4.68 respectively). The difference between these variables did not reach statistical significance,  $t(1496)=-.009$ ,  $p=.993$ , indicating that Nepalese did not substantially differ in identification between their caste group and the national group.

Next, Nepalese citizens trusted local groups ( $M=2.76$ ) more than foreign groups ( $M=2.68$ ), and this difference was statistically significant,  $t(1496)=-2.05$ ,  $p < .05$ . That Nepalese would trust local groups more than foreigners is an unsurprising result, given that other Nepalese groups represent the in-group and citizens are more likely to implicitly trust members of these groups.

Likewise, local groups were perceived to have more influence over how the government is run and operated than foreign groups ( $M=2.89$  and  $M=2.40$  respectively), and this difference was statistically significant,  $t(1128)=-22.92$ ,  $p < .001$ . In terms of theories of local ownership discussed in section one, this is a positive result, as often in a post-conflict environment citizens perceive that foreign groups wield more influence over the government than locals in a transitional context. Next, bivariate correlations were calculated for each of the variables of interest in this section (see Table 2).

Table 2. Descriptive statistics and zero-order correlations for Wave 2 variables

	M (SD)	Caste/ethnic ID	National Nepali ID	Voice	Nepal group trust	Foreign group trust	Nepal group influence	Foreign group influence	Legitimacy
Caste/ethnic ID	4.28 (.71)		.16**	.04	.16**	.11**	.22**	.15**	.04
National Nepali ID	4.68 (.76)			.06	.12**	.20**	.14**	.22**	-.01
Voice	2.84 (.75)				.17***	.13**	.17**	.17**	.21**
Nepal group trust	2.76 (.84)					.38**	.42**	.15**	.17**
Foreign group trust	2.68 (.85)						.11**	.38**	.12**
Nepal group influence	2.86 (.69)							.39**	.19**
Foreign group influence	2.42 (.74)								.10**
Legitimacy	2.46 (.90)								

Note.

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

M= mean; SD = standard deviation

Citizens' perception of voice (i.e., their personal ability to provide input into decision-making,  $M=2.84$ ) was below the scale midpoint and lower than their ratings of group influences. Trust ratings were significantly correlated, in that people who trusted local groups also tended to trust foreign groups ( $r=.15$ ). Additionally, people who perceived high influence of local groups also perceived higher influence of foreign groups ( $r=.39$ ). Perceived voice was also positively associated with the perceived influence of local groups ( $r=.17$ ) and foreign groups ( $r=.17$ ).

Most importantly, legitimacy was significantly correlated with each of the variables intended to represent 'local ownership' in the Nepal context. These correlations ranged from .10 to .21, with perceived voice displaying the strongest relationship with government legitimacy.

In summary, Nepalese citizens trusted local groups more than foreign groups, and overall, local and foreign group trust were associated with increased legitimacy. In terms of group influence, local group influence was positively associated with legitimacy, along with foreign group influence. Positive effects of voice and local trust and influence suggest that some degree of local participation and influence provides benefits in terms of legitimacy perceptions. However, the negative consequences of foreign group influence on institutional legitimacy, as predicted by the local ownership literature, were not observed in this project.

### *3.3: Wave Three*

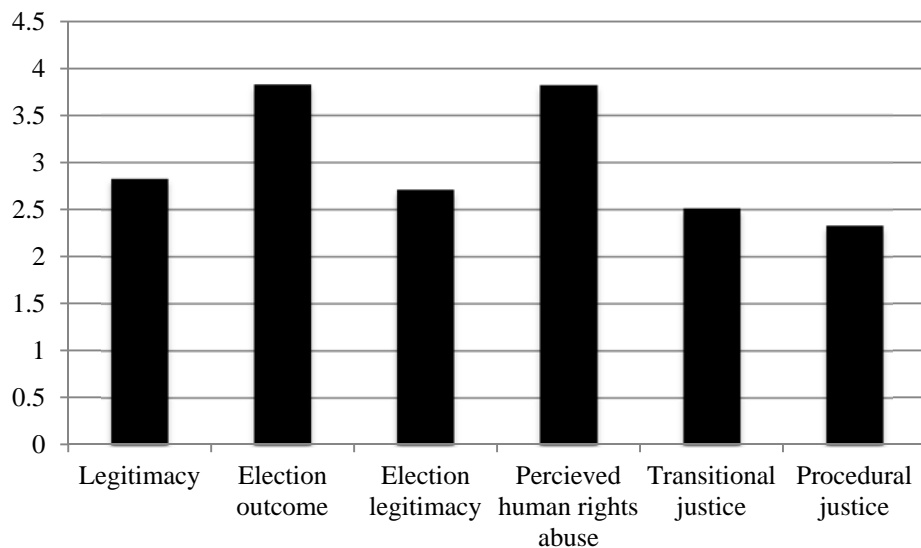
Wave 3 was conducted following a nationwide election in Nepal. This, the final



section of results examines mean election legitimacy, and the relationship between election legitimacy, satisfaction with election outcomes, and government legitimacy. Second, the issue of human rights abuses committed during the civil war are salient in Nepal, as at the time of writing the country prepares to establish a Truth and Reconciliation Committee. The scales used for analysis in this section are presented in Chapter Two above, and individual item statistics are presented in Appendix F (codebook Wave 3).

Many other variables were assessed in Wave 3 (see Appendix F; Wave 3 codebook containing descriptive statistics for all items in the survey), however this section of the report highlights just some of the findings. More in-depth analysis including longitudinal analysis will be published in due course. Participant demographic information has been presented above, in the methods section of this report, and is also reported in the Appendix E codebook.

Figure 7 presents means for Wave 3 variables including legitimacy, procedural justice, satisfaction with election outcome, election legitimacy, the perception that human rights violations were committed during the war, and the perception that human rights violations have been appropriately dealt with in post-conflict Nepal.



*Figure 7. Wave 3 levels of perceived legitimacy, election legitimacy, and transitional justice in Nepal*

Results indicate that despite a small increase in legitimacy from the previous year's survey ( $M=2.83$ ), government legitimacy in Nepal still remains relatively low. More positively, however, most citizens were satisfied with the outcome of the elections (73% a lot or entirely), and the elections were widely perceived as legitimate by the population (nearly 58% strongly or entirely agreed with the statement 'The elections were fair and free of corruption').

The majority of citizens perceived that human rights abuses had been committed during the war (nearly 60% strongly or entirely agreed that they had), and most were also dissatisfied with transitional justice mechanisms put in place in Nepal thus far (51% felt that perpetrators had not been held accountable, and 46% were unsatisfied with procedures put in place to deal with human rights abuse committed during the war).

Next, zero-order correlations between the variables were performed in order to

examine simple relationship between the main variables (presented in Table 3).

*Table 3. Descriptive statistics and bivariate correlations, wave 3*

	M(SD)	Legitimacy	Desired election outcome	Election legitimacy	Perceived HR abuse	Perceived transitional justice
Procedural justice	2.33 (.81)	.49**	.15**	.14**	.02	.18**
Legitimacy	2.83 (.83)		.28**	.30**	.11**	.17**
Desired election outcome	3.83 (1.17)			.64*	.10**	.12**
Election legitimacy	2.71 (.63)				.15**	.14**
Perceived HR abuses	3.82 (1.10)					-.13**
Perceived transitional justice	2.51 (.79)					

*Note.*

\* $p < .05$ , \*\* $p < .01$ , \*\*\* $p < .001$

*M = mean; SD = standard deviation*

From these results there appears to be relationship between government legitimacy and election outcome ( $r = .28$ ), but a marginally stronger relationship between government legitimacy and election legitimacy ( $r = .30$ ). However, a strong correlation can be observed between election outcome satisfaction and election legitimacy ( $r = .64$ ), implying that citizens' whose preferred political party gained power are more likely to perceive the election as legitimate.

Next, transitional justice and government legitimacy are positively correlated ( $r = .17$ ), as well as transitional justice and procedural justice ( $r = .18$ ), providing initial evidence that the way a post-conflict government handles human rights abuses committed during the war may have some bearing on current legitimacy perceptions. A negative relationship between perceived human rights abuse and perceived transitional justice was also observed ( $r = -.13$ ), indicating that the stronger a citizens'

belief that human rights abuses were committed, the less satisfied they are with transitional justice mechanisms in Nepal.

## **4: IMPLICATIONS AND CONCLUSIONS**

This project aimed to investigate how perceptions of institutional legitimacy can be cultivated in a post-conflict environment. At the outset of this report, three research questions were posed:

- 1) What are the current levels of perceived fairness and legitimacy of central government in post-conflict Nepal, and what is the relationship between relational and instrumental variables and legitimacy?
- 2) What are the dynamics of social identification, trust, and influence (voice) in Nepal, and how do these relate to government legitimacy?
- 3) How legitimate were the recent elections in Nepal, and what is the relationship between election legitimacy, transitional justice, and perceived government legitimacy?

Selected findings from each Wave of fieldwork have been presented in this report, allowing some initial observations regarding these research questions.

First, it was found that procedural justice was more strongly associated with local perceptions of post-conflict government legitimacy than instrumental outcomes including government performance, distributive justice, and outcome favourability. These results are in line with previous findings by Rothstein (2009; also Epstein et al 2013) who found that in post-conflict societies, institutional legitimacy was generated via perceptions of procedural fairness in the implementation of public policies. Further, these results add to the body of research illustrating that people are particularly attuned to relational cues when making assessments of authorities in

post-conflict contexts (McLoughlin 2015). This finding shows that even in the earliest emergence of new political institutions, citizens primarily evaluate the legitimacy of these institutions based on the fairness of the government's decision-making and the quality of the relationship between citizens and state (i.e., the perception of being treated with dignity and respect). That is, in a post-conflict environment, immediately following democratic transition, citizens may look to authorities for relational information to determine their judgements of the legitimacy of the new institutions. The present project also extends previous work on procedural justice in transitional contexts by comparing instrumental and procedural sources of legitimacy, and shows that procedural sources of legitimacy are associated with legitimacy more so than instrumental outcomes.<sup>6</sup>

Second, insofar as 'local ownership' may be conceived as citizen voice and local influence over post-conflict government processes, this result finds evidence for a positive effect of local ownership on post-conflict government legitimacy. The theory section of this report explored literature debating the importance and contingencies of local ownership in post-conflict reconstruction. This literature holds that engaging local citizens and minimizing foreign influence over post-conflict processes builds sustainable institutional legitimacy in the long-term. This project has attempted to investigate the concept quantitatively by measuring the relative trust towards and influence of a) local Nepalese caste/ethnic groups, and b) foreign groups, including regional governmental, non-governmental, and inter-governmental organisations. All groups were relevant to the Nepalese context, in an attempt to ground this component in local experience.

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<sup>6</sup> See also Fisk 2015 for a more detailed analysis of this relationship and also Fisk and Cherney 2015.

Results indicated that voice (i.e. the perception that citizens could influence the decision-making processes of the government) was most strongly related to government legitimacy. This speaks to ongoing debates about the nature and implementation of local ownership in post-conflict reconstruction. Knoll (2007), for example, conceives the debate as a conflict between the degree of local participation and the quality of local participation. Certainly in the present study, citizens were not asked to assess the quality of the influence. This means that a particular group could have a high influence over government processes, but that some citizens would perceive this influence as positive and others as negative.

Third, both satisfaction with election outcomes and election legitimacy were associated with post-conflict government legitimacy. However, election satisfaction and election legitimacy were also strongly correlated, implying that election outcomes are linked to the perceived legitimacy of elections. Further work involving more sophisticated statistical analysis is planned for these data. Wave 3 also included measures of perceived transitional justice and government legitimacy, with a positive relationship observed as expected. It is also worth noting that descriptive statistics showed extremely low levels of perceived transitional justice in Nepal, indicating that although the country has a long way to go in addressing human rights violations committed during the war, mechanisms such as the recently-formed Truth and Reconciliation Commission will assist in improving institutional legitimacy at the central government level.

This research suggests that post-conflict legitimacy is best built through procedural

justice, in line with previous research conducted in stable Western democracies. Further, specific post-conflict measures related to procedural justice—such as democratic elections and transitional justice mechanisms—may also improve institutional legitimacy, as suggested by the statebuilding literature. These results were observed in the cultural context of extremely strong subgroup identities (i.e., the caste system in Nepal) and help demonstrate the robustness of this finding. Evidence was found that social identities are extremely strong in Nepal, and that relationships between identification, voice, influence and legitimacy can be observed, suggesting that this is a fruitful avenue of investigation for further research.

This research also highlights the advantages of studying ‘local legitimacy’, i.e., legitimacy in the eyes of the local population. This descriptive, or subjective, approach to legitimacy is common in psychological and criminological research, but less common in the fields of political science and statebuilding. This approach allows for insight into the internal motivations of citizens in post-conflict societies, and highlights the importance of political authorities building citizens’ understanding of shared public values at the outset of democratic transitions.

These results also address concerns by scholars and practitioners who reject the transfer of the Western model of democratic institutions to non-Western post-conflict societies. There is scepticism that a relatively standardised model of post-conflict democratic transition can be successfully grafted onto non-Western developing societies (e.g. Call and Cook, 2003). However, citizens in this project largely assessed the legitimacy of the government through procedural elements (procedural



justice, voice, local participation) that align with the principles of liberal democracy practiced in the West.

Further analysis - including detailed multilevel analysis of the longitudinal data collected in Wave 3 - is still needed. However, this report provides evidence that rigorous quantitative fieldwork is possible in a developing, post-conflict society, and that interdisciplinary work in this environment can provide policy-relevant insights into local perceptions of institutional legitimacy.

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**APPENDIX A: VISUAL SHOWCARDS (ENGLISH VERSIONS)**

1-----2-----3-----4-----5

Not at all-----A little-----Somewhat-----A lot-----Entirely



**1---2-----3-----4-----5-----6-----7-----8-----9-----10**

Not at all-----Entirely

## APPENDIX B: ECOLOGICAL DEVELOPMENT REGION TO DISTRICT SAMPLING

### (WAVE I)

Eco-Dev Region	District	Sample District (1st-Stage)	Population Size (Eco-Dev)	Population Size (District)	Sample Size (Eco-Dev)	Sample Size (District)
Eastern Mountain	Taplejung Sankhuwasabha Solukhumbu	Sankhuwasabha	392,089	No need	38	38
Eastern Hill	Panchthar Ilam Dhankuta Terhathum Bhojpur Okhaldhunga Khotang Udayapur	Panchthar	1,601,347	No need	76	76
Eastern Tarai	Jhapa Morang Sunsari Saptari Siraha	Morang Siraha Saptari	3,818,119	965,370 637,328 639,284	216	94 60 62
Central Mountain	Dolakha Sindhupalchok Rasuwa	Dolka	517,655	No need	46	46
Central Hill	Kavrepalanchok	Kavrepalanchok	1,914,790	No need	100	100

	Nuwakot Sindhuli Ramechhap Dhading Makwanpur					
Kathmandu Valley	Kathmandu Lalitpur Bhaktapur	Lalitpur Kathmandu	2,517,023	468,132 1,744,240	132	28 104
Central Tarai	Dhanusa Mahottari Sarlahi Rautahat Bara Parsa Chitawan	Bara Parsa Chitwan Mahottari Dhanusa	4,707,517	687,708 601,017 579,984 627,580 754,777	268	56 50 48 52 62
Western Mount	Manang Mustang	Mustang	19,990	No need	18	18
Western Hill	Gorkha Lamjung Tanahu Syangja Kaski Myagdi Parbat Baglung Gulmi Palpa Arghakhanchi	Parbat Lamjung	2,811,135	146,590 167,724	144	66 78
Western Tarai	Nawalparasi Rupandehi	Rupandehi Nawalparasi	2,095,640	880,196 643,508	118	68 50

	Kapilbastu					
MW Mount	Dolpa Jumla Kalikot Mugu Humla		388,713	No need		
MW Hill	Pyuthan Rolpa Rukum Salyan Surkhet Dailekh Jajarkot	Rolpa Surkhet	1,687,497	224,506 350,804	118	46 72
MW Tarai	Dang Banke Bardiya	Banke Dang	1,470,472	491,313 552,583	82	38 44
FW Mount	Bajura Bajhang Darchula		463,345	No need		
FW Hill	Achham Doti Dadeldhura Baitadi	Achham	862,215	No need	76	76
FW Tarai	Kailali Kanchanpur	Kanchanpur	1,226,957	No need	68	68
Total	75	25	26,494,504		1,500	1,500

## APPENDIX C: FULL SAMPLING FRAME (WAVE I)

Eco-Dev Region	Sample District (1st-Stage)	Sample Size (District)	Sample VDC/Mun (2nd-Stage)	Sample Ward (3rd-Stage)	Sample Size (VDC)	Random no for VDC	Random no for ward	Random no for ward
Eastern Mountain	1. Sankhuwasabha	38	1. Kharang	9, 2	18	14	9	2
			2. Jaljala	5, 2	20	11	5	2
Eastern Hill	2. Panchathar	76	3. Durdimba	6, 5	18	9	6	5
			4. Olane	4, 9	18	24	4	9
			5. Sarang Danda	4, 8	20	34	4	8
			6. Sidin	8, 1	20	35	8	1
Eastern Tarai	3. Morang	94	7. Kadmaha	4, 3	20	33	4	3
			8. Sijuwa	6, 2	20	53	6	2
			9. Madhumalla	7, 8	20	38	7	8
			10. Tandi	7, 1	20	60	7	1
			<b>11. Biratnagar Mun.</b>	16, 18	14		16	18
	4. Siraha	60	12. Sukhachina	1, 7	22	103	1	7
			13. Lagadigoth	2, 3	24	62	2	3
			<b>14. Lahan Mun.</b>	7, 9	14		7	9
	5. Saptari	62	15. Bakdhauwa	8, 7	22	5	8	7
			16. Dhanagadi	7, 8	20	32	7	8
<b>17. Rajbiraj Mun.</b>	6, 1	20		6	1			
Central Mountain	6. Dolkha	46	18. Kalinchowk	9, 2	22	27	9	2
			19. Babare	9, 8	24	2	9	8
Central Hill	7. Kavrepalanchok	100	20. Simalchour Syampati	1, 2	20	84	1	2
			21. Sanowangthali	5, 3	20	77	5	3
			22. Bhumlutar	7, 2	20	9	7	2
			23. Nagre Gagarche	3, 8	20	61	3	8
			24. Dolalghat	9, 3	20	26	9	3
Kathmandu Valley	8. Lalitpur	28	25. Gotikhel	8, 9	14	20	8	9

			<b>26. Lalitpur Sub-metro.</b>	10, 18	14		10	18	
	9. Kathmandu	104	27. Sundarijal	7, 6	20	53	7	6	
			28. Manmaiju	1, 2	22	38	1	2	
			29. Balambu	8, 9	20	4	8	9	
			<b>30. Kathmandu metro.</b>	30, 6, 16, 10	42		30	6	
Central Tarai	10. Bara	56	31. Majhariya	1, 7	20	63	1	7	
			32. Motisar	6, 3	22	66	6	3	
			<b>33. Kalaiya Mun.</b>	3, 11	14		3	11	
	11. Parsa	50	34. Mainapur (Pakaha)	3, 4	16	49	3	4	
			35. Birawaguthi	5, 1	18	21	5	1	
			<b>36. Birgunj Mun.</b>	11, 3	16		11	3	
	12. Chitwan	48	37. Parbatipur	1, 8	16	29	1	8	
			38. Madi Kalyanpur	9, 3	18	25	9	3	
			<b>39. Bharatpur Mun.</b>	4, 13	14		4	13	
	13. Mahottari	52	40. Badiya Banchauri	9, 7	18	4	9	7	
			41. Damhimarayee	1, 2	20	17	1	2	
			<b>42. Jaleswor Mun.</b>	11, 4	14		11	4	
	14. Dhanusa	62	43. Thilla Yaduwa	9, 8	22	96	9	8	
			44. Aurahi	7, 6	22	2	7	6	
			<b>45. Janakpur Mun.</b>	15, 1	18		15	1	
	Western Mount	15. Mustang	18	46. Jomsom	8, 3	18	7	8	3
	Western Hill	16. Parbat	66	47. Khaula Lakuri	5, 7	22	29	5	7
				48. Bajung	1, 6	22	4	1	6
49. Bhangara				2, 4	22	9	2	4	
17. Lamjung		78	50. Chiti	6, 8	20	19	6	8	
			51. Bangre	2, 9	18	5	2	9	
			52. Ishaneshwor	1, 8	20	33	1	8	
			53. Chakratirtha	7, 3	20	16	7	3	
Western Tarai	18. Rupandehi	68	54. Manpakadi	3, 1	22	45	3	1	

			55. Asuraina	7, 4	22	4	7	4
			56. Bishnupura	8, 9	24	11	8	9
	19. Nawalparasi	50	57. Baidauli	8, 2	15	5	8	2
			58. Pragatinagar	5, 4	20	51	5	4
			<b>59. Ramgram Mun.</b>	10, 11	15		10	11
MW Hill	20. Rolapa	46	60. Kotgaun	4, 2	22	29	4	2
			61. Gairigaun	5, 4	24	11	5	4
	21. Surkhet	72	62. Ranibas	8, 3	16	44	8	3
			63. Babiyachaur	1, 5	20	3	1	5
			64. Sahre	3, 1	20	46	3	1
			<b>65. Birendranagar Mun.</b>	10, 1	16		10	1
MW Tarai	22. Banke	38	66. Phattepur	3, 6	22	34	3	6
			<b>67. Nepalgunj Mun.</b>	1, 7	16		1	7
	23. Dang	44	68. Hapur	4, 6	14	15	4	6
			69. Rajpur	3, 6	16	28	3	6
			<b>70. Ghorahi Mun.</b>	7, 4	14		7	4
FW Hill	24. Achham	76	71. Sutar	1, 9	20	68	1	9
			72. Tosi	3, 5	18	72	3	5
			73. Kalikasthan	7, 6	20	38	7	6
			74. Bhagyaswori	6, 1	18	8	6	1
FW Tarai	25. Kanchanpur	68	75. Sankarpur	5, 1	26	17	5	1
			76. Raikawar Bichawa	6, 9	26	14	6	9
			<b>77. Bhimdatta Mun.</b>	18, 15	16		18	15
Total	25	1,500	<b>62 VDCs and 15 Mun.</b>		1,500			

# APPENDIX D- CODEBOOK: WAVE 1 SURVEY

## Rebuilding institutional legitimacy in post-conflict societies: A case study of Nepal

### Wave 1 survey instrument and descriptive data

**[Instruction for the interviewer:** Conduct the interview in an informal, conversational manner, asking questions gently in a soft tone. Put the respondent at ease. Do not proceed in an interrogative manner or intimidate the respondent in any way. Give sufficient time to the respondent to reflect and answer the question without feeling rushed. If the respondent does not understand the questions, repeat it slowly.]

**Introduction:** Namsakar, my name is \_\_\_\_\_ and I am from an organization called Interdisciplinary Analyst (IDA). This is an independent research organization based in Kathmandu. We regularly conduct surveys among people like you to find out more on what you feel and think about issues of public interest. We are interested in people’s opinions about their local community, relationships with other communities, and their attitudes towards the government of Nepal.

### SECTION 1: PARTICIPANT BACKGROUND

QA. {P2QA} Area	n	%
Rural .....1	1243	82.9
Urban .....2	257	17.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>



QB. {P2QB} Sex

	n	%
Female .....	777	51.8
Male .....	723	48.2
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QC. {P2QC} Age

	n	%
18-25 .....	346	23.1
26-35 .....	374	24.9
36-45 .....	314	20.9
Above 45 .....	466	31.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QD. {P2QC} Education qualification

	n	%
Illiterate.....	400	26.7
Literate (no formal education) .....	256	17.1
Class passed.....		
Primary .....	216	14.4
Lower secondary.....	183	12.2
Secondary .....	129	8.6

SLC.....	6	156	10.4
Intermediate.....	7	124	8.3
Bachelor and above.....	8	36	2.4
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QE. {P2QE} What caste/ethnicity do you belong to?

		n	%
Hill Caste.....	1	462	30.8
Hill Ethnic.....	2	376	25.1
Hill Dalit.....	3	107	7.1
Newar.....	4	74	4.9
Madhesi Caste.....	5	256	17.1
Terai Madhesi Janajati.....	6	98	6.5
Madhesi Dalit.....	7	78	5.2
Muslim.....	8	49	3.3
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QF. {P3QF} Religion

		n	%
Hinduism.....	1	1181	78.7
Islam.....	2	53	3.5
Kirat.....	3	64	4.3
Atheist.....	4	2	.1
Buddhism.....	5	170	11.3
Christianity.....	6	23	1.5
Bon.....	7	7	.5

<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QG. {P3QG} What is your profession?

	<b>n</b>	<b>%</b>
Agriculture..... 1	<b>673</b>	<b>44.9</b>
Business..... 2	<b>185</b>	<b>12.3</b>
Service..... 3	<b>92</b>	<b>6.1</b>
Labour..... 4	<b>81</b>	<b>5.4</b>
Student..... 5	<b>115</b>	<b>7.7</b>
House wife/husband..... 6	<b>292</b>	<b>19.5</b>
Retired..... 7	<b>22</b>	<b>1.5</b>
Unemployed..... 7	<b>40</b>	<b>2.7</b>
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QH. {P4QH} What is the main source of income to your family?

	<b>n</b>	<b>%</b>
Agriculture..... 1	<b>834</b>	<b>55.6</b>
Business..... 2	<b>219</b>	<b>14.6</b>
Service..... 3	<b>149</b>	<b>9.9</b>
Remittance..... 4	<b>137</b>	<b>9.1</b>
Labour..... 5	<b>126</b>	<b>8.4</b>
Pension..... 6	<b>35</b>	<b>2.3</b>
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QI. {P4QI} What is your current marital status?

		n	%
Married .....	1	1261	84.1
Unmarried.....	2	239	15.9
	<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
	<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
	<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QJ. {P4QJ} The residence pattern of the various caste/ethnic groups in the locality [show card]

		n	%
Wholly mixed and living in one community .....	1	510	34.0
Partly mixed and partly separate.....	2	501	33.4
Nearby but separate .....	3	369	24.6
At a distance .....	4	120	8.0
	<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
	<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
	<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

***Initial introduction to survey and scale:***

Throughout this survey, we will pose to you a series of statements, and ask you to rate how much you agree with the statement on a scale of 1 to 5.

**IDENTIFICATION**

First, we would like to ask about your personal connection to your ethnic/caste group. To what extent do you agree with the following statements?

Q1. {P4Q1} I see myself first and (foremost) as a member of my caste/ethnic group.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	4.03	n	141	86	175	276	811	11	1500
Std Dev	1.32	%	9.4	5.7	11.7	18.4	54.1	.7	100.0

Q2. {P5Q2} I see myself first and (foremost) as a Nepali member of the Nepalese community

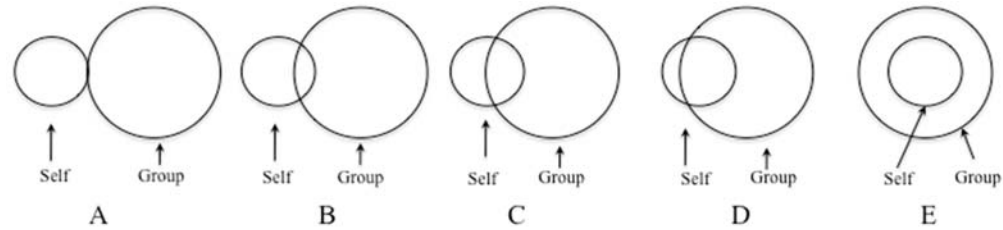
			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	4.70	n	23	15	81	150	1229	2	1500
Std Dev	.75	%	1.5	1.0	5.4	10.0	81.9	.1	100.0

Q3. {P5Q3} People from my ethnic/caste group should try to keep a separate cultural identity.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.35	n	222	260	279	201	511	27	1500
Std Dev	1.47	%	14.8	17.3	18.6	13.4	34.1	1.8	100.0

Q4. {P5Q4} People from my ethnic/caste group should try to remain distinct from the larger Nepalese society..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.75	n	-	13	108	382	297	-	1500
Std Dev	.98	%	-	1.6	13.5	47.8	37.1	-	100.0



Q5. **{P5Q5}** The small circle below denotes you as an individual. The larger circle represents your caste/ethnic group. Could you select a diagram that most closely represents your relationship with your caste/ethnic group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	<b>Total</b>
<b>Mean</b>	<b>4.46</b>	<b>n</b>	<b>18</b>	<b>52</b>	<b>144</b>	<b>288</b>	<b>997</b>	<b>1</b>	<b>1500</b>
<b>Std Dev</b>	<b>.89</b>	<b>%</b>	<b>1.2</b>	<b>3.5</b>	<b>9.6</b>	<b>19.2</b>	<b>66.5</b>	<b>.1</b>	<b>100.0</b>

Q6. **{P5Q6}** The small circle below denotes you as an individual. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	<b>Total</b>
<b>Mean</b>	<b>4.50</b>	<b>n</b>	<b>6</b>	<b>32</b>	<b>151</b>	<b>331</b>	<b>980</b>	<b>-</b>	<b>1500</b>
<b>Std Dev</b>	<b>.79</b>	<b>%</b>	<b>.4</b>	<b>2.1</b>	<b>10.1</b>	<b>22.1</b>	<b>65.3</b>	<b>-</b>	<b>100.0</b>

Q7. {P5Q7} The small circle below denotes your caste/ethnic group. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your caste/ethnic group's relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.21</b>	<b>n</b>	<b>25</b>	<b>68</b>	<b>220</b>	<b>436</b>	<b>748</b>	<b>3</b>	<b>1500</b>
<b>Std Dev</b>	<b>0.96</b>	<b>%</b>	<b>1.7</b>	<b>4.5</b>	<b>14.7</b>	<b>29.1</b>	<b>49.9</b>	<b>.2</b>	<b>100.0</b>

**POWER DISTANCE**

In this section, we would like to ask some questions about the government, citizens, and power. When we ask about the government, we would like you to think about the government in terms of the central government, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q8. {P6Q8} People are better off not questioning the decisions of those in the government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.51</b>	<b>n</b>	<b>1050</b>	<b>194</b>	<b>100</b>	<b>34</b>	<b>60</b>	<b>62</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>70.0</b>	<b>12.9</b>	<b>6.7</b>	<b>2.3</b>	<b>4.0</b>	<b>4.1</b>	<b>100.0</b>

Q9. {P6Q9} In most situations, authorities should make decisions without consulting citizens.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.29</b>	<b>n</b>	<b>1154</b>	<b>183</b>	<b>70</b>	<b>17</b>	<b>12</b>	<b>64</b>	<b>1500</b>
<b>Std Dev</b>	<b>.70</b>	<b>%</b>	<b>76.7</b>	<b>12.2</b>	<b>4.7</b>	<b>1.1</b>	<b>.8</b>	<b>4.3</b>	<b>100.0</b>

Q10. {P7Q10} In order for a nation to function, citizens should follow their government's orders without question..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.58</b>	<b>n</b>	<b>932</b>	<b>302</b>	<b>106</b>	<b>41</b>	<b>46</b>	<b>73</b>	<b>1500</b>
<b>Std Dev</b>	<b>0.98</b>	<b>%</b>	<b>62.1</b>	<b>20.1</b>	<b>7.1</b>	<b>2.7</b>	<b>3.1</b>	<b>4.9</b>	<b>100.0</b>

Q11. {P7Q11} A government that consults too much with citizens is perceived as weak.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.52</b>	<b>n</b>	<b>974</b>	<b>254</b>	<b>96</b>	<b>30</b>	<b>48</b>	<b>98</b>	<b>1500</b>
<b>Std Dev</b>	<b>.96</b>	<b>%</b>	<b>64.9</b>	<b>16.9</b>	<b>6.4</b>	<b>3.0</b>	<b>2.2</b>	<b>6.5</b>	<b>100.0</b>

Q12. {P7Q12} There are few qualities more admirable in a citizen than dedication and loyalty to his/her government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.66</b>	<b>n</b>	<b>99</b>	<b>180</b>	<b>343</b>	<b>284</b>	<b>517</b>	<b>77</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.27</b>	<b>%</b>	<b>6.6</b>	<b>12.0</b>	<b>22.9</b>	<b>18.9</b>	<b>34.5</b>	<b>5.1</b>	<b>100.0</b>

**POWER, STATUS, LEGITIMACY, STABILITY**

We would like you to think about your caste/ethnic group in comparison to other caste/ethnic groups in Nepal.

To what extent do you agree with the following statements?



Q13. {P8Q13} My ethnic/caste group has the power of influence in society, compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>310</b>	<b>380</b>	<b>415</b>	<b>176</b>	<b>143</b>	<b>76</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.23</b>	<b>%</b>	<b>20.7</b>	<b>25.3</b>	<b>27.7</b>	<b>11.7</b>	<b>9.5</b>	<b>5.1</b>	<b>100.0</b>

Q14. {P8Q14} My ethnic/caste group has a high social status compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.49</b>	<b>n</b>	<b>377</b>	<b>397</b>	<b>392</b>	<b>164</b>	<b>123</b>	<b>47</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>25.1</b>	<b>26.5</b>	<b>26.1</b>	<b>10.9</b>	<b>8.2</b>	<b>3.1</b>	<b>100.0</b>

Q15. {P8Q15} The position of my ethnic/caste group in the social hierarchy is fair..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.84</b>	<b>n</b>	<b>228</b>	<b>353</b>	<b>478</b>	<b>206</b>	<b>184</b>	<b>51</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>15.2</b>	<b>23.5</b>	<b>31.9</b>	<b>13.7</b>	<b>12.3</b>	<b>3.4</b>	<b>100.0</b>

Q16. {P8Q16} The level of influence that my caste/ethnic group has in society is likely to change in the future.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.00</b>	<b>n</b>	<b>158</b>	<b>368</b>	<b>355</b>	<b>244</b>	<b>219</b>	<b>156</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>10.5</b>	<b>24.7</b>	<b>23.7</b>	<b>16.3</b>	<b>14.6</b>	<b>10.4</b>	<b>100.0</b>

**GROUP TRUST**

In this section, we will be asking you about your levels of trust in different groups in Nepalese society. Think about how much you trust these different groups in general.

Q17. {P9Q17} Hill Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.58	n	58	224	440	312	439	27	1500
Std Dev	1.17	%	3.9	14.9	29.3	20.8	29.3	1.8	100.0
Q18. {P9Q18} Hill Ethnic			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.52	n	30	248	451	321	364	86	1500
Std Dev	1.12	%	2	16.5	30.1	21.4	24.3	5.7	100.0
Q19. {P9Q19} Hill Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.07	n	100	436	399	202	267	96	1500
Std Dev	1.22	%	6.7	29.1	26.6	13.5	17.8	6.4	100.0
Q20. {P9Q20} Newar			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.80	n	146	500	353	160	180	161	1500
Std Dev	1.19	%	9.7	33.3	23.5	10.7	12.0	10.7	100.0

Q21. {P9Q21} Madhesi Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.65	n	347	414	233	186	216	104	1500
Std Dev	1.38	%	23.1	27.6	15.5	12.4	14.4	6.9	100.0

Q22. {P9Q22} Terai Madhesi Janajati			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.66	n	321	414	279	155	217	114	1500
Std Dev	1.36	%	21.4	27.6	18.6	10.3	14.5	7.6	100.0

Q23. {P9Q23} Madhesi Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.43	n	375	475	257	115	161	117	1500
Std Dev	1.28	%	25.0	31.7	17.1	7.7	10.7	7.8	100.0

Q24. {P9Q24} Muslim			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.91	n	617	458	1347	51	88	152	1500
Std Dev	1.13	%	41.1	30.5	8.9	3.4	5.9	10.1	100.0

Q25. {P9Q25} India			Not at all	A little	Some	Much	Entirely	DK/CS	
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.61</b>	<b>n</b>	<b>289</b>	<b>396</b>	<b>337</b>	<b>176</b>	<b>139</b>	<b>163</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.24</b>	<b>%</b>	<b>19.3</b>	<b>26.4</b>	<b>22.5</b>	<b>11.7</b>	<b>9.3</b>	<b>10.9</b>	<b>100.0</b>

Q26. {P9Q26} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.85</b>	<b>n</b>	<b>121</b>	<b>326</b>	<b>332</b>	<b>145</b>	<b>131</b>	<b>445</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.17</b>	<b>%</b>	<b>8.1</b>	<b>21.7</b>	<b>22.1</b>	<b>9.7</b>	<b>8.7</b>	<b>29.7</b>	<b>100.0</b>

Q27. {P9Q27} The US			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.57</b>	<b>n</b>	<b>200</b>	<b>403</b>	<b>364</b>	<b>139</b>	<b>78</b>	<b>316</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>13.3</b>	<b>26.9</b>	<b>24.3</b>	<b>9.3</b>	<b>5.2</b>	<b>21.1</b>	<b>100.0</b>

Q28. {P9Q28} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.38</b>	<b>n</b>	<b>253</b>	<b>437</b>	<b>336</b>	<b>106</b>	<b>53</b>	<b>315</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.05</b>	<b>%</b>	<b>16.9</b>	<b>29.1</b>	<b>22.4</b>	<b>7.1</b>	<b>3.5</b>	<b>21.0</b>	<b>100.0</b>

Q29. {P9Q29} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>80</b>	<b>412</b>	<b>387</b>	<b>188</b>	<b>140</b>	<b>293</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>5.3</b>	<b>27.5</b>	<b>25.8</b>	<b>12.5</b>	<b>9.3</b>	<b>19.5</b>	<b>100.0</b>

Q30. {P9Q30} INGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.93</b>	<b>n</b>	<b>91</b>	<b>395</b>	<b>343</b>	<b>217</b>	<b>140</b>	<b>314</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>6.1</b>	<b>26.3</b>	<b>22.9</b>	<b>14.5</b>	<b>9.3</b>	<b>20.9</b>	<b>100.0</b>

**GROUP INFLUENCE**

We would now like to ask your opinion on the different groups in society and how much influence they have over how the government is run. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

In your opinion, to what extent do the following groups influence how the government is run?

Q31. {P10Q31} Hill Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.49</b>	<b>n</b>	<b>42</b>	<b>227</b>	<b>421</b>	<b>386</b>	<b>295</b>	<b>129</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.09</b>	<b>%</b>	<b>2.8</b>	<b>15.1</b>	<b>29.1</b>	<b>25.7</b>	<b>19.7</b>	<b>8.6</b>	<b>100.0</b>

Q32. {P10Q32} Hill Ethnic			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.11</b>	<b>n</b>	<b>48</b>	<b>312</b>	<b>536</b>	<b>333</b>	<b>109</b>	<b>162</b>	<b>1500</b>
<b>Std Dev</b>	<b>.97</b>	<b>%</b>	<b>3.2</b>	<b>20.8</b>	<b>35.7</b>	<b>22.2</b>	<b>7.3</b>	<b>10.8</b>	<b>100.0</b>

Q33. {P10Q33} Hill Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.51	n	152	289	400	138	52	169	1500
Std Dev	.96	%	10.1	39.3	26.7	9.2	3.5	11.3	100.0

Q34. {P10Q34} Newar			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.56	n	133	527	414	147	44	235	1500
Std Dev	.94	%	8.9	35.1	27.6	9.8	2.9	15.7	100.0

Q35. {P10Q35} Madhesi Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.02	n	144	325	370	317	161	183	1500
Std Dev	1.18	%	9.6	21.7	24.7	21.1	10.7	12.2	100.0

Q36. {P11Q136} Terai Madhesi Janajati			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.80	n	159	403	387	252	106	193	1500
Std Dev	1.12	%	10.6	26.9	25.8	16.	7.1	12.9	100.0

Q37. {P11Q37} Madhesi Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.36</b>	<b>n</b>	<b>269</b>	<b>526</b>	<b>309</b>	<b>136</b>	<b>51</b>	<b>209</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.04</b>	<b>%</b>	<b>17.9</b>	<b>35.1</b>	<b>20.6</b>	<b>9.1</b>	<b>3.4</b>	<b>13.9</b>	<b>100.0</b>

Q38. {P11Q38} Muslim			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.07</b>	<b>n</b>	<b>402</b>	<b>521</b>	<b>200</b>	<b>93</b>	<b>42</b>	<b>252</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>26.8</b>	<b>34.7</b>	<b>13.3</b>	<b>5.5</b>	<b>2.8</b>	<b>16.8</b>	<b>100.0</b>

Q39. {P11Q39} India			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.42</b>	<b>n</b>	<b>86</b>	<b>234</b>	<b>329</b>	<b>297</b>	<b>317</b>	<b>237</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.23</b>	<b>%</b>	<b>5.7</b>	<b>15.6</b>	<b>21.9</b>	<b>19.8</b>	<b>21.1</b>	<b>15.8</b>	<b>100.0</b>

Q40. {P11Q40} The UN			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>85</b>	<b>298</b>	<b>360</b>	<b>192</b>	<b>90</b>	<b>475</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>5.7</b>	<b>19.9</b>	<b>24.0</b>	<b>12.8</b>	<b>6.0</b>	<b>31.7</b>	<b>100.0</b>

Q41. {P11Q41} The US			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>118</b>	<b>308</b>	<b>390</b>	<b>229</b>	<b>104</b>	<b>351</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.11</b>	<b>%</b>	<b>7.9</b>	<b>20.5</b>	<b>26.0</b>	<b>15.3</b>	<b>6.9</b>	<b>23.4</b>	<b>100.0</b>

Q42. {P11Q42} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.71	n	157	341	398	191	65	348	1500
Std Dev	1.72	%	10.5	22.7	26.5	12.7	4.3	23.2	100.0

Q43. {P11Q43} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.66	n	133	383	400	155	55	374	1500
Std Dev	1.01	%	8.9	25.5	26.7	10.3	3.7	24.9	100.0

Q44. {P11Q44} INGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.71	n	124	353	412	170	52	389	1500
Std Dev	1.01	%	8.3	23.5	27.5	11.3	3.5	25.9	100.0

### SOCIAL DOMINANCE ORIENTATION

We are interested in your opinions about the dominance of particular groups in society.

To what extent do you agree with the following statement?

Q45. {P11Q45} It's probably a good thing that some groups are at the top and others are at the bottom

Not at all	A little	Some	Much	Entirely	DK/CS
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.63</b>	<b>n</b>	<b>1020</b>	<b>150</b>	<b>157</b>	<b>69</b>	<b>64</b>	<b>40</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.12</b>	<b>%</b>	<b>68.0</b>	<b>10.0</b>	<b>10.5</b>	<b>4.6</b>	<b>4.3</b>	<b>2.7</b>	<b>100.0</b>

**VOICE**

In these questions, we are interested in your opinion on the extent to which Nepalese people in general are allowed to participate in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q46. **{P12Q46}** Nepalese in general are consulted in how the government is run.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.13</b>	<b>n</b>	<b>643</b>	<b>294</b>	<b>218</b>	<b>96</b>	<b>136</b>	<b>112</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.32</b>	<b>%</b>	<b>42.9</b>	<b>19.7</b>	<b>14.5</b>	<b>6.4</b>	<b>9.1</b>	<b>7.5</b>	<b>100.0</b>

Q47. **{P12Q47}** Nepalese in general have the opportunity to participate in the political process.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>196</b>	<b>479</b>	<b>456</b>	<b>156</b>	<b>104</b>	<b>120</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>13.1</b>	<b>31.9</b>	<b>30.4</b>	<b>9.7</b>	<b>6.9</b>	<b>8.0</b>	<b>100.0</b>

Q48. **{P12Q48}** Nepalese could initiate change in the government if they wanted.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>

<b>Mean</b>	<b>3.82</b>	<b>n</b>	<b>42</b>	<b>190</b>	<b>904</b>	<b>278</b>	<b>564</b>	<b>122</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>2.8</b>	<b>12.7</b>	<b>20.3</b>	<b>18.5</b>	<b>37.6</b>	<b>8.1</b>	<b>100.0</b>

Q49. {P12Q49} I personally have a say in how the government is being developed and run.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.67</b>	<b>n</b>	<b>294</b>	<b>408</b>	<b>291</b>	<b>154</b>	<b>200</b>	<b>153</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.33</b>	<b>%</b>	<b>19.6</b>	<b>27.2</b>	<b>19.4</b>	<b>10.3</b>	<b>13.3</b>	<b>10.2</b>	<b>100.0</b>

### PROCEDURAL JUSTICE

We are interested in your opinions on fairness in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q47. {P13Q47} The government tries to be fair when making decisions.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.53</b>	<b>n</b>	<b>401</b>	<b>337</b>	<b>357</b>	<b>135</b>	<b>172</b>	<b>98</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.32</b>	<b>%</b>	<b>26.7</b>	<b>22.5</b>	<b>23.8</b>	<b>9.0</b>	<b>11.5</b>	<b>6.5</b>	<b>100.0</b>

Q48. {P13Q48} The government uses fair procedures when deciding how to handle situations.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.05</b>	<b>n</b>	<b>537</b>	<b>444</b>	<b>274</b>	<b>82</b>	<b>56</b>	<b>107</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>35.8</b>	<b>29.6</b>	<b>18.3</b>	<b>5.5</b>	<b>3.7</b>	<b>7.1</b>	<b>100.0</b>

Q49. {P13Q49} The government treats people fairly.			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.92	n	592	466	279	5	32	81	1500
Std Dev	.975	%	39.5	31.1	18.6	3.3	2.1	5.4	100.0

Q50. {P13Q50} The government deals with people respectfully.			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.99	n	518	524	290	59	30	79	1500
Std Dev	.962	%	34.5	34.9	19.3	3.9	2.0	5.3	100.0

### DISTRIBTUIVE JUSTICE

We are interested in your opinion regarding the equality and fairness in the distribution of government services. Think about distribution of services to your own ethnic/caste group compared to others.

To what extent do you agree with the following statements?

Q51. {P14Q51} The government sometimes gives people from specific caste/ethnic backgrounds less assistance than they give others.			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.17	n	202	226	374	338	264	96	1500
Std Dev	1.31	%	13.5	15.1	24.9	22.5	17.6	6.4	100.0

Q52. {P14Q52} The government provides a better service to the rich than to the average citizen.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.33	n	643	237	234	135	209	42	1500
Std Dev	1.46	%	42.9	15.8	15.6	9.0	13.9	2.8	100.0

Q53. {P14Q53} My ethnic/caste group receives our fair share of government help.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.85	n	633	497	251	40	30	49	1500
Std Dev	.94	%	42.2	33.1	16.7	2.7	2.0	3.3	100.0

Q54. {P14Q54} The decisions of the government generally tend to be fair to me individually

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.01	n	472	477	272	60	32	187	1500
Std Dev	.98	%	31.5	31.8	18.1	4.0	2.1	12.5	100.0

### LEGITIMACY

We would now like to ask you some questions about your opinions of the government of Nepal. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q55. {P15Q55} I trust the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.83	n	275	321	469	197	212	26	1500
Std Dev	1.28	%	18.3	21.4	31.3	13.1	14.1	1.7	100.0

Q56. {P15Q56} The government operates in the best interests of Nepalese people.			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.17	n	428	505	362	96	38	71	1500
Std Dev	1.01	%	28.5	33.7	24.1	3.4	2.5	4.7	100.0

Q57. {P15Q57} I have confidence in the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.09	n	500	528	279	93	54	46	1500
Std Dev	1.05	%	33.3	35.2	18.6	6.2	3.6	3.1	100.0

Q58. {P15Q58} I have great respect for the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.80	n	201	513	339	171	229	47	1500
Std Dev	1.27	%	13.4	34.2	22.6	11.4	15.3	3.1	100.0

**LAW LEGITIMACY**

These questions will ask about your opinions of the laws the government makes.

To what extent do you agree with the following statements?

Q59. **{P15Q59}** I should always obey the law even if it goes against what I think is right

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.41</b>	<b>n</b>	<b>216</b>	<b>124</b>	<b>238</b>	<b>318</b>	<b>566</b>	<b>38</b>	<b>1500</b>
<b>Std Dev</b>	<b>.89</b>	<b>%</b>	<b>14.4</b>	<b>8.3</b>	<b>15.9</b>	<b>21.2</b>	<b>37.7</b>	<b>2.5</b>	<b>100.0</b>

Q60. **{P15Q60}** I feel a moral obligation to obey the law

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.27</b>	<b>n</b>	<b>6</b>	<b>56</b>	<b>199</b>	<b>274</b>	<b>934</b>	<b>31</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.28</b>	<b>%</b>	<b>.4</b>	<b>3.7</b>	<b>13.3</b>	<b>18.3</b>	<b>62.3</b>	<b>2.1</b>	<b>100.0</b>

### GOVERNMENT PERFORMANCE

We are interested in your opinions on how the government is performing. To what extent do you agree with the following statements?

Q61. **{P16Q61}** The government has the ability to provide services to the citizens of Nepal.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.27</b>	<b>n</b>	<b>149</b>	<b>234</b>	<b>441</b>	<b>243</b>	<b>333</b>	<b>100</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.28</b>	<b>%</b>	<b>9.9</b>	<b>15.6</b>	<b>29.4</b>	<b>16.2</b>	<b>22.2</b>	<b>6.7</b>	<b>100.0</b>

Q62. {P16Q62} The government is able to govern effectively

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.43</b>	<b>n</b>	<b>341</b>	<b>389</b>	<b>433</b>	<b>132</b>	<b>78</b>	<b>127</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>22.7</b>	<b>25.9</b>	<b>28.9</b>	<b>8.8</b>	<b>5.2</b>	<b>8.5</b>	<b>100.0</b>

### MOTIVATIONAL POSTURES

In these questions we will be asking about your attitude towards to government. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q63. {P16Q63} It's important not to let the government push me around..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.95</b>	<b>n</b>	<b>343</b>	<b>226</b>	<b>289</b>	<b>193</b>	<b>324</b>	<b>125</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.49</b>	<b>%</b>	<b>22.9</b>	<b>15.1</b>	<b>19.3</b>	<b>12.9</b>	<b>21.6</b>	<b>8.3</b>	<b>100.0</b>

Q64. {P16Q64} As a society we need more people willing to take a stand against the government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.19</b>	<b>n</b>	<b>197</b>	<b>249</b>	<b>361</b>	<b>187</b>	<b>355</b>	<b>151</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.38</b>	<b>%</b>	<b>13.1</b>	<b>16.6</b>	<b>24.1</b>	<b>12.5</b>	<b>23.7</b>	<b>10.1</b>	<b>100.0</b>

Q65. {P16Q65} If the government gets tough with me, I will not cooperate with them.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.97</b>	<b>n</b>	<b>274</b>	<b>309</b>	<b>283</b>	<b>184</b>	<b>315</b>	<b>135</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.44</b>	<b>%</b>	<b>18.3</b>	<b>20.6</b>	<b>18.9</b>	<b>12.3</b>	<b>21.0</b>	<b>9.0</b>	<b>100.0</b>

Q66. {P17Q66} I care if I am doing the right thing by the government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.68</b>	<b>n</b>	<b>163</b>	<b>94</b>	<b>328</b>	<b>251</b>	<b>561</b>	<b>103</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.36</b>	<b>%</b>	<b>10.9</b>	<b>6.3</b>	<b>21.9</b>	<b>16.7</b>	<b>37.4</b>	<b>6.9</b>	<b>100.0</b>

Q68. {P17Q68} The government can't make me obey the law.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.29</b>	<b>n</b>	<b>587</b>	<b>295</b>	<b>239</b>	<b>85</b>	<b>197</b>	<b>97</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.41</b>	<b>%</b>	<b>39.1</b>	<b>19.7</b>	<b>15.9</b>	<b>5.7</b>	<b>13.1</b>	<b>6.5</b>	<b>100.0</b>

Q69. {P17Q69} The government has the authority to make decisions on my behalf.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.37</b>	<b>n</b>	<b>173</b>	<b>151</b>	<b>348</b>	<b>415</b>	<b>293</b>	<b>120</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.27</b>	<b>%</b>	<b>11.5</b>	<b>10.1</b>	<b>23.2</b>	<b>27.7</b>	<b>19.5</b>	<b>8.0</b>	<b>100.0</b>



Q70. {P17Q70} I am interested in how the government operates.

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
Mean	2.82	n 346	261	333	245	227	88	1500
Std Dev	1.39	% 23.1	17.4	22.2	16.3	15.1	5.9	100.0

Q71. {P17Q71} I pay attention to what the government wants from me.

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
Mean	3.24	n 223	129	385	369	268	126	1500
Std Dev	1.31	% 14.9	8.6	25.7	24.6	17.9	8.1	100.0

Q72. {P17Q72} I don't really know what the government expects of me and I'm not about to seek it out.

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
Mean	1.91	n 706	309	191	55	96	143	1500
Std Dev	1.20	% 47.1	20.6	12.7	3.7	6.4	9.5	100.0

Q72. {P17Q72} What the government expects is irrelevant to my life

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
Mean	1.91	n 664	359	184	58	82	153	1500
Std Dev	1.15	% 44.3	23.9	12.3	3.9	5.5	10.2	100.0

**PREFERRED MODEL OF GOVERNMENT**

Q63. {P18Q63} Some people have proposed a system of government in Nepal, in which there would be several separate states with a federal government at the top. To what extent would you support this system of government?

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.70</b>	<b>n</b>	<b>564</b>	<b>60</b>	<b>156</b>	<b>109</b>	<b>352</b>	<b>259</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.73</b>	<b>%</b>	<b>37.6</b>	<b>4.0</b>	<b>10.4</b>	<b>7.3</b>	<b>23.5</b>	<b>17.3</b>	<b>100.0</b>

Q64. {P18Q64} Some people have proposed a system of government in Nepal, in which there would be several separate states, each represented by a single ethnic identity, with a federal government at the top. To what extent would you support this system of government?

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.70</b>	<b>n</b>	<b>865</b>	<b>134</b>	<b>93</b>	<b>35</b>	<b>111</b>	<b>262</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.26</b>	<b>%</b>	<b>57.7</b>	<b>8.9</b>	<b>6.2</b>	<b>2.3</b>	<b>7.4</b>	<b>17.5</b>	<b>100.0</b>

Q65. {P18Q65} Some people have proposed a system of government in Nepal, in which there would be a single centralized government, without states. To what extent would you support this system of government?

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n</b>	<b>544</b>	<b>114</b>	<b>86</b>	<b>52</b>	<b>438</b>	<b>266</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.80</b>	<b>%</b>	<b>36.6</b>	<b>7.6</b>	<b>5.7</b>	<b>3.5</b>	<b>29.2</b>	<b>17.7</b>	<b>100.0</b>

**WILLINGNESS TO SUPPORT GROUP ACTION**

Q66. {P19Q66} I would attend a protest to support the rights of my caste/ethnic group

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
<b>Mean</b>	<b>3.74</b>	<b>n</b>	<b>208</b>	<b>125</b>	<b>229</b>	<b>190</b>	<b>726</b>	<b>22</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.48</b>	<b>%</b>	<b>13.9</b>	<b>8.3</b>	<b>15.3</b>	<b>12.7</b>	<b>48.4</b>	<b>1.5</b>	<b>100.0</b>

Q67. {P19Q67} I would take up arms to support my caste/ethnic group

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
<b>Mean</b>	<b>2.46</b>	<b>n</b>	<b>641</b>	<b>194</b>	<b>237</b>	<b>116</b>	<b>280</b>	<b>32</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.55</b>	<b>%</b>	<b>42.7</b>	<b>12.9</b>	<b>15.8</b>	<b>7.7</b>	<b>18.7</b>	<b>2.1</b>	<b>100.0</b>

Q68. {P19Q68} I would sacrifice my life in support of my caste/ethnic group

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>581</b>	<b>224</b>	<b>174</b>	<b>123</b>	<b>354</b>	<b>44</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.63</b>	<b>%</b>	<b>38.7</b>	<b>14.9</b>	<b>11.6</b>	<b>8.2</b>	<b>23.6</b>	<b>2.9</b>	<b>100.0</b>

Q69. {P20Q69} In the present scenario, which political party would you vote for?

	n	%
CPN (Maoist)..... 1	138	9.2
CPN (M) ..... 2	108	7.2
CPN-M ..... 3	82	5.5
Nepali Congress..... 3	304	20.3
Madhesi Janaadhikar Forum ..... 4	52	3.5
TMLP (Terai Madhesi Loktantrik Party)..... 5	4	.3
Refused ..... 6	107	7.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

Q77. {P20Q77} Monthly expenditure

	n	%
Less than 5000 ..... 1	204	13.6
5001-10000 ..... 2	726	48.4
10001-20000 ..... 3	424	28.3
20001-40000 ..... 3	120	8.0
40001-60000 ..... 4	9	.6
60000 and more ..... 5	-	-
Refused ..... 6	17	1.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

# APPENDIX E- CODEBOOK: WAVE 2 SURVEY

## Rebuilding institutional legitimacy in post-conflict societies: A case study of Nepal

### Wave 2 survey instrument and descriptive data

**[Instruction for the interviewer:** Conduct the interview in an informal, conversational manner, asking questions gently in a soft tone. Put the respondent at ease. Do not proceed in an interrogative manner or intimidate the respondent in any way. Give sufficient time to the respondent to reflect and answer the question without feeling rushed. If the respondent does not understand the questions, repeat it slowly.]

**Introduction:** Namsakar, my name is \_\_\_\_\_ and I am from an organization called Interdisciplinary Analyst (IDA). This is an independent research organization based in Kathmandu. We regularly conduct surveys among people like you to find out more on what you feel and think about issues of public interest. We are interested in people’s opinions about their local community, relationships with other communities, and their attitudes towards the government of Nepal.

### SECTION 1: PARTICIPANT BACKGROUND

QA. {P2QA} Area	n	%
Rural ..... 1	1243	82.9
Urban ..... 2	257	17.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QB. {P2QB} Sex

	n	%
Female .....	773	51.5
Male .....	727	48.5
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QC. {P2QC} Age

	n	%
18-25 .....	327	21.8
26-35 .....	380	25.3
36-45 .....	324	21.6
Above 45 .....	469	31.3
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QD. {P2QC} Education qualification

	n	%
Illiterate.....	392	26.1
Literate (no formal education) .....	252	16.8
Class passed.....		
Primary .....	171	11.4
Lower secondary.....	189	12.6
Secondary .....	152	10.1

SLC.....	6	150	10.0
Intermediate.....	7	141	9.4
Bachelor and above.....	8	53	3.5
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QE. {P2QE} What caste/ethnicity do you belong to?

		n	%
Hill Caste.....	1	547	36.5
Hill Ethnic.....	2	273	18.2
Hill Dalit.....	3	75	5.0
Newar.....	4	70	4.7
Madhesi Caste.....	5	277	18.5
Terai Madhesi Janajati.....	6	147	9.8
Madhesi Dalit.....	7	79	5.3
Muslim.....	8	32	2.1
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QF. {P3QF} Religion

		n	%
Hinduism.....	1	1303	86.9
Islam.....	2	31	2.1
Kirat.....	3	66	4.4
Atheist.....	4	3	.2
Buddhism.....	5	75	5.0
Christianity.....	6	22	1.5
Bon.....	7	-	-

<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QG. {P3QG} What is your profession?

	<b>n</b>	<b>%</b>
Agriculture..... 1	<b>803</b>	<b>53.5</b>
Business..... 2	<b>179</b>	<b>11.9</b>
Service..... 3	<b>112</b>	<b>7.5</b>
Labour..... 4	<b>66</b>	<b>4.4</b>
Student..... 5	<b>92</b>	<b>6.1</b>
House wife/husband..... 6	<b>211</b>	<b>14.1</b>
Retired..... 7	<b>9</b>	<b>.6</b>
Unemployed..... 7	<b>23</b>	<b>1.5</b>
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QH. {P4QH} What is the main source of income to your family?

	<b>n</b>	<b>%</b>
Agriculture..... 1	<b>930</b>	<b>62.0</b>
Business..... 2	<b>207</b>	<b>13.8</b>
Service..... 3	<b>157</b>	<b>10.5</b>
Remittance..... 4	<b>85</b>	<b>5.7</b>
Labour..... 5	<b>106</b>	<b>7.1</b>
Pension..... 6	<b>12</b>	<b>.8</b>
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QI. {P4QI} What is your current marital status?



		n	%
Married .....	1	1208	80.5
Unmarried.....	2	288	19.2
	<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
	<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
	<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QJ. {P4QJ} The residence pattern of the various caste/ethnic groups in the locality [show card]

		n	%
Wholly mixed and living in one community .....	1	559	37.3
Partly mixed and partly separate.....	2	574	38.3
Nearby but separate .....	3	234	15.6
At a distance .....	4	133	8.9
	<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
	<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
	<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

***Initial introduction to survey and scale:***

Throughout this survey, we will pose to you a series of statements, and ask you to rate how much you agree with the statement on a scale of 1 to 5.

**IDENTIFICATION**

First, we would like to ask about your personal connection to your ethnic/caste group. To what extent do you agree with the following statements?

Q1. {P4Q1} I see myself first and (foremost) as a member of my caste/ethnic group.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.28</b>	<b>n</b>	<b>33</b>	<b>52</b>	<b>221</b>	<b>355</b>	<b>836</b>	<b>3</b>	<b>1500</b>
<b>Std Dev</b>	<b>.98</b>	<b>%</b>	<b>2.2</b>	<b>3.5</b>	<b>14.7</b>	<b>23.7</b>	<b>55.7</b>	<b>.2</b>	<b>100.0</b>

Q2. {P5Q2} I see myself first and (foremost) as a Nepali member of the Nepalese community

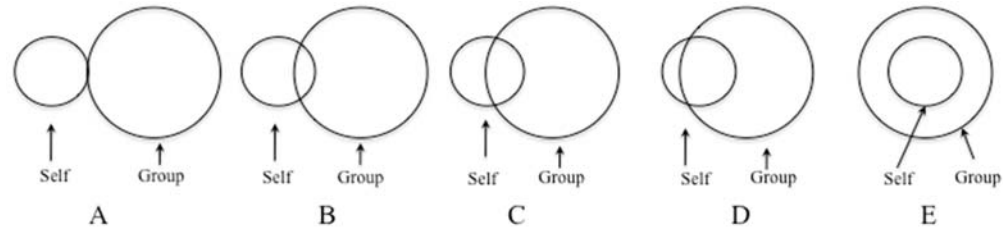
			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.68</b>	<b>n</b>	<b>1</b>	<b>10</b>	<b>87</b>	<b>267</b>	<b>1133</b>	<b>2</b>	<b>1500</b>
<b>Std Dev</b>	<b>.62</b>	<b>%</b>	<b>.1</b>	<b>.7</b>	<b>5.8</b>	<b>17.8</b>	<b>75.5</b>	<b>.1</b>	<b>100.0</b>

Q3. {P5Q3} People from my ethnic/caste group should try to keep a separate cultural identity.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.08</b>	<b>n</b>	<b>239</b>	<b>284</b>	<b>377</b>	<b>255</b>	<b>311</b>	<b>34</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.37</b>	<b>%</b>	<b>15.9</b>	<b>18.9</b>	<b>25.1</b>	<b>17.0</b>	<b>20.7</b>	<b>2.3</b>	<b>100.0</b>

Q4. {P5Q4} People from my ethnic/caste group should try to remain distinct from the larger Nepalese society..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.91</b>	<b>n</b>	<b>793</b>	<b>209</b>	<b>289</b>	<b>96</b>	<b>62</b>	<b>51</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.78</b>	<b>%</b>	<b>52.9</b>	<b>13.9</b>	<b>19.3</b>	<b>6.4</b>	<b>4.3</b>	<b>3.4</b>	<b>100.0</b>



Q5. **{P5Q5}** The small circle below denotes you as an individual. The larger circle represents your caste/ethnic group. Could you select a diagram that most closely represents your relationship with your caste/ethnic group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	<b>Total</b>
<b>Mean</b>	<b>4.58</b>	<b>n</b>	<b>1</b>	<b>29</b>	<b>107</b>	<b>324</b>	<b>1039</b>	-	<b>1500</b>
<b>Std Dev</b>	<b>.71</b>	<b>%</b>	<b>.1</b>	<b>1.9</b>	<b>7.1</b>	<b>21.6</b>	<b>69.3</b>	-	<b>100.0</b>

Q6. **{P5Q6}** The small circle below denotes you as an individual. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	<b>Total</b>
<b>Mean</b>	<b>4.58</b>	<b>n</b>	<b>4</b>	<b>33</b>	<b>122</b>	<b>270</b>	<b>1071</b>	-	<b>1500</b>
<b>Std Dev</b>	<b>.76</b>	<b>%</b>	<b>.3</b>	<b>2.2</b>	<b>8.1</b>	<b>18.0</b>	<b>71.4</b>	-	<b>100.0</b>

Q7. {P5Q7} The small circle below denotes your caste/ethnic group. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your caste/ethnic group's relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.54</b>	<b>n</b>	<b>7</b>	<b>50</b>	<b>131</b>	<b>248</b>	<b>1064</b>	<b>-</b>	<b>1500</b>
<b>Std Dev</b>	<b>0.82</b>	<b>%</b>	<b>.5</b>	<b>3.3</b>	<b>8.7</b>	<b>16.5</b>	<b>70.9</b>	<b>-</b>	<b>100.0</b>

**POWER, STATUS, LEGITIMACY, STABILITY**

We would like you to think about your caste/ethnic group in comparison to other caste/ethnic groups in Nepal.

To what extent do you agree with the following statements?

Q8. {P8Q8} My ethnic/caste group has the power of influence in society, compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.89</b>	<b>n</b>	<b>213</b>	<b>343</b>	<b>468</b>	<b>287</b>	<b>161</b>	<b>28</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.20</b>	<b>%</b>	<b>14.2</b>	<b>22.9</b>	<b>31.2</b>	<b>19.1</b>	<b>10.7</b>	<b>1.9</b>	<b>100.0</b>

Q9. {P8Q9} My ethnic/caste group has a high social status compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.71</b>	<b>n</b>	<b>254</b>	<b>383</b>	<b>459</b>	<b>288</b>	<b>85</b>	<b>31</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>16.9</b>	<b>25.5</b>	<b>30.6</b>	<b>19.2</b>	<b>5.7</b>	<b>2.1</b>	<b>100.0</b>

Q10. {P8Q10} The position of my ethnic/caste group in the social hierarchy is fair..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.78	n	234	355	478	206	184	51	1500
Std Dev	1.15	%	15.2	23.5	31.9	13.7	12.3	3.4	100.0

Q11. {P8Q11} The level of influence that my caste/ethnic group has in society is likely to change in the future.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.92	n	175	335	397	288	144	161	1500
Std Dev	1.19	%	11.7	22.3	26.5	19.2	6.9	10.7	100.0

### GROUP TRUST

In this section, we will be asking you about your levels of trust in different groups in Nepalese society. Think about how much you trust these different groups in general.

Q12. {P9Q12} Hill Caste

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.68	n	50	214	396	316	506	18	1500
Std Dev	1.18	%	3.4	14.3	26.4	21.1	33.7	1.2	100.0

Q13. {P9Q13} Hill Ethnic

			Not at all	A little	Some	Much	Entirely	DK/CS
--	--	--	------------	----------	------	------	----------	-------

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.59</b>	<b>n</b>	<b>49</b>	<b>217</b>	<b>454</b>	<b>319</b>	<b>430</b>	<b>31</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>3.3</b>	<b>14.5</b>	<b>30.3</b>	<b>21.3</b>	<b>28.7</b>	<b>2.1</b>	<b>100.0</b>

Q14. {P9Q14}	Hill Dalit		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>3.24</b>	<b>n</b>	<b>83</b>	<b>345</b>	<b>439</b>	<b>265</b>	<b>294</b>	<b>74</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>5.5</b>	<b>23.0</b>	<b>29.3</b>	<b>17.7</b>	<b>19.6</b>	<b>4.9</b>	<b>100.0</b>

Q15. {P9Q15}	Newar		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.57</b>	<b>n</b>	<b>284</b>	<b>436</b>	<b>344</b>	<b>143</b>	<b>138</b>	<b>155</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>18.9</b>	<b>29.1</b>	<b>22.9</b>	<b>9.5</b>	<b>9.2</b>	<b>10.3</b>	<b>100.0</b>

Q16. {P9Q16}	Madhesi Caste		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.69</b>	<b>n</b>	<b>370</b>	<b>378</b>	<b>198</b>	<b>176</b>	<b>260</b>	<b>118</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.46</b>	<b>%</b>	<b>24.7</b>	<b>25.2</b>	<b>13.2</b>	<b>11.7</b>	<b>19.3</b>	<b>7.9</b>	<b>100.0</b>

Q17. {P9Q17}	Terai Madhesi Janajati		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.68</b>	<b>n</b>	<b>384</b>	<b>360</b>	<b>199</b>	<b>178</b>	<b>255</b>	<b>124</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.39</b>	<b>%</b>	<b>25.6</b>	<b>24.0</b>	<b>13.3</b>	<b>11.9</b>	<b>17.0</b>	<b>8.3</b>	<b>100.0</b>

Q18. {P9Q18} Madhesi Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.51</b>	<b>n</b>	<b>419</b>	<b>382</b>	<b>211</b>	<b>165</b>	<b>194</b>	<b>129</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.39</b>	<b>%</b>	<b>27.9</b>	<b>25.5</b>	<b>14.1</b>	<b>11.0</b>	<b>12.9</b>	<b>14.2</b>	<b>100.0</b>
Q19. {P9Q19} Muslim			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.98</b>	<b>n</b>	<b>628</b>	<b>376</b>	<b>153</b>	<b>96</b>	<b>87</b>	<b>160</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>41.9</b>	<b>25.1</b>	<b>10.2</b>	<b>6.4</b>	<b>5.8</b>	<b>10.7</b>	<b>100.0</b>
Q20. {P9Q20} India			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.24</b>	<b>n</b>	<b>155</b>	<b>260</b>	<b>363</b>	<b>292</b>	<b>301</b>	<b>129</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.20</b>	<b>%</b>	<b>10.3</b>	<b>17.3</b>	<b>24.4</b>	<b>19.5</b>	<b>20.1</b>	<b>8.6</b>	<b>100.0</b>
Q21. {P9Q21} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.76</b>	<b>n</b>	<b>157</b>	<b>329</b>	<b>367</b>	<b>182</b>	<b>96</b>	<b>369</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>10.5</b>	<b>21.9</b>	<b>24.5</b>	<b>12.1</b>	<b>6.4</b>	<b>24.6</b>	<b>100.0</b>
Q22. {P9Q22} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.51</b>	<b>n</b>	<b>217</b>	<b>410</b>	<b>364</b>	<b>142</b>	<b>57</b>	<b>310</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>14.5</b>	<b>27.3</b>	<b>24.3</b>	<b>6.5</b>	<b>3.8</b>	<b>20.7</b>	<b>100.0</b>

Q23. {P9Q23} The US			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.52</b>	<b>n</b>	<b>234</b>	<b>393</b>	<b>328</b>	<b>140</b>	<b>81</b>	<b>324</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>15.6</b>	<b>26.2</b>	<b>21.9</b>	<b>9.3</b>	<b>5.4</b>	<b>21.6</b>	<b>100.0</b>

Q24. {P9Q24} NGOs			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.01</b>	<b>n</b>	<b>99</b>	<b>408</b>	<b>369</b>	<b>233</b>	<b>191</b>	<b>200</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.17</b>	<b>%</b>	<b>6.6</b>	<b>27.2</b>	<b>24.6</b>	<b>15.5</b>	<b>12.7</b>	<b>13.3</b>	<b>100.0</b>

Q25. {P9Q25} INGOs			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.64</b>	<b>n</b>	<b>197</b>	<b>380</b>	<b>426</b>	<b>189</b>	<b>68</b>	<b>240</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>13.1</b>	<b>25.3</b>	<b>28.4</b>	<b>12.6</b>	<b>4.5</b>	<b>16.0</b>	<b>100.0</b>

**GROUP INFLUENCE**

We would now like to ask your opinion on the different groups in society and how much influence they have over how the government is run. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

In your opinion, to what extent do the following groups influence how the government is run?



Q26. {P10Q26} Hill Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.65	n	27	167	476	315	403	112	1500
Std Dev	1.09	%	1.8	11.1	31.7	21.0	26.9	7.5	100.0

Q27. {P10Q27} Hill Ethnic			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.41	n	35	261	497	267	316	124	1500
Std Dev	1.11	%	2.3	17.4	33.1	17.8	21.1	8.3	100.0

Q.28 {P10Q28} Hill Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.98	n	104	412	432	209	192	151	1500
Std Dev	1.15	%	6.9	27.5	28.8	13.9	12.8	10.1	100.0

Q29. {P10Q29} Newar			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.74	n	160	418	436	175	114	197	1500
Std Dev	1.10	%	10.7	27.9	29.1	11.7	7.6	13.1	100.0

Q30. {P10Q30} Madhesi Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.86</b>	<b>n</b>	<b>174</b>	<b>351</b>	<b>398</b>	<b>306</b>	<b>102</b>	<b>169</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>11.6</b>	<b>23.4</b>	<b>26.5</b>	<b>20.4</b>	<b>6.8</b>	<b>11.3</b>	<b>100.0</b>

Q31. {P11Q31} Terai Madhesi Janajati

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.72</b>	<b>n</b>	<b>227</b>	<b>375</b>	<b>361</b>	<b>275</b>	<b>89</b>	<b>173</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.16</b>	<b>%</b>	<b>15.1</b>	<b>25.0</b>	<b>24.1</b>	<b>18.3</b>	<b>5.9</b>	<b>11.5</b>	<b>100.0</b>

Q32. {P11Q32} Madhesi Dalit

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.49</b>	<b>n</b>	<b>294</b>	<b>409</b>	<b>359</b>	<b>178</b>	<b>74</b>	<b>186</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>19.6</b>	<b>27.3</b>	<b>23.9</b>	<b>11.9</b>	<b>4.9</b>	<b>12.4</b>	<b>100.0</b>

Q33. {P11Q33} Muslim

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.13</b>	<b>n</b>	<b>433</b>	<b>441</b>	<b>272</b>	<b>91</b>	<b>48</b>	<b>215</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>28.9</b>	<b>29.4</b>	<b>18.1</b>	<b>6.1</b>	<b>3.2</b>	<b>14.3</b>	<b>100.0</b>

Q34. {P11Q34} India

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.50</b>	<b>n</b>	<b>74</b>	<b>254</b>	<b>306</b>	<b>283</b>	<b>381</b>	<b>202</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>4.9</b>	<b>16.9</b>	<b>20.4</b>	<b>18.9</b>	<b>25.4</b>	<b>13.5</b>	<b>100.0</b>

Q35. {P11Q35} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>85</b>	<b>298</b>	<b>360</b>	<b>192</b>	<b>90</b>	<b>475</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>5.7</b>	<b>19.9</b>	<b>24.0</b>	<b>12.8</b>	<b>6.0</b>	<b>31.7</b>	<b>100.0</b>

Q36. {P11Q36} The US			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n</b>	<b>136</b>	<b>350</b>	<b>405</b>	<b>211</b>	<b>65</b>	<b>333</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>9.1</b>	<b>23.3</b>	<b>27.0</b>	<b>14.1</b>	<b>4.3</b>	<b>22.2</b>	<b>100.0</b>

Q37. {P11Q37} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n</b>	<b>126</b>	<b>341</b>	<b>438</b>	<b>214</b>	<b>60</b>	<b>321</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>8.4</b>	<b>22.7</b>	<b>29.2</b>	<b>14.3</b>	<b>4.0</b>	<b>21.4</b>	<b>100.0</b>

Q38. {P11Q38} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.73</b>	<b>n</b>	<b>109</b>	<b>463</b>	<b>376</b>	<b>187</b>	<b>82</b>	<b>283</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.04</b>	<b>%</b>	<b>7.3</b>	<b>30.9</b>	<b>25.1</b>	<b>12.5</b>	<b>5.5</b>	<b>18.9</b>	<b>100.0</b>

Q39. {P11Q39} INGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>154</b>	<b>385</b>	<b>445</b>	<b>172</b>	<b>36</b>	<b>308</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.98</b>	<b>%</b>	<b>10.3</b>	<b>25.7</b>	<b>29.7</b>	<b>11.5</b>	<b>2.4</b>	<b>20.5</b>	<b>100.0</b>

**GROUP CONTACT**

We would now like to ask your opinion on the different groups in society and how much contact you have with them. How often do you have contact with the following groups?

Q40. {P11Q40} Hill Caste			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.61</b>	<b>n</b>	<b>117</b>	<b>254</b>	<b>280</b>	<b>291</b>	<b>552</b>	<b>6</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.37</b>	<b>%</b>	<b>7.8</b>	<b>16.9</b>	<b>18.7</b>	<b>19.4</b>	<b>36.8</b>	<b>.4</b>	<b>100.0</b>

Q41. {P11Q41} Hill Ethnic			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.42</b>	<b>n</b>	<b>168</b>	<b>250</b>	<b>320</b>	<b>300</b>	<b>453</b>	<b>9</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.36</b>	<b>%</b>	<b>11.2</b>	<b>16.7</b>	<b>21.3</b>	<b>20.0</b>	<b>30.2</b>	<b>.6</b>	<b>100.0</b>

Q42. {P12Q42} Hill Dalit			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.00</b>	<b>n</b>	<b>259</b>	<b>344</b>	<b>341</b>	<b>230</b>	<b>313</b>	<b>13</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.38</b>	<b>%</b>	<b>17.3</b>	<b>22.9</b>	<b>22.7</b>	<b>15.3</b>	<b>20.9</b>	<b>.9</b>	<b>100.0</b>

Q43. {P12Q43} Newar			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.56</b>	<b>n</b>	<b>160</b>	<b>418</b>	<b>436</b>	<b>175</b>	<b>114</b>	<b>197</b>	<b>1500</b>
<b>Std Dev</b>	<b>.94</b>	<b>%</b>	<b>10.7</b>	<b>27.9</b>	<b>29.1</b>	<b>11.7</b>	<b>7.6</b>	<b>13.1</b>	<b>100.0</b>

Q44. {P12Q44} Madhesi Caste

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.70</b>	<b>n</b>	<b>464</b>	<b>330</b>	<b>169</b>	<b>143</b>	<b>342</b>	<b>52</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.57</b>	<b>%</b>	<b>30.9</b>	<b>22.0</b>	<b>11.3</b>	<b>9.5</b>	<b>22.8</b>	<b>3.5</b>	<b>100.0</b>

Q45. {P12Q145} Terai Madhesi Janajati

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.59</b>	<b>n</b>	<b>514</b>	<b>326</b>	<b>152</b>	<b>147</b>	<b>308</b>	<b>53</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>34.3</b>	<b>21.7</b>	<b>10.1</b>	<b>9.8</b>	<b>20.5</b>	<b>3.5</b>	<b>100.0</b>

Q46. {P12Q46} Madhesi Dalit

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.38</b>	<b>n</b>	<b>577</b>	<b>327</b>	<b>171</b>	<b>148</b>	<b>219</b>	<b>58</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.04</b>	<b>%</b>	<b>38.5</b>	<b>21.8</b>	<b>11.4</b>	<b>9.9</b>	<b>14.6</b>	<b>3.9</b>	<b>100.0</b>

Q47. {P12Q47} Muslim

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.91</b>	<b>n</b>	<b>765</b>	<b>322</b>	<b>170</b>	<b>102</b>	<b>85</b>	<b>56</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.20</b>	<b>%</b>	<b>51.0</b>	<b>21.5</b>	<b>11.3</b>	<b>6.8</b>	<b>5.7</b>	<b>3.7</b>	<b>100.0</b>

Q48. {P13Q48} India			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.65	n	534	216	223	177	299	51	1500
Std Dev	1.54	%	35.6	14.4	14.9	11.8	19.9	3.4	100.0
Q49. {P13Q49} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.51	n	1001	170	132	63	23	111	1500
Std Dev	.95	%	66.7	11.3	8.8	4.2	1.5	7.4	100.0
Q50. {P13Q50} The US			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.37	n	1078	195	93	34	8	92	1500
Std Dev	.76	%	71.9	13.0	6.2	2.3	.5	6.1	100.0
Q51. {P13Q51} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.42	n	1071	172	106	45	17	89	1500
Std Dev	.85	%	71.4	11.5	7.1	3.0	1.1	5.9	100.0
Q52. {P13Q52} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.26</b>	<b>n</b>	<b>537</b>	<b>389</b>	<b>214</b>	<b>174</b>	<b>116</b>	<b>70</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.29</b>	<b>%</b>	<b>35.8</b>	<b>25.9</b>	<b>14.3</b>	<b>11.6</b>	<b>7.7</b>	<b>4.7</b>	<b>100.0</b>

Q53. {P13Q53} INGOs

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>1.76</b>	<b>n</b>	<b>776</b>	<b>325</b>	<b>221</b>	<b>89</b>	<b>14</b>	<b>75</b>	<b>1500</b>
<b>Std Dev</b>	<b>.992</b>	<b>%</b>	<b>51.7</b>	<b>21.7</b>	<b>14.7</b>	<b>5.9</b>	<b>.9</b>	<b>5.0</b>	<b>100.0</b>

### VOICE

In these questions, we are interested in your opinion on the extent to which Nepalese people in general are allowed to participate in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q54. {P14Q54} Nepalese in general are consulted in how the government is run.

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.32</b>	<b>n</b>	<b>483</b>	<b>319</b>	<b>386</b>	<b>129</b>	<b>99</b>	<b>84</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>32.2</b>	<b>21.3</b>	<b>25.7</b>	<b>8.6</b>	<b>6.6</b>	<b>5.6</b>	<b>100.0</b>

Q55. {P14Q55} Nepalese in general have the opportunity to participate in the political process.

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.90</b>	<b>n</b>	<b>190</b>	<b>375</b>	<b>404</b>	<b>259</b>	<b>180</b>	<b>92</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>12.7</b>	<b>25.0</b>	<b>26.9</b>	<b>17.3</b>	<b>12.0</b>	<b>6.1</b>	<b>100.0</b>

Q56. {P14Q56} Nepalese could initiate change in the government if they wanted.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.83</b>	<b>n</b>	<b>92</b>	<b>206</b>	<b>324</b>	<b>304</b>	<b>491</b>	<b>83</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.26</b>	<b>%</b>	<b>6.1</b>	<b>13.7</b>	<b>21.6</b>	<b>20.3</b>	<b>32.7</b>	<b>5.5</b>	<b>100.0</b>

Q57. {P14Q57} I personally have a say in how the government is being developed and run.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.54</b>	<b>n</b>	<b>209</b>	<b>574</b>	<b>344</b>	<b>134</b>	<b>111</b>	<b>128</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.11</b>	<b>%</b>	<b>13.9</b>	<b>38.3</b>	<b>22.9</b>	<b>8.9</b>	<b>7.4</b>	<b>8.5</b>	<b>100.0</b>

### PROCEDURAL JUSTICE

We are interested in your opinions on fairness in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q58. {P14Q587} The government tries to be fair when making decisions.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.36</b>	<b>n</b>	<b>384</b>	<b>370</b>	<b>419</b>	<b>151</b>	<b>53</b>	<b>123</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.11</b>	<b>%</b>	<b>25.6</b>	<b>24.7</b>	<b>27.9</b>	<b>10.1</b>	<b>3.5</b>	<b>8.2</b>	<b>100.0</b>



Q59. {P14Q59} The government uses fair procedures when deciding how to handle situations.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.17	n	419	446	347	114	25	149	1500
Std Dev	1.02	%	27.9	29.7	23.1	7.6	1.7	9.9	100.0

Q60. {P14Q60} The government treats people fairly.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.97	n	517	518	281	68	19	97	1500
Std Dev	.94	%	34.5	34.5	18.7	4.5	1.3	6.5	100.0

Q61. {P14Q61} The government deals with people respectfully.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.12	n	458	521	304	84	51	82	1500
Std Dev	1.04	%	30.5	34.7	20.3	5.6	3.4	5.5	100.0

### DISTRIBTUIVE JUSTICE

We are interested in your opinion regarding the equality and fairness in the distribution of government services. Think about distribution of services to your own ethnic/caste group compared to others.

To what extent do you agree with the following statements?

Q62. {P15Q62} The government sometimes gives people from specific caste/ethnic backgrounds less assistance than they give others.

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
Mean	2.90	n	189	369	438	252	173	79	1500
Std Dev	1.20	%	12.6	24.6	29.2	16.8	11.5	5.3	100.0

Q63. {P15Q63} The government provides a better service to the rich than to the average citizen.

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
Mean	3.29	n	191	276	301	328	379	25	1500
Std Dev	1.36	%	12.7	18.4	20.1	21.9	25.3	1.7	100.0

Q64. {P15Q64} My ethnic/caste group receives our fair share of government help.

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
Mean	1.86	n	622	509	246	58	21	44	1500
Std Dev	.93	%	41.5	33.9	16.4	3.9	1.4	2.9	100.0

Q64. {P15Q64} The decisions of the government generally tend to be fair to me individually

		Not at all	A little	Some	Much	Entirely	DK/CS		
		1	2	3	4	5	9	Total	
Mean	2.19	n	287	522	378	79	20	214	1500
Std Dev	1.12	%	19.1	34.8	25.2	5.3	1.3	14.3	100.0

**LEGITIMACY**

We would now like to ask you some questions about your opinions of the government of Nepal. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q65. {P15Q65} I trust the government		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.79</b>	<b>n 289</b>	<b>320</b>	<b>450</b>	<b>273</b>	<b>157</b>	<b>11</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.24</b>	<b>% 19.3</b>	<b>21.3</b>	<b>30.0</b>	<b>18.2</b>	<b>10.5</b>	<b>0.7</b>	<b>100.0</b>

Q66. {P15Q66} The government operates in the best interests of Nepalese people.		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.42</b>	<b>n 339</b>	<b>456</b>	<b>456</b>	<b>167</b>	<b>57</b>	<b>25</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>% 22.6</b>	<b>30.4</b>	<b>30.4</b>	<b>11.1</b>	<b>3.8</b>	<b>1.7</b>	<b>100.0</b>

Q67. {P15Q67} I have confidence in the government		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.19</b>	<b>n 409</b>	<b>577</b>	<b>343</b>	<b>121</b>	<b>36</b>	<b>14</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>% 27.3</b>	<b>38.5</b>	<b>22.9</b>	<b>8.1</b>	<b>2.4</b>	<b>0.9</b>	<b>100.0</b>

Q67. {P15Q68} I have great respect for the government		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.64</b>	<b>n 270</b>	<b>433</b>	<b>427</b>	<b>277</b>	<b>80</b>	<b>13</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>% 18.0</b>	<b>28.9</b>	<b>28.5</b>	<b>18.5</b>	<b>5.3</b>	<b>0.9</b>	<b>100.0</b>

**LAW LEGITIMACY**

These questions will ask about your opinions of the laws the government makes.

To what extent do you agree with the following statements?

Q69. **{P15Q69}** I should always obey the law even if it goes against what I think is right

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.88</b>	<b>n</b>	<b>94</b>	<b>132</b>	<b>285</b>	<b>315</b>	<b>653</b>	<b>21</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.24</b>	<b>%</b>	<b>6.3</b>	<b>8.8</b>	<b>19.0</b>	<b>21.0</b>	<b>43.5</b>	<b>1.4</b>	<b>100.0</b>

Q70. **{P16Q70}** I feel a moral obligation to obey the law

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.28</b>	<b>n</b>	<b>14</b>	<b>99</b>	<b>205</b>	<b>300</b>	<b>862</b>	<b>20</b>	<b>1500</b>
<b>Std Dev</b>	<b>.99</b>	<b>%</b>	<b>0.9</b>	<b>6.6</b>	<b>13.7</b>	<b>20.0</b>	<b>57.5</b>	<b>1.3</b>	<b>100.0</b>

**GOVERNMENT PERFORMANCE**

We are interested in your opinions on how the government is performing. To what extent do you agree with the following statements?

Q71. **{P16Q71}** The government is able to govern effectively

	Not at all	A little	Some	Much	Entirely	DK/CS
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.61</b>	<b>n</b>	<b>287</b>	<b>359</b>	<b>468</b>	<b>206</b>	<b>89</b>	<b>91</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>19.1</b>	<b>23.9</b>	<b>31.2</b>	<b>13.7</b>	<b>5.9</b>	<b>6.1</b>	<b>100.0</b>

Q72. {P16Q72} The government has the ability to deliver basic infrastructure in Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.03</b>	<b>n</b>	<b>158</b>	<b>372</b>	<b>445</b>	<b>276</b>	<b>225</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>10.5</b>	<b>24.8</b>	<b>29.7</b>	<b>18.4</b>	<b>15.0</b>	<b>1.6</b>	<b>100.0</b>

Q73. {P16Q73} The government has the ability to feed the people of Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.61</b>	<b>n</b>	<b>303</b>	<b>462</b>	<b>364</b>	<b>195</b>	<b>149</b>	<b>27</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.24</b>	<b>%</b>	<b>20.2</b>	<b>30.8</b>	<b>24.3</b>	<b>13.0</b>	<b>9.9</b>	<b>1.8</b>	<b>100.0</b>

Q74. {P16Q74} The government has the ability to provide housing for the people of Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.59</b>	<b>n</b>	<b>314</b>	<b>487</b>	<b>311</b>	<b>200</b>	<b>158</b>	<b>30</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.26</b>	<b>%</b>	<b>20.9</b>	<b>32.5</b>	<b>30.7</b>	<b>13.3</b>	<b>10.5</b>	<b>2.0</b>	<b>100.0</b>

Q75. {P16Q75} The government has the ability to deliver health services in Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.96</b>	<b>n</b>	<b>157</b>	<b>413</b>	<b>442</b>	<b>260</b>	<b>203</b>	<b>25</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>10.5</b>	<b>27.5</b>	<b>29.5</b>	<b>17.3</b>	<b>13.5</b>	<b>1.70</b>	<b>100.0</b>

Q76. {P16Q76} The government has the ability to deliver education services in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.15</b>	<b>n</b>	<b>100</b>	<b>355</b>	<b>478</b>	<b>321</b>	<b>225</b>	<b>21</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>6.7</b>	<b>23.7</b>	<b>31.9</b>	<b>21.4</b>	<b>15.0</b>	<b>1.4</b>	<b>100.0</b>

Q77. {P17Q77} The government has the ability to control crime in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.50</b>	<b>n</b>	<b>343</b>	<b>466</b>	<b>318</b>	<b>195</b>	<b>118</b>	<b>60</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>22.9</b>	<b>31.1</b>	<b>21.2</b>	<b>13.0</b>	<b>7.9</b>	<b>4.0</b>	<b>100.0</b>

Q78. {P17Q78} The government has the ability to manage the economy in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.41</b>	<b>n</b>	<b>320</b>	<b>510</b>	<b>367</b>	<b>138</b>	<b>111</b>	<b>154</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>21.3</b>	<b>34.0</b>	<b>17.8</b>	<b>9.2</b>	<b>7.4</b>	<b>10.3</b>	<b>100.0</b>

Q79. {P17Q79} The government has the ability to deal with unemployment in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.99</b>	<b>n</b>	<b>712</b>	<b>327</b>	<b>203</b>	<b>106</b>	<b>92</b>	<b>60</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>47.5</b>	<b>21.8</b>	<b>13.5</b>	<b>7.1</b>	<b>6.1</b>	<b>4.0</b>	<b>100.0</b>

Q80. {P17Q80} The government has the ability to prevent corruption in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.18</b>	<b>n</b>	<b>544</b>	<b>420</b>	<b>216</b>	<b>140</b>	<b>101</b>	<b>79</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.24</b>	<b>%</b>	<b>36.3</b>	<b>28.0</b>	<b>14.4</b>	<b>9.3</b>	<b>6.7</b>	<b>5.3</b>	<b>100.0</b>

**INSTITUTIONAL TRUST AND PERFORMANCE**

In these questions we will be asking about your attitude towards various political and justice institutions in Nepal.

To what extent do you agree with the following statements?

Q81. {P17Q81} I trust my local government			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.74</b>	<b>n</b>	<b>149</b>	<b>489</b>	<b>521</b>	<b>213</b>	<b>94</b>	<b>34</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.03</b>	<b>%</b>	<b>9.9</b>	<b>32.6</b>	<b>34.7</b>	<b>14.2</b>	<b>6.3</b>	<b>2.3</b>	<b>100.0</b>

Q82. {P17Q82} I trust my village development committee			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.82</b>	<b>n</b>	<b>138</b>	<b>460</b>	<b>536</b>	<b>242</b>	<b>114</b>	<b>10</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.05</b>	<b>%</b>	<b>9.2</b>	<b>30.7</b>	<b>35.7</b>	<b>16.1</b>	<b>7.6</b>	<b>0.7</b>	<b>100.0</b>

Q83. {P17Q83} I trust the police			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.94</b>	<b>n</b>	<b>124</b>	<b>425</b>	<b>511</b>	<b>276</b>	<b>153</b>	<b>11</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.01</b>	<b>%</b>	<b>8.3</b>	<b>28.3</b>	<b>24.1</b>	<b>18.4</b>	<b>10.2</b>	<b>0.7</b>	<b>100.0</b>

Q84. {P17Q84} I trust the Nepalese Army			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.39	n	52	297	419	379	295	58	1500
Std Dev	1.13	%	3.5	19.8	27.9	25.3	19.7	3.9	100.0

Q85. {P18Q85} I trust the judiciary/courts			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.15	n	104	414	341	278	277	86	1500
Std Dev	1.24	%	6.9	27.6	22.7	18.5	18.5	5.7	100.0

Q86. {P18Q86} My local government performs its job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.64	n	162	490	578	174	57	39	1500
Std Dev	.96	%	10.8	32.7	38.5	11.6	3.8	2.6	100.0

Q87. {P18Q87} My village development committee performs its job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.70	n	161	465	570	233	56	15	1500
Std Dev	.98	%	10.7	31.0	38.0	15.5	3.7	1.0	100.0

Q88. {P18Q88} The police perform their job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	



			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.92</b>	<b>n</b>	<b>47</b>	<b>394</b>	<b>457</b>	<b>386</b>	<b>255</b>	<b>61</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.05</b>	<b>%</b>	<b>3.1</b>	<b>19.6</b>	<b>30.5</b>	<b>25.7</b>	<b>17.0</b>	<b>4.1</b>	<b>100.0</b>

Q89. {P18Q89} The judiciary/courts performs its job effectively

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>3.10</b>	<b>n</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>97</b>	<b>424</b>	<b>387</b>	<b>24</b>	<b>261</b>	<b>91</b>	<b>100.0</b>
			<b>6.5</b>	<b>28.3</b>	<b>25.8</b>	<b>16.0</b>	<b>17.4</b>	<b>6.1</b>	

Q90. {P18Q90} If you had a dispute with a neighbour, who would you trust to settle the dispute?

		Family members	Village/local elder	People in community	Local police	Leader of political party	Local government
<b>n</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>
<b>%</b>		<b>52</b>	<b>742</b>	<b>134</b>	<b>525</b>	<b>6</b>	<b>4</b>
		<b>3.5</b>	<b>49.5</b>	<b>8.9</b>	<b>35.0</b>	<b>.4</b>	<b>.3</b>
		<b>Judiciary/court</b>	<b>Political party</b>	<b>Civil society/NGO</b>	<b>VDC</b>	<b>Paralegal</b>	<b>Nobody</b>
<b>n</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>
<b>%</b>		<b>11</b>	<b>1</b>	<b>3</b>	<b>20</b>	<b>1</b>	<b>1</b>
		<b>.7</b>	<b>.1</b>	<b>.2</b>	<b>1.3</b>	<b>.1</b>	<b>.1</b>

**MOTIVATIONAL POSTURES**

In these questions we will be asking about your attitude towards to government. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q91. **{P19Q91}** It's important not to let the government push me around.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.80</b>	<b>n</b>	<b>297</b>	<b>328</b>	<b>380</b>	<b>180</b>	<b>230</b>	<b>85</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.34</b>	<b>%</b>	<b>19.8</b>	<b>21.9</b>	<b>25.3</b>	<b>12.0</b>	<b>15.3</b>	<b>5.7</b>	<b>100.0</b>

Q92. **{P19Q92}** As a society we need more people willing to take a stand against the government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.45</b>	<b>n</b>	<b>439</b>	<b>298</b>	<b>313</b>	<b>151</b>	<b>141</b>	<b>158</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.32</b>	<b>%</b>	<b>29.3</b>	<b>19.9</b>	<b>20.3</b>	<b>10.1</b>	<b>9.4</b>	<b>10.5</b>	<b>100.0</b>

Q93. **{P19Q93}** If the government gets tough with me, I will not cooperate with them.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n</b>	<b>320</b>	<b>362</b>	<b>298</b>	<b>194</b>	<b>247</b>	<b>79</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.39</b>	<b>%</b>	<b>21.3</b>	<b>24.1</b>	<b>19.9</b>	<b>12.9</b>	<b>16.5</b>	<b>5.3</b>	<b>100.0</b>

Q94. **{P19Q94}** I care if I am doing the right thing by the government.

			Not at all	A little	Some	Much	Entirely	DK/CS
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.04</b>	<b>n</b>	<b>658</b>	<b>288</b>	<b>335</b>	<b>103</b>	<b>59</b>	<b>57</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>43.9</b>	<b>19.2</b>	<b>22.3</b>	<b>6.9</b>	<b>3.9</b>	<b>3.8</b>	<b>100.0</b>

Q95. {P19Q95} The government can't make me obey the law.

Not at all      A little      Some      Much      Entirely      DK/CS

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.09</b>	<b>n</b>	<b>576</b>	<b>407</b>	<b>289</b>	<b>106</b>	<b>69</b>	<b>53</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>28.4</b>	<b>27.1</b>	<b>19.3</b>	<b>7.1</b>	<b>4.6</b>	<b>3.5</b>	<b>100.0</b>

Q96. {P19Q96} The government has the authority to make decisions on my behalf.

Not at all      A little      Some      Much      Entirely      DK/CS

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.81</b>	<b>n</b>	<b>576</b>	<b>407</b>	<b>289</b>	<b>106</b>	<b>69</b>	<b>53</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.12</b>	<b>%</b>	<b>38.4</b>	<b>27.1</b>	<b>19.3</b>	<b>7.1</b>	<b>4.6</b>	<b>3.5</b>	<b>100.0</b>

Q97. {P19Q97} I am interested in how the government operates.

Not at all      A little      Some      Much      Entirely      DK/CS

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>223</b>	<b>334</b>	<b>408</b>	<b>270</b>	<b>192</b>	<b>73</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>14.9</b>	<b>22.3</b>	<b>27.2</b>	<b>18.0</b>	<b>12.0</b>	<b>4.9</b>	<b>100.0</b>

Q98. {P19Q98} I pay attention to what the government wants from me.

Not at all      A little      Some      Much      Entirely      DK/CS

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.60</b>	<b>n</b>	<b>285</b>	<b>434</b>	<b>348</b>	<b>188</b>	<b>129</b>	<b>116</b>	<b>1500</b>

<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>19.0</b>	<b>28.9</b>	<b>23.2</b>	<b>12.5</b>	<b>8.6</b>	<b>7.7</b>	<b>100.0</b>
Q99. {P19Q99} I don't really know what the government expects of me and I'm not about to seek it out.									
			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.89</b>	<b>n</b>	<b>707</b>	<b>330</b>	<b>172</b>	<b>84</b>	<b>73</b>	<b>134</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.16</b>	<b>%</b>	<b>47.1</b>	<b>22.0</b>	<b>11.5</b>	<b>5.6</b>	<b>4.9</b>	<b>8.9</b>	<b>100.0</b>

Q100. {P19Q100} What the government expects is irrelevant to my life									
			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.74</b>	<b>n</b>	<b>770</b>	<b>310</b>	<b>176</b>	<b>53</b>	<b>46</b>	<b>145</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.04</b>	<b>%</b>	<b>51.3</b>	<b>20.7</b>	<b>11.7</b>	<b>3.5</b>	<b>3.1</b>	<b>9.7</b>	<b>100.0</b>

**PREFERRED MODEL OF GOVERNMENT**

Q101. {P20Q101} Some people have proposed a system of government in Nepal, in which there would be several separate states with a federal government at the top. To what extent would you support this system of government?									
			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.27</b>	<b>n</b>	<b>741</b>	<b>63</b>	<b>115</b>	<b>115</b>	<b>246</b>	<b>220</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.64</b>	<b>%</b>	<b>49.4</b>	<b>4.2</b>	<b>7.7</b>	<b>7.7</b>	<b>16.4</b>	<b>14.7</b>	<b>100.0</b>

Q102. {P20Q102} Some people have proposed a system of government in Nepal, in which there would be several separate states, each represented by a single ethnic identity, with a federal government at the top. To what extent would you support this system of government?

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.63</b>	<b>n 967</b>	<b>60</b>	<b>102</b>	<b>56</b>	<b>92</b>	<b>223</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.23</b>	<b>% 64.5</b>	<b>4.0</b>	<b>6.8</b>	<b>3.7</b>	<b>6.1</b>	<b>14.9</b>	<b>100.0</b>

Q103. {P20Q103} Some people have proposed a system of government in Nepal, in which there would be a single centralized government, without states. To what extent would you support this system of government?

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n 544</b>	<b>114</b>	<b>86</b>	<b>52</b>	<b>438</b>	<b>266</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.80</b>	<b>% 36.6</b>	<b>7.6</b>	<b>5.7</b>	<b>3.5</b>	<b>29.2</b>	<b>17.7</b>	<b>100.0</b>

**WILLINGNESS TO SUPPORT GROUP ACTION**

Q104. {P209Q104} I would attend a protest to support the rights of my caste/ethnic group

	Not at all	A little	Some	Much	Entirely	DK/CS
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.53</b>	<b>n</b>	<b>130</b>	<b>242</b>	<b>343</b>	<b>254</b>	<b>514</b>	<b>17</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>8.7</b>	<b>16.1</b>	<b>22.9</b>	<b>16.9</b>	<b>34.3</b>	<b>1.1</b>	<b>100.0</b>

Q105. {P20Q105} I would take up arms to support my caste/ethnic group

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.17</b>	<b>n</b>	<b>714</b>	<b>282</b>	<b>186</b>	<b>99</b>	<b>193</b>	<b>26</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.42</b>	<b>%</b>	<b>47.6</b>	<b>18.8</b>	<b>12.4</b>	<b>6.6</b>	<b>12.9</b>	<b>1.7</b>	<b>100.0</b>

Q106. {P21Q106} I would sacrifice my life in support of my caste/ethnic group

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.01</b>	<b>n</b>	<b>874</b>	<b>186</b>	<b>138</b>	<b>85</b>	<b>193</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.47</b>	<b>%</b>	<b>58.3</b>	<b>12.4</b>	<b>9.2</b>	<b>5.7</b>	<b>12.9</b>	<b>1.6</b>	<b>100.0</b>

**WILLINGNESS TO SUPPORT GROUP ACTION**

Q107. {P20Q107} How would you describe the general level of unrest in your village development region at present, compared to this time last year?

			Not at all	A little	Some	Much	Entirely	DK/CS
--	--	--	------------	----------	------	------	----------	-------

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>874</b>	<b>186</b>	<b>138</b>	<b>85</b>	<b>193</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.63</b>	<b>%</b>	<b>58.3</b>	<b>12.4</b>	<b>9.2</b>	<b>5.7</b>	<b>12.9</b>	<b>1.6</b>	<b>100.0</b>

**ELECTION  
LEGITIMACY**

Q108. {P21Q108} I am confident an election will be held in the next year

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.84</b>	<b>n</b>	<b>874</b>	<b>186</b>	<b>138</b>	<b>85</b>	<b>193</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.30</b>	<b>%</b>	<b>58.3</b>	<b>12.4</b>	<b>9.2</b>	<b>5.7</b>	<b>12.9</b>	<b>1.6</b>	<b>100.0</b>

Q109. {P21Q109} If an election were held in the next year, it would be free and fair of corruption

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.18</b>	<b>n</b>	<b>874</b>	<b>186</b>	<b>138</b>	<b>85</b>	<b>193</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>58.3</b>	<b>12.4</b>	<b>9.2</b>	<b>5.7</b>	<b>12.9</b>	<b>1.6</b>	<b>100.0</b>

Q110. {P21Q110} If an election were held in the next year, the results would be accepted by the people of Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.36</b>	<b>n</b>	<b>120</b>	<b>239</b>	<b>338</b>	<b>344</b>	<b>311</b>	<b>148</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>8.0</b>	<b>15.9</b>	<b>22.5</b>	<b>22.9</b>	<b>20.7</b>	<b>9.9</b>	<b>100.0</b>

Q111. {P21Q111} If an election were held in the next year, the results would be accepted by the major political parties

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.24</b>	<b>n</b>	<b>138</b>	<b>251</b>	<b>354</b>	<b>319</b>	<b>264</b>	<b>174</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>9.2</b>	<b>16.7</b>	<b>23.6</b>	<b>21.3</b>	<b>17.6</b>	<b>11.6</b>	<b>100.0</b>

Q112. {P22Q112} If it were possible, I would return Nepal back to the monarchy

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.28</b>	<b>n</b>	<b>682</b>	<b>156</b>	<b>178</b>	<b>122</b>	<b>215</b>	<b>147</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>45.5</b>	<b>10.4</b>	<b>11.9</b>	<b>8.1</b>	<b>14.3</b>	<b>9.8</b>	<b>100.0</b>

Q113. {P22Q113} In the present scenario, which political party would you vote for?

	n	%
CPN - UML .....	1	214
CPN (Maoist).....	2	78
		14.3
		5.2



UCPON (Maoist).....	3	75	50
Nepali Congress.....	4	306	20.4
Madhesi Janaadhikar Forum.....	5	56	3.7
TMLP (Terai Madhesi Loktantrik Party).....	6	21	1.4
Refused.....	7	644	42.9
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

Q114. {P22Q114} Monthly expenditure

		n	%
Less than 5000.....	1	206	13.7
5001-10000.....	2	524	34.9
10001-20000.....		457	30.5
20001-40000.....	3	265	17.7
40001-60000.....	4	27	1.8
60000 and more.....	5	5	.3
Refused.....	6	16	1.1
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

# APPENDIX F- CODEBOOK: WAVE 3 SURVEY

## Rebuilding institutional legitimacy in post-conflict societies: A case study of Nepal

### Wave 3 survey instrument and descriptive data

**[Instruction for the interviewer:** Conduct the interview in an informal, conversational manner, asking questions gently in a soft tone. Put the respondent at ease. Do not proceed in an interrogative manner or intimidate the respondent in any way. Give sufficient time to the respondent to reflect and answer the question without feeling rushed. If the respondent does not understand the questions, repeat it slowly.]

**Introduction:** Namsakar, my name is \_\_\_\_\_ and I am from an organization called Interdisciplinary Analyst (IDA). This is an independent research organization based in Kathmandu. We regularly conduct surveys among people like you to find out more on what you feel and think about issues of public interest. We are interested in people’s opinions about their local community, relationships with other communities, and their attitudes towards the government of Nepal.

### SECTION 1: PARTICIPANT BACKGROUND

Were you a participant in the survey last year?	n	%
Yes..... 1	944	62.9
No ..... 2	556	37.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QA. {P2QA} Area	n	%
Rural .....	1243	82.9
Urban .....	257	17.1
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QB. {P2QB} Sex	n	%
Female .....	776	51.7
Male .....	724	48.3
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QC. {P2QC} Age	n	%
18-25 .....	285	19.0
26-35 .....	360	24.0
36-45 .....	330	22.0
Above 45 .....	525	35.0
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QD. {P2QC} Education qualification

	n	%
Illiterate.....1	376	25.1
Literate (no formal education) .....2	259	17.3
Class passed.....		
Primary .....3	171	11.3
Lower secondary.....4	169	11.9
Secondary .....5	179	10.2
SLC.....6	153	10.7
Intermediate .....7	144	9.4
Bachelor and above.....8	60	3.5
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QE. {P2QE} What caste/ethnicity do you belong to?

	n	%
Hill Caste .....1	546	36.6
Hill Ethnic.....2	281	18.7
Hill Dalit.....3	74	5.0
Newar .....4	54	3.6
Madhesi Caste.....5	275	18.3
Terai Madhesi Janajati.....6	181	12.1
Madhesi Dalit .....7	62	4.1
Muslim.....8	27	1.8
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QF. {P3QF} Religion

	n	%
Hinduism .....	1296	86.4
Islam .....	29	1.9
Kirat.....	64	4.3
Atheist.....	1	.1
Buddhism.....	89	5.9
Christianity .....	21	1.4
Bon .....	-	-
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QG. {P3QG} What is your profession?

	n	%
Agriculture.....	747	49.8
Business .....	215	14.3
Service .....	101	6.7
Labour.....	62	4.1
Student.....	97	6.5
House wife/husband.....	242	16.1
Retired .....	15	1.0
Unemployed.....	18	1.2
<b>Total Valid</b>	<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>	<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>	<b>(0)</b>	<b>(0.0)</b>

QH. {P4QH} What is the main source of income to your family?

	n	%
Agriculture.....	899	59.9
Business .....	272	18.1

Service .....	3	132	8.8
Remittance .....	4	85	5.1
Labour.....	5	93	6.2
Pension .....	6	28	1.9
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QI. {P4QI} What is your current marital status?

		n	%
Married .....	1	1231	82.1
Unmarried.....	2	259	17.3
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

QJ. {P4QJ} The residence pattern of the various caste/ethnic groups in the locality [show card]

		n	%
Wholly mixed and living in one community .....	1	539	35.9
Partly mixed and partly separate.....	2	642	42.8
Nearby but separate .....	3	217	14.5
At a distance .....	4	102	6.8
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

**Initial introduction to survey and scale:** Throughout this survey, we will pose to you a series of statements, and ask you to rate how much you agree with the statement on a scale of 1 to 5.

**IDENTIFICATION**

First, we would like to ask about your personal connection to your ethnic/caste group. To what extent do you agree with the following statements?

Q1. {P4Q1} I see myself first and (foremost) as a member of my caste/ethnic group.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.20</b>	<b>n</b>	<b>33</b>	<b>80</b>	<b>215</b>	<b>378</b>	<b>785</b>	<b>4</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.03</b>	<b>%</b>	<b>2.5</b>	<b>5.3</b>	<b>14.3</b>	<b>25.2</b>	<b>52.3</b>	<b>.3</b>	<b>100.0</b>

Q2. {P5Q2} I see myself first and (foremost) as a Nepali member of the Nepalese community

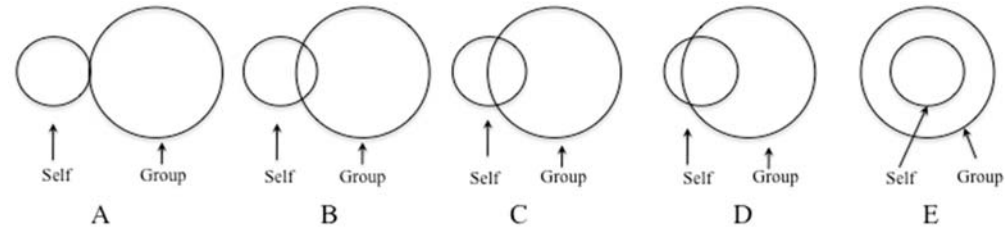
			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.70</b>	<b>n</b>	<b>2</b>	<b>13</b>	<b>56</b>	<b>284</b>	<b>1141</b>	<b>4</b>	<b>1500</b>
<b>Std Dev</b>	<b>.59</b>	<b>%</b>	<b>.1</b>	<b>.9</b>	<b>3.7</b>	<b>18.9</b>	<b>76.1</b>	<b>.3</b>	<b>100.0</b>

Q3. {P5Q3} People from my ethnic/caste group should try to keep a separate cultural identity.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.23</b>	<b>n</b>	<b>184</b>	<b>278</b>	<b>378</b>	<b>294</b>	<b>247</b>	<b>19</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.33</b>	<b>%</b>	<b>12.3</b>	<b>18.5</b>	<b>25.2</b>	<b>19.6</b>	<b>23.1</b>	<b>1.3</b>	<b>100.0</b>

Q4. {P5Q4} People from my ethnic/caste group should try to remain distinct from the larger Nepalese society..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.51</b>	<b>n</b>	<b>793</b>	<b>209</b>	<b>289</b>	<b>96</b>	<b>62</b>	<b>51</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>52.9</b>	<b>13.9</b>	<b>19.3</b>	<b>6.4</b>	<b>4.3</b>	<b>3.4</b>	<b>100.0</b>



Q5. **{P5Q5}** The small circle below denotes you as an individual. The larger circle represents your caste/ethnic group. Could you select a diagram that most closely represents your relationship with your caste/ethnic group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.46</b>	<b>n</b>	<b>12</b>	<b>40</b>	<b>147</b>	<b>351</b>	<b>950</b>	-	<b>1500</b>
<b>Std Dev</b>	<b>.83</b>	<b>%</b>	<b>.8</b>	<b>2.7</b>	<b>9.8</b>	<b>23.4</b>	<b>63.3</b>	-	<b>100.0</b>

Q6. **{P5Q6}** The small circle below denotes you as an individual. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.60</b>	<b>n</b>	<b>5</b>	<b>20</b>	<b>121</b>	<b>279</b>	<b>1075</b>	-	<b>1500</b>
<b>Std Dev</b>	<b>.72</b>	<b>%</b>	<b>.3</b>	<b>1.3</b>	<b>8.1</b>	<b>18.6</b>	<b>71.7</b>	-	<b>100.0</b>



Q7. {P5Q7} The small circle below denotes your caste/ethnic group. The larger circle represents Nepal as a national group, i.e., all other Nepalese people. Could you select the diagram that denotes your caste/ethnic group's relationship with your national group?

			A	B	C	D	E	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.45</b>	<b>n</b>	<b>6</b>	<b>41</b>	<b>172</b>	<b>336</b>	<b>945</b>	<b>-</b>	<b>1500</b>
<b>Std Dev</b>	<b>0.83</b>	<b>%</b>	<b>.4</b>	<b>2.7</b>	<b>11.5</b>	<b>22.4</b>	<b>63.0</b>	<b>-</b>	<b>100.0</b>

**POWER, STATUS, LEGITIMACY, STABILITY**

We would like you to think about your caste/ethnic group in comparison to other caste/ethnic groups in Nepal.

To what extent do you agree with the following statements?

Q8. {P8Q8} My ethnic/caste group has the power of influence in society, compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.12</b>	<b>n</b>	<b>173</b>	<b>268</b>	<b>457</b>	<b>355</b>	<b>220</b>	<b>27</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.21</b>	<b>%</b>	<b>11.5</b>	<b>17.9</b>	<b>30.5</b>	<b>23.7</b>	<b>14.7</b>	<b>1.8</b>	<b>100.0</b>

Q9. {P8Q9} My ethnic/caste group has a high social status compared to other ethnic/caste groups.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.96</b>	<b>n</b>	<b>203</b>	<b>284</b>	<b>506</b>	<b>346</b>	<b>139</b>	<b>20</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>13.5</b>	<b>18.9</b>	<b>33.7</b>	<b>23.2</b>	<b>9.3</b>	<b>1.3</b>	<b>100.0</b>

Q10. {P8Q10} The position of my ethnic/caste group in the social hierarchy is fair..

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.03	n	171	284	498	364	154	29	1500
Std Dev	1.15	%	11.4	18.9	33.2	24.3	10.3	1.9	100.0

Q11. {P8Q11} The level of influence that my caste/ethnic group has in society is likely to change in the future.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.36	n	74	292	389	351	297	97	1500
Std Dev	1.17	%	4.9	19.5	25.9	23.4	19.8	6.5	100.0

### GROUP TRUST

In this section, we will be asking you about your levels of trust in different groups in Nepalese society. Think about how much you trust these different groups in general.

Q12. {P9Q12} Hill Caste

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.50	n	44	467	406	416	429	38	1500
Std Dev	1.09	%	2.9	11.1	27.1	27.7	28.6	2.5	100.0

Q13. {P9Q13} Hill Ethnic

			Not at all	A little	Some	Much	Entirely	DK/CS
--	--	--	------------	----------	------	------	----------	-------

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.50</b>	<b>n</b>	<b>41</b>	<b>221</b>	<b>226</b>	<b>266</b>	<b>217</b>	<b>109</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.09</b>	<b>%</b>	<b>2.7</b>	<b>14.7</b>	<b>29.7</b>	<b>24.4</b>	<b>21.1</b>	<b>7.3</b>	<b>100.0</b>
Q14. {P9Q14}	Hill Dalit		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>3.02</b>	<b>n</b>	<b>82</b>	<b>413</b>	<b>452</b>	<b>464</b>	<b>171</b>	<b>120</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>5.5</b>	<b>27.5</b>	<b>30.1</b>	<b>17.5</b>	<b>11.4</b>	<b>8.0</b>	<b>100.0</b>
Q15. {P9Q15}	Newar		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.69</b>	<b>n</b>	<b>170</b>	<b>428</b>	<b>457</b>	<b>163</b>	<b>185</b>	<b>155</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>11.3</b>	<b>28.5</b>	<b>30.5</b>	<b>10.9</b>	<b>6.5</b>	<b>12.3</b>	<b>100.0</b>
Q16. {P9Q16}	Madhesi Caste		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.70</b>	<b>n</b>	<b>265</b>	<b>474</b>	<b>338</b>	<b>180</b>	<b>196</b>	<b>47</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.27</b>	<b>%</b>	<b>17.7</b>	<b>31.6</b>	<b>22.5</b>	<b>12.0</b>	<b>13.1</b>	<b>3.1</b>	<b>100.0</b>
Q17. {P9Q17}	Terai Madhesi Janajati		Not at all	A little	Some	Much	Entirely	DK/CS	
<b>Mean</b>	<b>2.61</b>	<b>n</b>	<b>315</b>	<b>458</b>	<b>315</b>	<b>167</b>	<b>178</b>	<b>67</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.12</b>	<b>%</b>	<b>21.0</b>	<b>30.5</b>	<b>21.0</b>	<b>11.1</b>	<b>11.9</b>	<b>4.5</b>	<b>100.0</b>

Q18. {P9Q18} Madhesi Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.40</b>	<b>n</b>	<b>409</b>	<b>455</b>	<b>299</b>	<b>129</b>	<b>142</b>	<b>66</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.25</b>	<b>%</b>	<b>27.3</b>	<b>30.3</b>	<b>19.9</b>	<b>8.6</b>	<b>9.5</b>	<b>4.4</b>	<b>100.0</b>
Q19. {P9Q19} Muslim			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.03</b>	<b>n</b>	<b>569</b>	<b>472</b>	<b>226</b>	<b>79</b>	<b>76</b>	<b>78</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.12</b>	<b>%</b>	<b>37.9</b>	<b>31.5</b>	<b>15.1</b>	<b>5.3</b>	<b>5.1</b>	<b>5.2</b>	<b>100.0</b>
Q20. {P9Q20} India			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.11</b>	<b>n</b>	<b>105</b>	<b>276</b>	<b>554</b>	<b>325</b>	<b>158</b>	<b>82</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>7.0</b>	<b>18.4</b>	<b>36.9</b>	<b>21.7</b>	<b>10.5</b>	<b>5.5</b>	<b>100.0</b>
Q21. {P9Q21} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.80</b>	<b>n</b>	<b>84</b>	<b>400</b>	<b>430</b>	<b>189</b>	<b>73</b>	<b>324</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.99</b>	<b>%</b>	<b>5.6</b>	<b>26.7</b>	<b>28.7</b>	<b>12.6</b>	<b>4.9</b>	<b>21.6</b>	<b>100.0</b>
Q22. {P9Q22} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.66</b>	<b>n</b>	<b>134</b>	<b>410</b>	<b>471</b>	<b>170</b>	<b>43</b>	<b>272</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.96</b>	<b>%</b>	<b>8.9</b>	<b>27.3</b>	<b>31.4</b>	<b>11.3</b>	<b>2.9</b>	<b>18.1</b>	<b>100.0</b>

Q23. {P9Q23} The US			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.58</b>	<b>n</b>	<b>174</b>	<b>415</b>	<b>431</b>	<b>157</b>	<b>46</b>	<b>277</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.06</b>	<b>%</b>	<b>11.6</b>	<b>27.7</b>	<b>28.7</b>	<b>10.5</b>	<b>3.1</b>	<b>18.5</b>	<b>100.0</b>

Q24. {P9Q24} NGOs			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.94</b>	<b>n</b>	<b>71</b>	<b>364</b>	<b>532</b>	<b>270</b>	<b>77</b>	<b>186</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.96</b>	<b>%</b>	<b>4.7</b>	<b>24.3</b>	<b>35.5</b>	<b>18.0</b>	<b>5.1</b>	<b>12.4</b>	<b>100.0</b>

Q25. {P9Q25} INGOs			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.71</b>	<b>n</b>	<b>108</b>	<b>444</b>	<b>474</b>	<b>180</b>	<b>57</b>	<b>240</b>	<b>1500</b>
<b>Std Dev</b>	<b>.96</b>	<b>%</b>	<b>7.2</b>	<b>29.6</b>	<b>31.6</b>	<b>12.0</b>	<b>3.8</b>	<b>15.8</b>	<b>100.0</b>

**GROUP INFLUENCE**

We would now like to ask your opinion on the different groups in society and how much influence they have over how the government is run. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

In your opinion, to what extent do the following groups influence how the government is run?

Q26. {P10Q26} Hill Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.82	n	18	119	290	656	324	93	1500
Std Dev	.92	%	1.2	7.9	19.3	43.7	21.6	6.2	100.0

Q27. {P10Q27} Hill Ethnic			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.13	n	35	280	595	335	97	158	1500
Std Dev	.91	%	2.3	18.7	39.7	22.3	6.5	10.5	100.0

Q.28 {P10Q28} Hill Dalit			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.47	n	165	548	443	141	21	182	1500
Std Dev	.90	%	11.0	36.5	29.5	9.4	1.4	12.1	100.0

Q29. {P10Q29} Newar			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.74	n	87	428	549	199	35	202	1500
Std Dev	.89	%	5.8	28.5	36.6	13.3	2.3	13.5	100.0

Q30. {P10Q30} Madhesi Caste			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.85</b>	<b>n</b>	<b>118</b>	<b>393</b>	<b>516</b>	<b>269</b>	<b>75</b>	<b>129</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.01</b>	<b>%</b>	<b>7.9</b>	<b>26.2</b>	<b>34.4</b>	<b>17.9</b>	<b>5.0</b>	<b>8.6</b>	<b>100.0</b>

Q31. {P11Q31} Terai Madhesi Janajati			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.45</b>	<b>n</b>	<b>247</b>	<b>482</b>	<b>421</b>	<b>149</b>	<b>45</b>	<b>156</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.09</b>	<b>%</b>	<b>16.5</b>	<b>32.1</b>	<b>28.1</b>	<b>9.9</b>	<b>3.0</b>	<b>10.4</b>	<b>100.0</b>

Q32. {P11Q32} Madhesi Dalit			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.13</b>	<b>n</b>	<b>382</b>	<b>561</b>	<b>277</b>	<b>91</b>	<b>32</b>	<b>157</b>	<b>1500</b>
<b>Std Dev</b>	<b>.98</b>	<b>%</b>	<b>25.5</b>	<b>37.4</b>	<b>18.5</b>	<b>6.1</b>	<b>2.1</b>	<b>10.5</b>	<b>100.0</b>

Q33. {P11Q33} Muslim			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.92</b>	<b>n</b>	<b>504</b>	<b>537</b>	<b>216</b>	<b>55</b>	<b>22</b>	<b>166</b>	<b>1500</b>
<b>Std Dev</b>	<b>.92</b>	<b>%</b>	<b>33.6</b>	<b>35.8</b>	<b>14.4</b>	<b>3.7</b>	<b>1.5</b>	<b>11.1</b>	<b>100.0</b>

Q34. {P11Q34} India			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.67</b>	<b>n</b>	<b>7</b>	<b>147</b>	<b>380</b>	<b>521</b>	<b>257</b>	<b>188</b>	<b>1500</b>
<b>Std Dev</b>	<b>.93</b>	<b>%</b>	<b>.5</b>	<b>9.8</b>	<b>25.3</b>	<b>34.7</b>	<b>17.1</b>	<b>12.5</b>	<b>100.0</b>

Q35. {P11Q35} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.95</b>	<b>n</b>	<b>30</b>	<b>326</b>	<b>519</b>	<b>323</b>	<b>46</b>	<b>347</b>	<b>1500</b>
<b>Std Dev</b>	<b>.86</b>	<b>%</b>	<b>2.0</b>	<b>21.7</b>	<b>34.6</b>	<b>15.5</b>	<b>3.1</b>	<b>23.1</b>	<b>100.0</b>

Q36. {P11Q36} The US			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.89</b>	<b>n</b>	<b>43</b>	<b>364</b>	<b>486</b>	<b>248</b>	<b>38</b>	<b>321</b>	<b>1500</b>
<b>Std Dev</b>	<b>.88</b>	<b>%</b>	<b>2.9</b>	<b>24.3</b>	<b>32.4</b>	<b>16.5</b>	<b>2.5</b>	<b>21.4</b>	<b>100.0</b>

Q37. {P11Q37} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.88</b>	<b>n</b>	<b>39</b>	<b>364</b>	<b>513</b>	<b>226</b>	<b>38</b>	<b>320</b>	<b>1500</b>
<b>Std Dev</b>	<b>.86</b>	<b>%</b>	<b>2.6</b>	<b>24.3</b>	<b>34.2</b>	<b>15.1</b>	<b>2.5</b>	<b>21.3</b>	<b>100.0</b>

Q38. {P11Q38} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.69</b>	<b>n</b>	<b>80</b>	<b>473</b>	<b>465</b>	<b>157</b>	<b>47</b>	<b>278</b>	<b>1500</b>
<b>Std Dev</b>	<b>.91</b>	<b>%</b>	<b>5.3</b>	<b>31.5</b>	<b>31.0</b>	<b>10.5</b>	<b>3.1</b>	<b>18.5</b>	<b>100.0</b>

Q39. {P11Q39} INGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total



<b>Mean</b>	<b>2.68</b>	<b>n</b>	<b>43</b>	<b>510</b>	<b>457</b>	<b>154</b>	<b>30</b>	<b>306</b>	<b>1500</b>
<b>Std Dev</b>	<b>.83</b>	<b>%</b>	<b>2.9</b>	<b>34.0</b>	<b>30.5</b>	<b>10.3</b>	<b>2.0</b>	<b>20.4</b>	<b>100.0</b>

**GROUP CONTACT**

We would now like to ask your opinion on the different groups in society and how much contact you have with them. How often do you have contact with the following groups?

Q40. {P11Q40} Hill Caste			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.65</b>	<b>n</b>	<b>124</b>	<b>200</b>	<b>290</b>	<b>341</b>	<b>539</b>	<b>6</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.31</b>	<b>%</b>	<b>8.3</b>	<b>13.3</b>	<b>19.3</b>	<b>22.7</b>	<b>35.9</b>	<b>.4</b>	<b>100.0</b>

Q41. {P11Q41} Hill Ethnic			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.28</b>	<b>n</b>	<b>203</b>	<b>282</b>	<b>305</b>	<b>272</b>	<b>419</b>	<b>19</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.40</b>	<b>%</b>	<b>13.5</b>	<b>18.8</b>	<b>20.3</b>	<b>18.1</b>	<b>27.9</b>	<b>1.3</b>	<b>100.0</b>

Q42. {P12Q42} Hill Dalit			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.81</b>	<b>n</b>	<b>284</b>	<b>398</b>	<b>333</b>	<b>239</b>	<b>224</b>	<b>22</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.33</b>	<b>%</b>	<b>18.9</b>	<b>26.5</b>	<b>22.2</b>	<b>15.9</b>	<b>14.9</b>	<b>1.5</b>	<b>100.0</b>

Q43. {P12Q43} Newar			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.18</b>	<b>n</b>	<b>529</b>	<b>460</b>	<b>271</b>	<b>120</b>	<b>95</b>	<b>25</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>35.3</b>	<b>30.7</b>	<b>18.1</b>	<b>8.0</b>	<b>6.3</b>	<b>1.7</b>	<b>100.0</b>

Q44. {P12Q44} Madhesi Caste

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.70</b>	<b>n</b>	<b>318</b>	<b>468</b>	<b>184</b>	<b>136</b>	<b>380</b>	<b>14</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.57</b>	<b>%</b>	<b>21.2</b>	<b>31.2</b>	<b>12.3</b>	<b>9.1</b>	<b>25.3</b>	<b>.9</b>	<b>100.0</b>

Q45. {P12Q145} Terai Madhesi Janajati

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.59</b>	<b>n</b>	<b>471</b>	<b>378</b>	<b>177</b>	<b>129</b>	<b>321</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>31.4</b>	<b>25.2</b>	<b>11.8</b>	<b>8.6</b>	<b>21.4</b>	<b>1.6</b>	<b>100.0</b>

Q46. {P12Q46} Madhesi Dalit

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.42</b>	<b>n</b>	<b>568</b>	<b>372</b>	<b>154</b>	<b>99</b>	<b>277</b>	<b>30</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.51</b>	<b>%</b>	<b>37.9</b>	<b>24.8</b>	<b>10.6</b>	<b>6.6</b>	<b>18.5</b>	<b>2.0</b>	<b>100.0</b>

Q47. {P12Q47} Muslim

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>2.01</b>	<b>n</b>	<b>707</b>	<b>409</b>	<b>161</b>	<b>45</b>	<b>157</b>	<b>21</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.29</b>	<b>%</b>	<b>47.1</b>	<b>27.3</b>	<b>10.7</b>	<b>3.0</b>	<b>10.5</b>	<b>1.4</b>	<b>100.0</b>

Q48. {P13Q48} India			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.36	n	556	267	313	227	104	33	1500
Std Dev	1.31	%	37.1	17.8	20.9	15.1	6.9	2.2	100.0

Q49. {P13Q49} The UN			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.35	n	1054	227	84	24	2	99	1500
Std Dev	.69	%	70.3	15.1	6.3	1.6	.1	6.6	100.0

Q50. {P13Q50} The US			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.28	n	1132	200	72	12	3	81	1500
Std Dev	.61	%	75.5	13.3	4.8	.8	.2	5.4	100.0

Q51. {P13Q51} China			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	1.27	n	1138	197	68	12	3	82	1500
Std Dev	.60	%	75.9	13.1	4.5	.8	.2	5.5	100.0

Q52. {P13Q52} NGOs			Not at all	A little	Some	Much	Entirely	DK/CS	
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.11</b>	<b>n</b>	<b>443</b>	<b>568</b>	<b>282</b>	<b>115</b>	<b>31</b>	<b>61</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.03</b>	<b>%</b>	<b>29.5</b>	<b>37.9</b>	<b>18.8</b>	<b>7.7</b>	<b>2.1</b>	<b>4.1</b>	<b>100.0</b>

Q53. {P13Q53} INGOs

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.70</b>	<b>n</b>	<b>725</b>	<b>478</b>	<b>168</b>	<b>55</b>	<b>5</b>	<b>69</b>	<b>1500</b>
<b>Std Dev</b>	<b>.84</b>	<b>%</b>	<b>48.3</b>	<b>31.9</b>	<b>11.2</b>	<b>3.7</b>	<b>.3</b>	<b>4.6</b>	<b>100.0</b>

### VOICE

In these questions, we are interested in your opinion on the extent to which Nepalese people in general are allowed to participate in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q54. {P14Q54} Nepalese in general are consulted in how the government is run.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.32</b>	<b>n</b>	<b>411</b>	<b>337</b>	<b>408</b>	<b>145</b>	<b>46</b>	<b>153</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>27.4</b>	<b>22.5</b>	<b>27.2</b>	<b>9.77</b>	<b>3.1</b>	<b>10.2</b>	<b>100.0</b>

Q55. {P14Q55} Nepalese in general have the opportunity to participate in the political process.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>

<b>Mean</b>	<b>2.91</b>	<b>n</b>	<b>113</b>	<b>396</b>	<b>504</b>	<b>276</b>	<b>108</b>	<b>100</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.05</b>	<b>%</b>	<b>7.5</b>	<b>26.4</b>	<b>33.6</b>	<b>18.6</b>	<b>7.2</b>	<b>6.7</b>	<b>100.0</b>

Q56. {P14Q56} Nepalese could initiate change in the government if they wanted.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.61</b>	<b>n</b>	<b>32</b>	<b>200</b>	<b>412</b>	<b>396</b>	<b>363</b>	<b>97</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>2.1</b>	<b>13.3</b>	<b>27.5</b>	<b>26.4</b>	<b>24.2</b>	<b>6.5</b>	<b>100.0</b>

Q57. {P14Q57} I personally have a say in how the government is being developed and run.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.47</b>	<b>n</b>	<b>251</b>	<b>506</b>	<b>431</b>	<b>164</b>	<b>50</b>	<b>98</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>16.7</b>	<b>33.7</b>	<b>28.7</b>	<b>10.9</b>	<b>3.3</b>	<b>6.5</b>	<b>100.0</b>

### PROCEDURAL JUSTICE

We are interested in your opinions on fairness in government decision-making. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q58. {P14Q587} The government tries to be fair when making decisions.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.54</b>	<b>n</b>	<b>266</b>	<b>383</b>	<b>502</b>	<b>194</b>	<b>41</b>	<b>114</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.04</b>	<b>%</b>	<b>17.7</b>	<b>25.5</b>	<b>33.5</b>	<b>12.9</b>	<b>2.7</b>	<b>7.6</b>	<b>100.0</b>

Q59. {P14Q59} The government uses fair procedures when deciding how to handle situations.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.29</b>	<b>n</b>	<b>285</b>	<b>557</b>	<b>393</b>	<b>112</b>	<b>21</b>	<b>132</b>	<b>1500</b>
<b>Std Dev</b>	<b>.937</b>	<b>%</b>	<b>19.0</b>	<b>37.1</b>	<b>26.2</b>	<b>7.5</b>	<b>1.4</b>	<b>8.8</b>	<b>100.0</b>

Q60. {P14Q60} The government treats people fairly.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.17</b>	<b>n</b>	<b>404</b>	<b>510</b>	<b>397</b>	<b>104</b>	<b>13</b>	<b>72</b>	<b>1500</b>
<b>Std Dev</b>	<b>.95</b>	<b>%</b>	<b>2.9</b>	<b>34.0</b>	<b>26.5</b>	<b>6.9</b>	<b>.9</b>	<b>4.8</b>	<b>100.0</b>

Q61. {P14Q61} The government deals with people respectfully.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.32</b>	<b>n</b>	<b>324</b>	<b>520</b>	<b>431</b>	<b>135</b>	<b>30</b>	<b>60</b>	<b>1500</b>
<b>Std Dev</b>	<b>.99</b>	<b>%</b>	<b>21.6</b>	<b>34.7</b>	<b>28.7</b>	<b>9.0</b>	<b>2.0</b>	<b>4.0</b>	<b>100.0</b>

### DISTRIBUTIVE JUSTICE

We are interested in your opinion regarding the equality and fairness in the distribution of government services. Think about distribution of services to your own ethnic/caste group compared to others.

To what extent do you agree with the following statements?

Q62. {P15Q62} The government sometimes gives people from specific caste/ethnic backgrounds less assistance than they give others.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.31</b>	<b>n</b>	<b>157</b>	<b>187</b>	<b>413</b>	<b>404</b>	<b>274</b>	<b>65</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.23</b>	<b>%</b>	<b>10.5</b>	<b>12.5</b>	<b>27.5</b>	<b>26.9</b>	<b>18.3</b>	<b>4.3</b>	<b>100.0</b>

Q63. {P15Q63} The government provides a better service to the rich than to the average citizen.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.45</b>	<b>n</b>	<b>150</b>	<b>201</b>	<b>341</b>	<b>360</b>	<b>396</b>	<b>52</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.30</b>	<b>%</b>	<b>10.0</b>	<b>13.4</b>	<b>22.7</b>	<b>24.0</b>	<b>26.4</b>	<b>3.5</b>	<b>100.0</b>

Q64. {P15Q64} My ethnic/caste group receives our fair share of government help.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.10</b>	<b>n</b>	<b>428</b>	<b>584</b>	<b>322</b>	<b>83</b>	<b>29</b>	<b>54</b>	<b>1500</b>
<b>Std Dev</b>	<b>.95</b>	<b>%</b>	<b>28.5</b>	<b>38.9</b>	<b>21.5</b>	<b>5.5</b>	<b>1.9</b>	<b>3.6</b>	<b>100.0</b>

Q64. {P15Q64} The decisions of the government generally tend to be fair to me individually

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.29</b>	<b>n</b>	<b>259</b>	<b>587</b>	<b>394</b>	<b>91</b>	<b>27</b>	<b>142</b>	<b>1500</b>
<b>Std Dev</b>	<b>.91</b>	<b>%</b>	<b>17.3</b>	<b>39.1</b>	<b>26.3</b>	<b>6.1</b>	<b>1.8</b>	<b>9.5</b>	<b>100.0</b>

**LEGITIMACY**

We would now like to ask you some questions about your opinions of the government of Nepal. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q65. {P15Q65} I trust the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.09</b>	<b>n</b>	<b>112</b>	<b>274</b>	<b>607</b>	<b>362</b>	<b>133</b>	<b>12</b>	<b>1500</b>
<b>Std Dev</b>	<b>.918</b>	<b>%</b>	<b>7.5</b>	<b>18.3</b>	<b>40.5</b>	<b>24.1</b>	<b>8.9</b>	<b>.8</b>	<b>100.0</b>

Q66. {P15Q66} The government operates in the best interests of Nepalese people.			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.63</b>	<b>n</b>	<b>198</b>	<b>491</b>	<b>499</b>	<b>204</b>	<b>69</b>	<b>39</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.03</b>	<b>%</b>	<b>13.2</b>	<b>32.7</b>	<b>33.3</b>	<b>13.6</b>	<b>4.6</b>	<b>2.6</b>	<b>100.0</b>

Q67. {P15Q67} I have confidence in the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.46</b>	<b>n</b>	<b>225</b>	<b>539</b>	<b>495</b>	<b>145</b>	<b>36</b>	<b>60</b>	<b>1500</b>
<b>Std Dev</b>	<b>.956</b>	<b>%</b>	<b>15.0</b>	<b>35.9</b>	<b>33.0</b>	<b>9.7</b>	<b>2.4</b>	<b>4.0</b>	<b>100.0</b>

Q67. {P15Q68} I have great respect for the government			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.23</b>	<b>n</b>	<b>80</b>	<b>304</b>	<b>460</b>	<b>455</b>	<b>170</b>	<b>31</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>5.3</b>	<b>20.3</b>	<b>30.7</b>	<b>30.3</b>	<b>11.3</b>	<b>2.1</b>	<b>100.0</b>



**LAW LEGITIMACY**

These questions will ask about your opinions of the laws the government makes.

To what extent do you agree with the following statements?

Q69. **{P15Q69}** I should always obey the law even if it goes against what I think is right

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.80</b>	<b>n</b>	<b>98</b>	<b>120</b>	<b>292</b>	<b>442</b>	<b>532</b>	<b>16</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.19</b>	<b>%</b>	<b>6.5</b>	<b>8.0</b>	<b>19.5</b>	<b>29.5</b>	<b>35.5</b>	<b>1.1</b>	<b>100.0</b>

Q70. **{P16Q70}** I feel a moral obligation to obey the law

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>4.47</b>	<b>n</b>	<b>3</b>	<b>27</b>	<b>133</b>	<b>434</b>	<b>897</b>	<b>6</b>	<b>1500</b>
<b>Std Dev</b>	<b>.78</b>	<b>%</b>	<b>.2</b>	<b>1.8</b>	<b>8.9</b>	<b>28.9</b>	<b>59.8</b>	<b>.4</b>	<b>100.0</b>

**GOVERNMENT PERFORMANCE**

We are interested in your opinions on how the government is performing. To what extent do you agree with the following statements?

Q71. **{P16Q71}** The government is able to govern effectively

	Not at all	A little	Some	Much	Entirely	DK/CS
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.89</b>	<b>n</b>	<b>178</b>	<b>290</b>	<b>540</b>	<b>283</b>	<b>107</b>	<b>102</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>11.9</b>	<b>19.3</b>	<b>36.0</b>	<b>18.9</b>	<b>7.1</b>	<b>6.8</b>	<b>100.0</b>

Q72. {P16Q72} The government has the ability to deliver basic infrastructure in Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.93</b>	<b>n</b>	<b>141</b>	<b>393</b>	<b>499</b>	<b>297</b>	<b>135</b>	<b>35</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>9.4</b>	<b>26.2</b>	<b>33.3</b>	<b>19.8</b>	<b>9.0</b>	<b>2.3</b>	<b>100.0</b>

Q73. {P16Q73} The government has the ability to feed the people of Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.41</b>	<b>n</b>	<b>369</b>	<b>469</b>	<b>371</b>	<b>164</b>	<b>89</b>	<b>38</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>24.6</b>	<b>31.3</b>	<b>24.7</b>	<b>10.9</b>	<b>5.9</b>	<b>2.5</b>	<b>100.0</b>

Q74. {P16Q74} The government has the ability to provide housing for the people of Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.50</b>	<b>n</b>	<b>308</b>	<b>492</b>	<b>376</b>	<b>190</b>	<b>96</b>	<b>38</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>20.5</b>	<b>32.8</b>	<b>25.1</b>	<b>12.7</b>	<b>6.4</b>	<b>2.5</b>	<b>100.0</b>

Q75. {P16Q75} The government has the ability to deliver health services in Nepal

Not at all      A little      Some      Much      Entirely      DK/CS

			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.00</b>	<b>n</b>	<b>142</b>	<b>333</b>	<b>521</b>	<b>353</b>	<b>132</b>	<b>19</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.09</b>	<b>%</b>	<b>9.5</b>	<b>22.2</b>	<b>34.7</b>	<b>23.5</b>	<b>8.8</b>	<b>1.3</b>	<b>100.0</b>

Q76. {P16Q76} The government has the ability to deliver education services in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.22</b>	<b>n</b>	<b>67</b>	<b>266</b>	<b>575</b>	<b>422</b>	<b>151</b>	<b>19</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.00</b>	<b>%</b>	<b>4.5</b>	<b>17.7</b>	<b>38.3</b>	<b>28.1</b>	<b>10.1</b>	<b>1.3</b>	<b>100.0</b>

Q77. {P17Q77} The government has the ability to control crime in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.68</b>	<b>n</b>	<b>228</b>	<b>449</b>	<b>405</b>	<b>237</b>	<b>103</b>	<b>78</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>15.2</b>	<b>29.9</b>	<b>27.0</b>	<b>15.8</b>	<b>6.9</b>	<b>5.2</b>	<b>100.0</b>

Q78. {P17Q78} The government has the ability to manage the economy in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.62</b>	<b>n</b>	<b>186</b>	<b>468</b>	<b>390</b>	<b>186</b>	<b>76</b>	<b>194</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>12.4</b>	<b>31.2</b>	<b>26.0</b>	<b>12.4</b>	<b>5.1</b>	<b>12.9</b>	<b>100.0</b>

Q79. {P17Q79} The government has the ability to deal with unemployment in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.93</b>	<b>n</b>	<b>658</b>	<b>446</b>	<b>219</b>	<b>96</b>	<b>46</b>	<b>35</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.06</b>	<b>%</b>	<b>43.9</b>	<b>29.7</b>	<b>14.6</b>	<b>6.4</b>	<b>3.1</b>	<b>2.3</b>	<b>100.0</b>

Q80. {P17Q80} The government has the ability to prevent corruption in Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total

<b>Mean</b>	<b>2.23</b>	<b>n</b>	<b>444</b>	<b>474</b>	<b>486</b>	<b>437</b>	<b>71</b>	<b>88</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.14</b>	<b>%</b>	<b>29.6</b>	<b>31.6</b>	<b>19.1</b>	<b>9.1</b>	<b>4.7</b>	<b>5.9</b>	<b>100.0</b>

**INSTITUTIONAL TRUST AND PERFORMANCE**

In these questions we will be asking about your attitude towards various political and justice institutions in Nepal.

To what extent do you agree with the following statements?

Q81. {P17Q81}	I trust my local government		<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.01</b>	<b>n</b>	<b>85</b>	<b>310</b>	<b>638</b>	<b>350</b>	<b>7</b>	<b>43</b>	<b>1500</b>
<b>Std Dev</b>	<b>.94</b>	<b>%</b>	<b>5.7</b>	<b>20.7</b>	<b>42.5</b>	<b>23.3</b>	<b>4.9</b>	<b>2.9</b>	<b>100.0</b>

Q82. {P17Q82}	I trust my village development committee		<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.13</b>	<b>n</b>	<b>71</b>	<b>278</b>	<b>635</b>	<b>407</b>	<b>103</b>	<b>6</b>	<b>1500</b>
<b>Std Dev</b>	<b>.95</b>	<b>%</b>	<b>4.7</b>	<b>18.5</b>	<b>42.3</b>	<b>27.1</b>	<b>6.9</b>	<b>.4</b>	<b>100.0</b>

Q83. {P17Q83}	I trust the police		<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.05</b>	<b>n</b>	<b>101</b>	<b>369</b>	<b>530</b>	<b>343</b>	<b>152</b>	<b>5</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>6.7</b>	<b>24.6</b>	<b>35.3</b>	<b>22.9</b>	<b>10.1</b>	<b>.3</b>	<b>100.0</b>

Q84. {P17Q84} I trust the Nepalese Army			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.47	n	50	255	423	447	303	22	1500
Std Dev	1.09	%	3.3	17.0	28.6	29.8	20.2	1.5	100.0

Q85. {P18Q85} I trust the judiciary/courts			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.32	n	73	276	471	365	261	54	1500
Std Dev	1.12	%	4.9	18.4	31.4	24.3	17.4	3.6	100.0

Q86. {P18Q86} My local government performs its job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	2.90	n	112	311	680	287	54	56	1500
Std Dev	.93	%	7.5	20.7	45.3	19.1	3.6	3.7	100.0

Q87. {P18Q87} My village development committee performs its job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
Mean	3.01	n	102	295	647	367	71	18	1500
Std Dev	.95	%	6.8	19.7	43.1	24.5	4.7	1.2	100.0

Q88. {P18Q88} The police perform their job effectively			Not at all	A little	Some	Much	Entirely	DK/CS	

<b>Mean</b>	<b>3.04</b>	<b>n</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Std Dev</b>	<b>1.05</b>	<b>%</b>	<b>93</b>	<b>371</b>	<b>558</b>	<b>315</b>	<b>152</b>	<b>11</b>	<b>1500</b>
			<b>6.2</b>	<b>24.7</b>	<b>37.2</b>	<b>21.0</b>	<b>10.1</b>	<b>.7</b>	<b>100.0</b>

Q89. {P18Q89} The judiciary/courts performs its job effectively

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
<b>Mean</b>	<b>3.28</b>	<b>n</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Std Dev</b>	<b>1.09</b>	<b>%</b>	<b>52</b>	<b>237</b>	<b>443</b>	<b>431</b>	<b>267</b>	<b>70</b>	<b>1500</b>
			<b>3.5</b>	<b>15.8</b>	<b>29.5</b>	<b>28.7</b>	<b>17.8</b>	<b>4.7</b>	<b>100.0</b>

Q90. {P18Q90} If you had a dispute with a neighbour, who would you trust to settle the dispute?

			<b>Family members</b>	<b>Village/local elder</b>	<b>People in community</b>	<b>Local police</b>	<b>Leader of political party</b>	<b>Local government</b>	
<b>n</b>		<b>1</b>	<b>89</b>	<b>687</b>	<b>221</b>	<b>442</b>	<b>13</b>	<b>2</b>	
<b>%</b>		<b>5.9</b>	<b>45.8</b>	<b>14.7</b>	<b>29.5</b>	<b>.1</b>	<b>.1</b>		
			<b>Judiciary/court</b>	<b>Political party</b>	<b>Civil society/NGO</b>	<b>VDC</b>	<b>Mother's group</b>	<b>Nobody</b>	
<b>n</b>		<b>1</b>	<b>-</b>	<b>2</b>	<b>-</b>	<b>24</b>	<b>6</b>	<b>9</b>	
<b>%</b>		<b>-</b>	<b>.1</b>	<b>-</b>	<b>1.3</b>	<b>.4</b>	<b>.6</b>		

**MOTIVATIONAL POSTURES**

In these questions we will be asking about your attitude towards to government. When we ask about the government, we would like you to think about the government in terms of the way in which the central government operates and makes decisions, regardless of which political party is leading the government.

To what extent do you agree with the following statements?

Q91. **{P19Q91}** It's important not to let the government push me around.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.89</b>	<b>n</b>	<b>249</b>	<b>295</b>	<b>429</b>	<b>233</b>	<b>204</b>	<b>90</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.28</b>	<b>%</b>	<b>16.6</b>	<b>19.7</b>	<b>28.6</b>	<b>1.5</b>	<b>13.6</b>	<b>6.0</b>	<b>100.0</b>

Q92. **{P19Q92}** As a society we need more people willing to take a stand against the government.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.32</b>	<b>n</b>	<b>558</b>	<b>259</b>	<b>290</b>	<b>188</b>	<b>112</b>	<b>93</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.32</b>	<b>%</b>	<b>37.2</b>	<b>17.3</b>	<b>19.3</b>	<b>12.5</b>	<b>7.5</b>	<b>6.2</b>	<b>100.0</b>

Q93. **{P19Q93}** If the government gets tough with me, I will not cooperate with them.

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.42</b>	<b>n</b>	<b>455</b>	<b>385</b>	<b>288</b>	<b>127</b>	<b>169</b>	<b>76</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.32</b>	<b>%</b>	<b>30.3</b>	<b>25.7</b>	<b>19.2</b>	<b>8.5</b>	<b>11.3</b>	<b>5.1</b>	<b>100.0</b>

Q94. **{P19Q94}** I care if I am doing the right thing by the government.

			Not at all	A little	Some	Much	Entirely	DK/CS
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.66</b>	<b>n</b>	<b>918</b>	<b>225</b>	<b>206</b>	<b>62</b>	<b>33</b>	<b>56</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.02</b>	<b>%</b>	<b>30.3</b>	<b>25.7</b>	<b>19.2</b>	<b>8.5</b>	<b>11.3</b>	<b>5.1</b>	<b>100.0</b>

Q95. {P19Q95} The government can't make me obey the law.

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.79</b>	<b>n</b>	<b>784</b>	<b>349</b>	<b>200</b>	<b>65</b>	<b>50</b>	<b>52</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.06</b>	<b>%</b>	<b>52.3</b>	<b>23.3</b>	<b>13.3</b>	<b>4.3</b>	<b>3.3</b>	<b>3.5</b>	<b>100.0</b>

Q96. {P19Q96} The government has the authority to make decisions on my behalf.

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.89</b>	<b>n</b>	<b>136</b>	<b>392</b>	<b>554</b>	<b>233</b>	<b>135</b>	<b>50</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.08</b>	<b>%</b>	<b>9.1</b>	<b>26.1</b>	<b>36.9</b>	<b>15.5</b>	<b>9.0</b>	<b>3.3</b>	<b>100.0</b>

Q97. {P19Q97} I am interested in how the government operates.

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.90</b>	<b>n</b>	<b>216</b>	<b>341</b>	<b>434</b>	<b>290</b>	<b>170</b>	<b>49</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.22</b>	<b>%</b>	<b>14.4</b>	<b>22.7</b>	<b>28.9</b>	<b>19.3</b>	<b>11.3</b>	<b>3.3</b>	<b>100.0</b>

Q98. {P19Q98} I pay attention to what the government wants from me.

**Not at all**      **A little**      **Some**      **Much**      **Entirely**      **DK/CS**

			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.59</b>	<b>n</b>	<b>307</b>	<b>378</b>	<b>441</b>	<b>223</b>	<b>87</b>	<b>64</b>	<b>1500</b>



<b>Std Dev</b>	<b>1.16</b>	<b>%</b>	<b>20.5</b>	<b>25.2</b>	<b>29.4</b>	<b>14.9</b>	<b>5.8</b>	<b>4.3</b>	<b>100.0</b>
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Q99. {P19Q99} I don't really know what the government expects of me and I'm not about to seek it out.

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.98</b>	<b>n</b>	<b>755</b>	<b>271</b>	<b>181</b>	<b>135</b>	<b>91</b>	<b>67</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.26</b>	<b>%</b>	<b>50.3</b>	<b>18.1</b>	<b>21.1</b>	<b>9.0</b>	<b>6.1</b>	<b>4.5</b>	<b>100.0</b>

Q100. {P19Q100} What the government expects is irrelevant to my life

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>1.71</b>	<b>n</b>	<b>784</b>	<b>76</b>	<b>162</b>	<b>109</b>	<b>209</b>	<b>160</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.07</b>	<b>%</b>	<b>52.3</b>	<b>5.1</b>	<b>10.8</b>	<b>7.3</b>	<b>13.9</b>	<b>10.7</b>	<b>100.0</b>

**PREFERRED MODEL OF GOVERNMENT**

Q101. {P20Q101} Some people have proposed a system of government in Nepal, in which there would be several separate states with a federal government at the top. To what extent would you support this system of government?

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.17</b>	<b>n</b>	<b>1059</b>	<b>72</b>	<b>84</b>	<b>57</b>	<b>63</b>	<b>165</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.55</b>	<b>%</b>	<b>70.6</b>	<b>4.8</b>	<b>5.6</b>	<b>3.8</b>	<b>4.2</b>	<b>11.0</b>	<b>100.0</b>

Q102. {P20Q102} Some people have proposed a system of government in Nepal, in which there would be several separate states, each represented by a single ethnic identity, with a federal government at the top. To what extent would you support this system of government?

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>1.50</b>	<b>n 967</b>	<b>60</b>	<b>102</b>	<b>56</b>	<b>92</b>	<b>223</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.09</b>	<b>% 64.5</b>	<b>4.0</b>	<b>6.8</b>	<b>3.7</b>	<b>6.1</b>	<b>14.9</b>	<b>100.0</b>

Q103. {P20Q103} Some people have proposed a system of government in Nepal, in which there would be a single centralized government, without states. To what extent would you support this system of government?

		Not at all	A little	Some	Much	Entirely	DK/CS	
		1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.78</b>	<b>n 544</b>	<b>114</b>	<b>86</b>	<b>52</b>	<b>438</b>	<b>266</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.80</b>	<b>% 36.6</b>	<b>7.6</b>	<b>5.7</b>	<b>3.5</b>	<b>29.2</b>	<b>17.7</b>	<b>100.0</b>

**WILLINGNESS TO SUPPORT GROUP ACTION**

Q104. {P209Q104} I would attend a protest to support the rights of my caste/ethnic group

	Not at all	A little	Some	Much	Entirely	DK/CS
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			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.35</b>	<b>n</b>	<b>209</b>	<b>205</b>	<b>327</b>	<b>335</b>	<b>407</b>	<b>17</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.13</b>	<b>%</b>	<b>13.9</b>	<b>13.7</b>	<b>21.8</b>	<b>22.3</b>	<b>27.1</b>	<b>1.1</b>	<b>100.0</b>

Q105. {P20Q105} I would take up arms to support my caste/ethnic group

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>1.82</b>	<b>n</b>	<b>952</b>	<b>164</b>	<b>149</b>	<b>99</b>	<b>111</b>	<b>25</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.28</b>	<b>%</b>	<b>63.5</b>	<b>10.9</b>	<b>9.9</b>	<b>6.6</b>	<b>7.4</b>	<b>1.7</b>	<b>100.0</b>

Q106. {P21Q106} I would sacrifice my life in support of my caste/ethnic group

			Not at all	A little	Some	Much	Entirely	DK/CS	Total
<b>Mean</b>	<b>1.87</b>	<b>n</b>	<b>944</b>	<b>145</b>	<b>156</b>	<b>102</b>	<b>129</b>	<b>24</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.33</b>	<b>%</b>	<b>62.9</b>	<b>9.7</b>	<b>10.4</b>	<b>6.8</b>	<b>8.6</b>	<b>1.6</b>	<b>100.0</b>

**LOCAL UNREST**

Q107. {P20Q107} How would you describe the general level of unrest in your village development region at present, compared to this time last year?

	Not at all	Much less	Slightly less	Same	Slightly more	Much more
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			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>2.02</b>	<b>n</b>	<b>375</b>	<b>812</b>	<b>224</b>	<b>74</b>	<b>3</b>	<b>5</b>	<b>1500</b>
<b>Std Dev</b>	<b>.82</b>	<b>%</b>	<b>25.0</b>	<b>54.1</b>	<b>14.9</b>	<b>4.9</b>	<b>.2</b>	<b>.3</b>	<b>100.0</b>

**ELECTION  
LEGITIMACY**

Q108. {P21Q108} I am satisfied with the outcome of the elections

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.83</b>	<b>n</b>	<b>36</b>	<b>193</b>	<b>483</b>	<b>392</b>	<b>215</b>	<b>181</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.16</b>	<b>%</b>	<b>2.4</b>	<b>12.9</b>	<b>32.2</b>	<b>26.1</b>	<b>14.3</b>	<b>12.1</b>	<b>100.0</b>

Q109. {P21Q109} The election was free and fair of corruption

			<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Much</b>	<b>Entirely</b>	<b>DK/CS</b>	
			<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>9</b>	<b>Total</b>
<b>Mean</b>	<b>3.75</b>	<b>n</b>	<b>75</b>	<b>101</b>	<b>315</b>	<b>462</b>	<b>407</b>	<b>140</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.12</b>	<b>%</b>	<b>5.0</b>	<b>6.7</b>	<b>21.0</b>	<b>30.8</b>	<b>27.1</b>	<b>9.3</b>	<b>100.0</b>

Q110. {P21Q110} The election results have been accepted by the people of Nepal

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.66</b>	<b>n</b>	<b>19</b>	<b>125</b>	<b>444</b>	<b>510</b>	<b>284</b>	<b>118</b>	<b>1500</b>
<b>Std Dev</b>	<b>.94</b>	<b>%</b>	<b>1.3</b>	<b>8.3</b>	<b>29.6</b>	<b>34.0</b>	<b>18.9</b>	<b>7.9</b>	<b>100.0</b>

Q111. {P21Q111} The election results have been accepted by the major political parties

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.42</b>	<b>n</b>	<b>36</b>	<b>193</b>	<b>483</b>	<b>392</b>	<b>215</b>	<b>181</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.01</b>	<b>%</b>	<b>2.4</b>	<b>12.9</b>	<b>32.2</b>	<b>26.1</b>	<b>14.3</b>	<b>12.1</b>	<b>100.0</b>

Q112. {P22Q112} If it were possible, I would return Nepal back to the monarchy

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.28</b>	<b>n</b>	<b>708</b>	<b>179</b>	<b>167</b>	<b>192</b>	<b>185</b>	<b>69</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.15</b>	<b>%</b>	<b>47.2</b>	<b>11.9</b>	<b>11.1</b>	<b>12.8</b>	<b>12.3</b>	<b>4.6</b>	<b>100.0</b>

**TRANSITIONAL JUSTICE**

Q113. {P229Q13} Human rights abuses were committed during the war

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>3.82</b>	<b>n</b>	<b>76</b>	<b>67</b>	<b>290</b>	<b>484</b>	<b>415</b>	<b>168</b>	<b>1500</b>
<b>Std Dev</b>	<b>1.10</b>	<b>%</b>	<b>5.1</b>	<b>4.5</b>	<b>19.3</b>	<b>32.3</b>	<b>27.7</b>	<b>11.2</b>	<b>100.0</b>

Q114. {P22Q114} I am satisfied with the processes put in place to deal with the human rights abuses committed during the war

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.37</b>	<b>n</b>	<b>214</b>	<b>480</b>	<b>389</b>	<b>89</b>	<b>30</b>	<b>298</b>	<b>1500</b>
<b>Std Dev</b>	<b>.94</b>	<b>%</b>	<b>14.3</b>	<b>32.0</b>	<b>25.9</b>	<b>5.9</b>	<b>2.0</b>	<b>19.9</b>	<b>100.0</b>

Q115. {P23Q115} People who committed human rights abuses during the war have been held accountable

			Not at all	A little	Some	Much	Entirely	DK/CS	
			1	2	3	4	5	9	Total
<b>Mean</b>	<b>2.14</b>	<b>n</b>	<b>313</b>	<b>462</b>	<b>338</b>	<b>70</b>	<b>2</b>	<b>315</b>	<b>1500</b>
<b>Std Dev</b>	<b>.88</b>	<b>%</b>	<b>20.9</b>	<b>30.8</b>	<b>22.5</b>	<b>4.7</b>	<b>.1</b>	<b>21.0</b>	<b>100.0</b>

Q116. {P23Q116} In the present scenario, which political party would you vote for?

	n	%
CPN - UML .....	1 280	18.7
CPN (Maoist).....	2 82	5.5
UCPON (Maoist).....	3 73	4.9

Nepali Congress.....	4	463	30.9
Madhesi Janaadhikar Forum.....	5	57	3.8
TMLP (Terai Madhesi Loktantrik Party).....	6	21	1.4
Refused.....	7	414	27.6
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>

Q117. {P23Q117} Monthly expenditure

		n	%
Less than 5000.....	1	128	8.5
5001-10000.....	2	633	42.2
10001-20000.....		517	34.5
20001-40000.....	3	181	12.1
40001-60000.....	4	9	.6
60000 and more.....	5	2	.1
Refused.....	6	30	2.0
<b>Total Valid</b>		<b>[1500]</b>	<b>[100.0]</b>
<b>Don't know</b>		<b>(0)</b>	<b>(0.0)</b>
<b>Can't say</b>		<b>(0)</b>	<b>(0.0)</b>